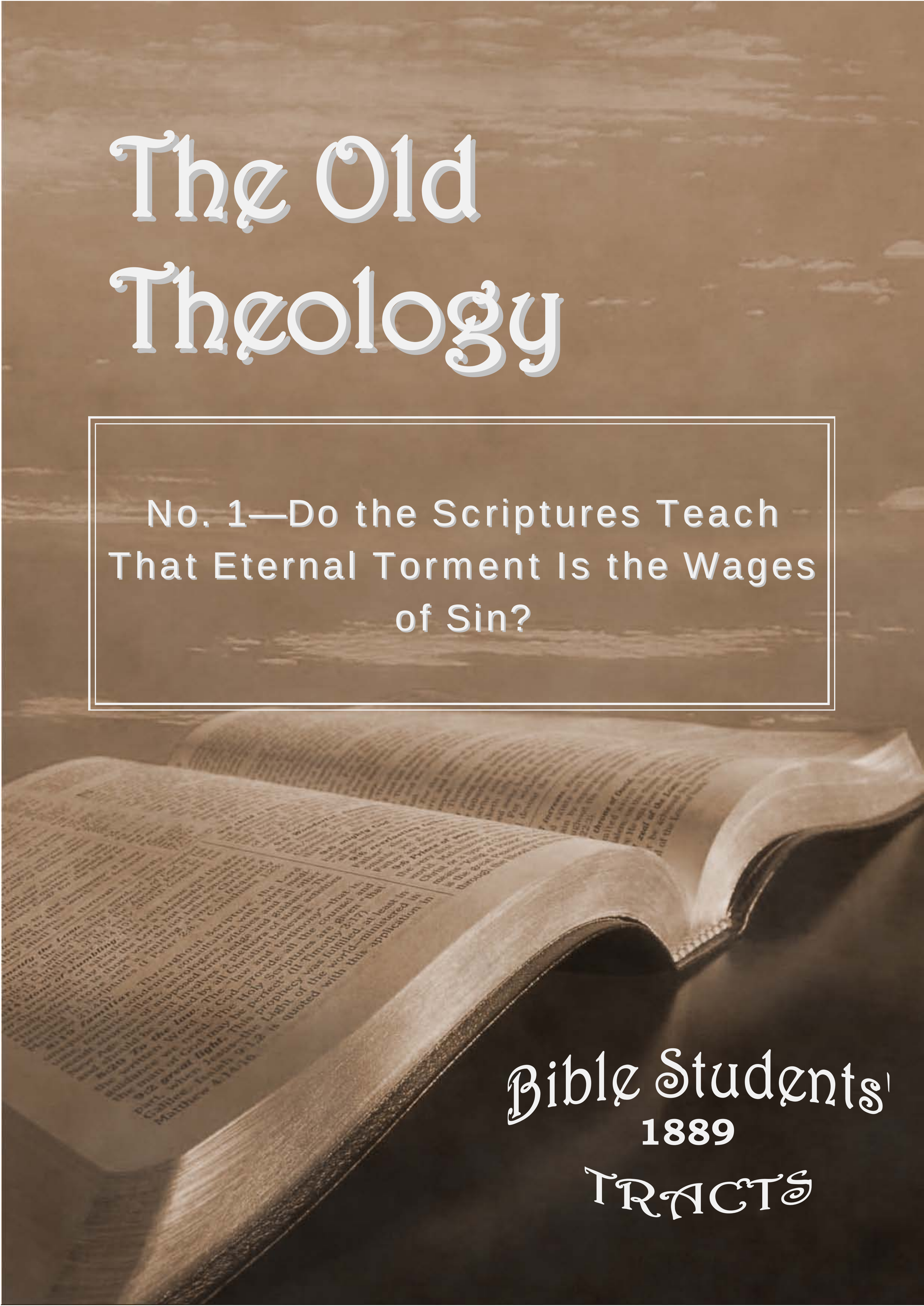


The Old Theology

No. 1—Do the Scriptures Teach That Eternal Torment Is the Wages of Sin?

Bible Students'
1889
TRACTS

SAMPLE COPY. Box..................

THE OLD THEOLOGY.

DO THE SCRIPTURES TEACH

THAT

Eternal Torment

IS

THE WAGES OF SIN?

"Inquire for the old paths." Jer. 6 : 16.

BIBLE STUDENTS'
1889.
TRACTS.

APRIL, 1889.
Entered as Second-Class Mail Matter, at the Post Office,
Allegheny, Pa.

OLD THEOLOGY TRACTS.

FOR THE PROMOTION OF
CHRISTIAN KNOWLEDGE.

QUARTERLY, SIX CENTS A YEAR; SAMPLE, FREE.

NO. 1. THE WAGES OF SIN.
NO. 2. CALAMITIES.—WHY GOD PERMITS THEM.
NO. 3. PROTESTANTS, AWAKE!
NO. 4. DR. TALMAGE'S VIEW OF THE MILLENNIUM.
NO. 5. BIBLE STUDY AND STUDENTS' HELPS.
NO. 6. THE HOPE OF THE GROANING CREATION.
NO. 7. THE WONDERFUL STORY.—Poem, 156 verses.
NO. 9. SWEDISH TRANSLATION OF TRACT NO. 1.
NO. 10. A BASIS FOR TRUE CHRISTIAN UNION.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 13. NORWEGIAN TRANSLATION OF TRACT NO. 1.
NO. 14. A DARK CLOUD AND ITS SILVER LINING.
NO. 15. A REPLY TO ROBERT INGERSOLL.
NO. 17. PURGATORY.

SPECIAL ISSUES—LEATHERETTE-BOUND.

NO. 8. THE WONDERFUL STORY, ILLUSTRATED, 60 PAGES.
NO. 11. TABERNACLE SHADOWS OF BETTER SACRIFICES, ILL.
NO. 16. REPLY TO ROBERT INGERSOLL—44 PAGES.

Extra Copies of these special issues are supplied to all regular subscribers at 10 cents each. Colporteurs are authorized to sell these special issues at three for 50 cents.

PUBLISHED BY THE

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

*** We specially commend, both to honest skeptics and to saints, "The Plan of the Ages." No book of its size, known to us, so fully unfolds the divine plan revealed in the Scriptures. It is a veritable "Bible Key," and is well described as "A Helping Hand for Bible Students." We can supply it by mail, cloth bound, for $1,00, or in paper covers for 25 cents; or we will loan it to the poor, who will promise a careful reading and to pay return postage.

THE OLD THEOLOGY.

THE WAGES OF SIN.

"The wages of sin is *death.*" "By one man sin entered into the world, and *death* by [as a consequence of] sin."—Rom. 6 : 23 ; 5 : 12.

The teaching of "Orthodoxy," that the wages of sin is everlasting torment, is emphatically contradicted by the above words of inspiration, and by many others, direct and indirect, which might be cited. How reasonable is the Bible statement, and how absurd the common view, which is founded neither in reason nor in the Scriptures, and which is in most violent antagonism to the plan and character of God, as presented in his Word.

The eternal torment theory had a heathen origin, though as held by the heathen it was not the merciless doctrine it afterward became, when it began gradually to attach itself to nominal Christianity during its blending with heathen philosophies in the second century. It remained for the great apostasy to tack to heathen philosophy the horrid details now so generally believed, to paint them upon the church walls, as was done in Europe, to write them in their creeds and hymns, and to so pervert the Word of God as to give a *seeming* divine support to the God-dishonoring blasphemy. The credulity of the present day, therefore, receives it as a legacy, not from the Lord, or the apostles, or the prophets, but from the compromising spirit which sacrificed truth and reason, and shamefully perverted the doctrines of Christianity, in an unholy ambition and strife for power and wealth and numbers. Eternal torment as the penalty for sin was unknown to the patriarchs of past ages; it was unknown to the prophets of the Jewish age; and it was unknown to the Lord and the apostles; but it has been the chief doctrine of Nominal Christianity since the great apostasy—the scourge wherewith the credulous, ignorant and superstitious of the world have been lashed into servile obedience to tyranny. Eternal torment was pronounced against all who offered resistance to or spurned Rome's authority, and its infliction in the present life was begun so far as she had power; and the pains of purgatory she promised, in such measure as she should dictate, to any of her votaries who showed the slightest disposition to be refractory. Under the terrible bondage of a superstitious reverence for self-exalted fellow-men, in dense ignorance of God's real plan, and tormented with a wretched fear of eternal misery, the masses of men resigned both their reason and the Word of God; and even yet, under the increasing light and liberty of this nineteenth century, men scarcely dare to think for themselves on religion and the Bible.

WHAT SAITH THE SCRIPTURES?

Let God's inspired writers be heard in opposition to heathenized church traditions, and let reason judge which is the sensible and God-like view, and which the unreasonable and devilish. The prophets of the Old Testament do not mention a word about eternal torment, but they do repeatedly mention *destruction* as the sinners' doom, and declare over and over again that the enemies of the Lord shall *perish.* The Law given to Israel through Moses never hinted at any other penalty than *death,* in case of its violation. The warning of Adam when placed on trial in Eden contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death,—"In the day that thou eatest thereof, dying, thou shalt *die.*"—Gen. 2: 17, margin.

Surely, if the penalty of disobedience and failure is *everlasting life* in torment, an inexcusable wrong was done to Adam, and to the patriarchs, and to the Jewish people, when they were misinformed on the subject, and told that *death* is the penalty. Surely Adam, the patriarchs, or the Jews, were they ever to find themselves in eternal torment, where the various sectarian creeds shamelessly and falsely assert that the vast majority will find themselves, would have sufficient ground for an appeal for JUSTICE. Such, no less than the heathen billions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty, as a most atrocious misuse of power—first, in bringing them into a trial subject to such an awful and unreasonable penalty, without their consent; and secondly, for leaving the one class wholly ignorant of such a penalty, and for deceiving the others by telling them that the penalty of sin would be death,—to perish. It must be admitted that the presumption to declare that death, destruction, perish, and similar terms, mean *life* in torment, belongs to word-twisting theologians *since* the days of the apostles.

Look next at the New Testament writings: Paul says he did not shun to declare the whole counsel of God (Acts 20: 27), and yet he did not write a word about eternal torment. Neither did Peter, nor James, nor Jude, nor John; though it is claimed that John did, in the symbolic figures of Revelation. But since those who make this claim consider the Book of Revelation a sealed book, which they do not and cannot understand, they have no right to interpret any portion of it literally, in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including John's plain non-symbolic epistles.

Since the apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin,—remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God."

Paul states the matter thus: "The wages of sin is *death;*" the disobedient "shall be punished with everlasting *destruction* from the presence of the Lord, and from the glory of his power;" and "many walk who are the enemies of the cross of Christ, whose end is *destruction*."—Rom. 6: 23; 2 Thes. 1: 9; Phil. 3: 19.

John says: "The world passeth away and the lust thereof; but he that doeth the will of God *abideth forever*. . . . He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might *destroy* the works of the devil. . . . He that loveth not his brother *abideth in death*. Whosoever hateth his brother is a murderer, and we know that *no murderer hath eternal life* abiding in him. . . . He that hath the Son hath life; and he that hath not the Son of God *hath not life*."—1 John 2: 17; 3: 8, 14, 15; 5: 12.

Peter says: The disobedient "shall be *destroyed* from among the people;" that evil doers "bring upon themselves *swift destruction;*" and that the Lord is "not desiring that any should *perish*, but that all should come to repentance."—Acts 3: 23; 2 Pet. 2: 1 and 3: 9.

James says: "Sin, when it is finished, bringeth forth *death*." "There is one law-giver who is able to save and to *destroy*."—Jas. 1: 15; 4: 12.

THE REAL PENALTY SEVERE BUT JUST.

No one who has studied the subject can consider the penalty of sin, as Scripturally set forth and defined, too slight a punishment. When understood, it is seen to be neither too slight, nor too severe, but simply a *just* recompense of reward. "The gift of God," says the apostle, "is eternal life." And that gift or favor bestowed upon Adam, and through him upon his posterity, was to be lasting only on condition of its proper use, which was to glorify God in its well-being and well-doing, and not to dishonor him by rebellion and sin. And when God creates, he reserves to himself both the right and the power to destroy that which he considers unworthy of continuous life. When man sinned, therefore, God simply withdrew the favor he had granted, which had been misused, and death (destruction) followed: preceded naturally by the dying process—pain, sickness, and mental, moral and physical decay.

Had God not provided redemption through Christ, the death penalty which came upon our race in Adam would have been everlasting; but in mercy all have been redeemed from death. Yet all are again, individually, put under the same law, which changes not,—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Did our Lord Jesus ever use the expression, eternal torment? or even once hint that he came into the world to save men from eternal torment? No, never! Yet, if this were the truth, and if they were in danger of a penalty so terrible for not receiving him, it would have been neither just nor kind in him, to have kept back a truth so important. He did tell them, however, that he came to save them *from death*, from perishing. Death, the penalty of sin, being against all, none could hope for a resurrection to any future life, but all were hopelessly *perishing*, unless Christ should redeem and restore them from death, to that which was lost in Adam,—to righteousness and its privileges of everlasting life and favor. The Lord's title, Savior, has a weight, too, in this examination. It does not imply a deliverer or savior from torment, but a savior from death. The Lord and the apostles used the language of the Samaritans, and in that tongue the word for Savior signifies *Life-giver*.

What did our Lord say of his mission? we may well inquire. He said that he came "to preach deliverance to the captives." What captives could he refer to but the captives of sin, receiving daily its wages—dying by inches and entering the great prison-house, the tomb? He said he came to "open the prison-doors"—what prison, but the tomb? of which also the prophet had spoken. (See Isa. 61: 1;

Luke 4: 18.) He declared that he came that mankind "might have *life;*" that he came "to give his *life a ransom for many*" *lives*—in order that by believing in him men "should *not perish*, but have eternal *life;*" and again, "Narrow is the way that leadeth unto *life*," and "broad is the way that leadeth to *destruction*."—John 10: 10; Matt. 20: 28; John 3: 15; Matt. 7: 13.

AN UNANSWERABLE ARGUMENT.

It will generally be admitted by Christians that our Lord Jesus redeemed mankind by his death; that he endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely he hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement for our peace was upon him; and by his stripes we are healed." (Isa. 53: 4, 5.) This being admitted, it becomes an easy matter to decide, to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus did endure when "the chastisement for our peace" was inflicted upon his willing head. Is he suffering eternal torment for us? If so, that would thus be proved to be the penalty against our sins.

But no one claims this, and the Scriptures teach that our Lord is now in glory, and not in torment, which is incontrovertible proof that the wages of sin is not torment. But what did our Lord do to secure the cancellation of our sins? What did he give when he paid our ransom price—the price or penalty against sinners? Let the Scriptures answer. They repeatedly and explicitly declare that Christ *died* for our sins; that he gave his *life* a ransom to secure *life* for the condemned sinners; that he bought us with his own precious blood; that for this purpose the Son of God was manifested in flesh; that his flesh he might give for the *life* of the world; that as by man came death, by man ("the man Christ Jesus") might come the resurrection of the dead.—1 Cor. 15 : 3; Matt.

20: 28; 1 Tim. 2: 5, 6; Hos. 13: 14; 1 Cor. 6: 20; 1 Pet. 1: 18, 19; 1 John 3: 8, John 6: 51; 1 Cor. 15: 21.

Is there room to question further the clear Bible doctrine that "the wages of sin is death?" Is there room to doubt further either the unscripturalness or the unreasonableness of the heathenish dogma of eternal torment? We answer, No! Let the God-dishonoring, saint-perplexing, scoffer-making, and wholly absurd blasphemy go — back to its vile and worthy source, the devil.

OBJECTIONS BRIEFLY CONSIDERED.

Limited space will permit merely a glance at certain of our Lord's parables and dark sayings, which, with the popular idea of torment firmly entrenched in the mind from childhood, appear to many to support that doctrine. We will, however, briefly notice two of these, generally considered impregnable—the parable of the sheep and the goats, Matt. 25: 4–46, and the parable of the rich man and Lazarus, Luke

16: 19–31. We shall find that, properly interpreted, they teach nothing of the kind.

Not to enter into details—the parable of the sheep and the goats describes a trial of the world of mankind in the coming Millennial age—"When the Son of man shall sit upon the throne of his glory." The separating work will be according to character, and will require all of that period of a thousand years. Verses 41 and 46, which give expression to the final sentence upon all the lovers of unrighteousness, the goats, are the points upon which the interest of our topic centers.

Verse 41 reads, "Depart from me, accursed ones, into lasting fire, prepared for the devil and his messengers" (servants). We must infer that the fire here is as symbolic as the goats which go into it. As goats fitly represent wayward and unrighteous men, so fire fitly represents *destruction*. Fire is always destructive, never preservative. The goats cast into a fire would be consumed, destroyed, if the fire did not too soon become extinct. And hence in the parable, in order to show the certainty and completeness of the *destruction* of the finally incorrigible, the symbolic goats are represented as being cast into a *lasting fire*, *i. e.*, a lasting or perpetual destruction—extinction.

Verse 46 reads, "And these shall go away into everlasting punishment." We are not questioning that the unrighteous are to be punished, nor that the punishment upon this class is to be *everlasting;* the nature of the punishment is the question we are investigating. We have seen that the punishment or wages of sin is death, and nothing else, as clearly stated all through the Scriptures; and this parable certainly teaches nothing to the contrary. Only the prejudice of deep-seated error makes this passage even appear, to some, to teach anything to the contrary. The Greek word rendered punishment in this verse, of itself, positively indicates the *kind* of punishment. The original word is *kolasin,* whereas if torment were meant the Greek word *basinos* would have been used.

Kolasin, on the contrary, derived from *kolazoo*, signifies, 1, *To cut off*, as in pruning off branches from a tree; 2, *To restrain*, or repress. The Greeks write, "The charioteer restrains his fiery steeds;" 3, *To chastise*, to punish; *to cut off* an individual from life or society; or even to restrain his liberties. That the first definition, "to cut off," is the proper one in this case is evident from the antithesis of the succeeding and last clause of the verse, where *life*, the reward of the righteous, is put in contrast with the death, or cutting off from life, of the unrighteous.

THE PARABLE OF DIVES AND LAZARUS.

—LUKE 16: 19.—

While this is admitted to be a parable, it is generally treated as if it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to hades because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus is blessed, not because he was good, or full of faith in God, but simply because he was poor and sick. If this be interpreted literally, the only lesson to be logically drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment.

Again, the coveted place of favor is Abraham's bosom; and if the whole statement is literal, the bosom must be literal, and surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable, the thing said is never the thing meant; as for instance in the parable of the wheat and tares, the Lord explained that *wheat* meant children of the kingdom, and *tares* the children of the devil; and similar classes in another parable were represented by sheep and goats. So in this parable, the rich man must represent a class, and Lazarus another class; and the narrative applies to these classes.

The rich man represented the Jewish people, which up to and at the time of the parable "fared sumptuously," as the special recipients of God's favors. As Paul said, the Jews had "much advantage every way, chiefly, because to them were committed the oracles of God" (the Law and Prophecy). The promises to Abraham and David invested that people with royalty, as represented by the rich man's "*purple*." The typical sacrifices of the law constituted them, in a typical sense, a "holy nation," represented by the rich man's "*fine linen*"—symbolic of righteousness.—Rev. 19: 8.

Lazarus represented the God-fearing people of other nations, debarred, until the close of the Jewish Age, from those blessings conferred upon Israel specially. As the linen represented Israel's justification, so the sores represented moral defilement in this class, for whose justification no sin-offering had at that time been made. They were not even typically cleansed, and had as yet no share in the rich promises of the kingdom, the "*purple.*" They were, on the contrary, outcasts, strangers from Israel's favors. (Eph. 2: 11–13). As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, and how they accounted themselves as companions of "dogs," the Lord's conversation with the Syro-Phœnician woman, who was one of this class, explains.—See Matt. 15: 27.

But there came a change to both of these classes. The "rich man" (the Jewish nation) died, ceased to exist as a nation, and as the national representatives of God's favors, when those favors were taken from them (Matt. 21: 43) and given to some, formerly outcasts.

The "rich man" class was cast out of favor, into trouble. And from then till now, the Jews as a people have been in torment; yet are hindered by their law prejudices (as a great gulf) from accepting of Christ. The "Lazarus" class also died, or ceased from their former condition, and were received into the favor of God. (Acts 10:28–35.) Accepting Christ, these thenceforth were received to Abraham's bosom—esteemed the true children of believing Abraham, and the true heirs of the promise made to him.—See Gal. 3:16, 29; Rom. 11:7–9, 12–25.

FORGIVABLE AND UNPARDONABLE SINS.

In the preceding pages we have briefly shown the *extreme* penalty for *wilful* sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our *ransom* from that penalty, of that wilful sin, is *any forgiveness* of it or subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settled once for all. They are such as are not wilful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are *wilfully* done. As the penalty of the first wilful sin was death—extinction of being—so death is the penalty of every wilful sin against *full* knowledge and ability to choose and to do the right. This is called Second Death, in distinction from the former or Adamic penalty, from which Christ's ransom sacrifice will release all mankind.

The "sin unto [second] death," for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a *wilful* sin but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the Holy Spirit" (Matt. 12:31, 32), for which there is no forgiveness.

But there are other partly-wilful sins, which are, therefore, partially *unpardonable*. In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share;—the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take;—repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will *forgive* such a penitent, in the sense of restoring him to his favor; but he will be made to suffer "stripes" (Luke 12:47, 48) for the sin, *in proportion* as God sees it to have been wilfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some wilfulness in it. He properly feels condemned, guilty before God: realizing his own guilt, and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, and realizing his own guilt, he falls into a state of sadness; believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who commit sin of this sort cannot be renewed unto repentance. (Heb. 6:6.) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence, not unto death but requiring forgiveness and stripes.

Such is the wonderful provision of God, through Christ, for the acceptance of every soul which, forsaking sin and the love of it, seeks righteousness and life through him who is the Way, as well as the Truth and the Life. Thus all, whether naturally stronger or weaker, have an equal opportunity to gain everlasting life as well as to gain the great prize of joint-heirship with Christ.

FUTURE RETRIBUTION.

While the Scriptures teach that the present Gospel age is the Church's Judgment-day or period of trial, and that the world's Judgment-day or time of trial will be the Millennial age, it is, nevertheless, a reasonable question to ask,—To what extent will those who are not of the consecrated Church be held responsible, in the Millennial age, for their misdeeds, of cruelty, dishonesty and immorality, of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance, and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires—obedience to his righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed, but we have much, in both reason and revelation, to show that as they went into death weak and depraved so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing; and since they were sinners and unworthy of life and divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary;—for rewarding, and punishing, and giving to all mankind the *opportunity for eternal life* secured by Christ's great ransom-sacrifice.

While, strictly speaking, the world is not now on trial: that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, Paul taught very clearly when, before Felix, he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled.—Acts 24:25, *Diaglott* translation.

At the first advent of our Lord, an increased measure of light came to men, and to that extent increased their responsibility, as he said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.) For those evil deeds committed against the light possessed, whether of conscience or of revelation, men will have to give an account, and will receive, in their day of judgment, a *just* recompense of reward. And, likewise, to the extent of their effort to live righteously: they will receive their reward in the day of trial.—Matt. 10:42.

If men would consider what even reason discerns, that a time of reckoning, of judgment, is coming, that God will not forever permit evil to triumph, and that in some way he will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the age to come. Said the Prophet, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isaiah 29:15.) Behold, "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3); and "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14.) He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1 Cor. 4:5.

The age of Christ's reign will be a time of just judgment; and though it will be an age of golden opportunities to all, it will be a time of severe discipline, trial and punishment to many. That the judgment will be fair and impartial, and with due consideration for the circumstances and the opportunities of each individual, is also assured—by the character of the Judge (the Christ—John 5:22; 1 Cor. 6:2), by his perfect knowledge, by his unwavering justice and goodness, by his divine power and by his great love as shown in his sacrifice to redeem men from death, that they might enjoy the privilege of this favorable, individual trial.

The varied circumstances and opportunities of men, in this and past ages, indicate that a *just judgment* will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Prov. 5 : 21), although they have been entirely unaware of it; and he declares that "Every idle [" pernicious," injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); and that even a cup of cold water, given to one of his little ones, because he is Christ's, shall in nowise lose its reward. (Matt. 10:42.) The context shows that the "pernicious" words to which Jesus referred were words of wilful and malicious opposition spoken against manifest light. (Matt. 12:24, 31, 32.) He also affirmed that it would be *more tolerable* for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity.—Matt. 11:20–24.

In the very nature of things, we can see that the punishments of that age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins wilfully indulged now, will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin, the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by his approval and reward to those who are rightly exercised thereby. And it will only be when punishments, instructions and encouragements fail; in short, when love and mercy have done all that wisdom can approve (which is all that could be asked), that any will meet the final punishment which his case demands—the second death.

None of the world will meet that penalty until they have first had *all* the blessed opportunities of the age to come. And while this is true of the world, the same principle applies now to the consecrated children of God in *this* OUR judgment (trial) day. We now receive God's favors (through faith), while the world will receive them in the next age, viz., instruction, assistance, encouragement, discipline and punishment. "For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Therefore, when we receive grievous chastisement, we should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:4–13.

How just and equal are God's ways! Read carefully the rules of the coming age—Jer. 31:29–34 and Ezek. 18:20–32. They prove to us, beyond the possibility of a doubt, the sincerity and reality of all his professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. 33:11.

All who in *this life* repent of sin, and, as the term repentance implies, begin and continue the work of reformation to the best of their ability, will form character which will be a benefit to them in the age to come; when awakened in the resurrection age, they will be to that extent advanced towards perfection, and their progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. This is implied in the words of our Lord (John 5:29, 30—*Diaglott*): "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life [those whose trial is past, and who were judged worthy of life, will be raised perfect—the faithful of past ages to perfect human life, the overcomers of the gospel age to perfect life as divine beings], and they that have done evil, unto the resurrection of judgment."—These are awakened to judgment—to receive a course of discipline and correction—as the necessary means for their perfecting, or, otherwise, their condemnation to the second death.

The man who, in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. With many it will be a severe chastisement and a bitter experience to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

We are told (Dan. 12:2) that some shall awake to shame and age-lasting contempt. And who can doubt that, when every secret thing is brought into judgment (Eccl. 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion. When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty per cent. interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with Israel, whom he made to represent the world.—1 Cor. 10:11; Lev. 6:1-7. See also "*Tabernacle Shadows*," page 82.

As we are thus permitted to look into the perfect plan of God, how forcibly we are reminded of his word through the prophet Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28:17.) We also see the wholesome influence of such discipline. Parents, in disciplining their children, realize the imperative necessity of making their punishments proportionate to the character of the offences; and so in God's government: great punishments following great offences are not greater than is necessary to establish justice and to effect great moral reforms.

Seeing that the Lord will thus equitably adjust human affairs in his own due time, we can afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantage. Therefore, "Recompense to no man evil for evil." "Let this mind be in you, which was also in Christ Jesus our Lord."—Rom. 12:17-19; Phil. 2:5.

The present order of things will not always continue: a time of reckoning is coming. The just Judge of all the earth says, "Vengeance is mine, I will repay;" and the Apostle Peter adds, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) And, as we have seen, those punishments will be adapted to the nature of the offences, and the benevolent object in view—man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows: 2 Sam. 3:39; Matt. 16:27; 1 Pet. 3:12; Psa. 19:11; 91:8; Prov. 11:18; Isa. 40:10; 49:4; Matt. 5:12; 10:41,42; Luke 6:35; Rev. 22:12; Rom. 14:11,12.

LET HONESTY AND TRUTH PREVAIL.

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, and confessions, and hymn-books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the dark ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God's Word and for his character, and willing to destroy their grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense, and spend time and money for their support, though at heart ashamed of them, and privately denying them.

The general influence of all this is, to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally reverenced, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be, first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the truth, to slander God's character, and to stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who, by uttering a word for an unpopular truth, will risk the loss of his stipend and his reputation for being "established" in the bog of error, is considered a bold man, even though he ignominiously withhold his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13.) If all would decide to let God be true, though it should prove every man a liar (Rom. 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as a "just recompense of reward."

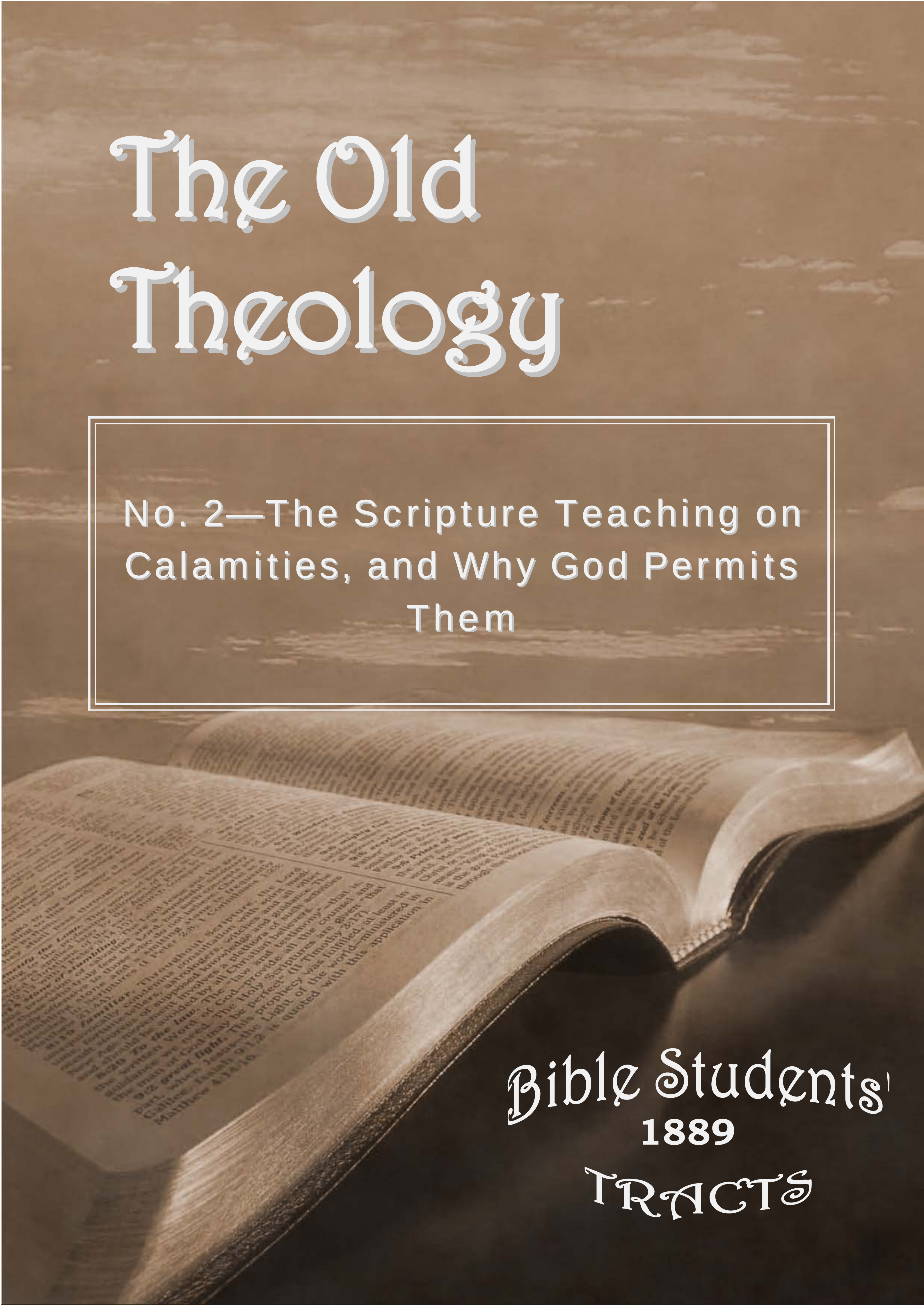
FOR FURTHER READING MATTER

to assist in Bible study, with a view to getting rid of all false traditions of men and to the full recovery of the old theology of our Lord and the apostles,

ADDRESS

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

Helps for Bible Study supplied at low prices; and tracts given gratis, or books loaned, to the poor in spirit who are poor in pocket.



The Old Theology

No. 2—The Scripture Teaching on Calamities, and Why God Permits Them

Bible Students'
1889
TRACTS

THE OLD THEOLOGY.

THE SCRIPTURE TEACHING
ON
CALAMITIES,
AND
WHY GOD PERMITS THEM.

"*Inquire for the old paths.*" *Jer. 6: 16.*

BIBLE STUDENTS'
1889.
TRACTS.

Entered as Second Class Mail Matter, at the Post-office,
Allegheny, Pa.

Old Theology Tracts

FOR

BIBLE STUDENTS.

No. 2—1889.

PUBLISHED BY THE
TOWER TRACT SOCIETY,
ALLEGHENY, PA.

Quarterly, 6 cts. a year, 2 cts. per copy.

10	copies	quarterly,	1	yr.	(40 tracts),	50 cents.
25	“	“	1	“	(100 “),	$1.00
50	“	“	1	“	(200 “),	1.75
100	“	“	1	“	(400 “),	3.00
500	“	“	1	“	(2000 “),	13.50
1000	“	“	1	“	(4000 “),	25.00
3000	“	“	1	“	(12000 “),	68.00

⁂ We specially commend, both to honest skeptics and to saints, “The Plan of the Ages.” No book of its size, known to us, so fully unfolds the divine plan revealed in the Scriptures. It is a veritable “Bible Key,” and is well described as “A helping hand for Bible students.” We can supply it by mail, cloth bound, for $1, or in paper covers for 25 cents, or will loan it to the poor, who will promise a careful reading and to pay return postage.

— THESE TRACTS ARE NOT COPYRIGHTED. —
— ANYONE MAY REPUBLISH. —

CALAMITIES—WHY PERMITTED.

"EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH."

"There were present at that season some who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

"Or, those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke 13: 1–5.

Noble and good in the sight of both God and man are the generous impulses of charity and sympathy, awakened by great calamities in recent years. And when this is said, it leaves little more of good to be said favorable to calamities or their influence.

While these charities should not be misconstrued to signify that God's consecrated saints are rapidly multiplying—for many of the charitable are not the consecrated, and some are even infidels,—yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in perhaps as selfish and money-loving a period as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender spot, somewhere, in their hearts, would and do at other times lend time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as the accidents of nature. Yet, for all this showing of the two elements in the same men, we rejoice that the God-like element of sympathy exists as a partial offset to the devilish qualities of selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally at the question of why does God permit calamities, let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to. Some, whose hearts overflow with sympathy and God-like love in the presence of great calamities (which proves their hearts better and more sound than their theology), declare that God is the director and cause of all disasters and troubles. Hence whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God; and whatever love and sympathy they feel, is so much sentiment opposed to God's sentiments, —which are thus made to appear malicious.

GOD'S CHARACTER ASPERSED.

But the hideousness of such a character, as is thus ascribed to the God of love, is intensified, when the same good, tender-hearted, but wrong-headed, Papacy-deluded people (whose theology was formed in the "dark ages" when the Bible doctrines concerning God's character and plan had become over-grown with papal superstiton and human tradition,) tell us their *faith* in God and their view of his character, is that, He not only looks without pity or sympathy upon man's present calamities and distresses, and fore-ordained them, but that he has furthermore fore-ordained and made fullest preparation for engulfing the vast majority of his creatures in a calamity in comparison with which all the horrors of all earth's calamities united in one would be nothing;—but mere preludes to that most *awful, indescribable torment,* which would be wholly unendurable, but that God with fiendish cruelty will perpetuate life under such awful conditions, forever and forever, *in order to have them suffer,* and will never relieve them. And why? Simply because, when told that such was God's character and plan, they would not love him, nor praise as good and just such a plan; or because millions of others had died in ignorance of the Lord Jesus, through faith in whom, alone, any can be acceptable before God.

It is surprising that any who possess the spirit of God, to any extent, can thus *blaspheme* his holy name. It is surprising that they do not know more of the character of the Creator than this, even without the Bible testimony to his character of love and justice, to advise them of his plan in Christ for *blessing* all the families of the earth; the declaring of which plan constitutes the "good tidings *of great joy* [not of eternal torment] which shall be unto all people."

Verily, God is more villified by many of his children than by the infidel world. And yet, how strange! the very Bible which declares God's true character of love and justice, they have been led to consider as the authority for these devilish doctrines and false interpretations of our Lord's parables and of the symbols of the book of Revelation,* originated by those who during the "dark ages" used to burn and torment Bible believers.

GOD'S SYMPATHY—HOW SHOWN.

When we declare that whatever there is of love and sympathy in man, is only the remnant of the original divine likeness, in which Adam was created, not wholly effaced by six thousand years of degradation in sin, it at once raises the question: In what way does God manifest his sympathy and love in such emergencies, when even the hearts of fallen human beings are touched, with sympathy and love, to acts of kindness and succor?

---

* See, Tract No. 1., "Do the Scriptures teach that Eternal Torment is the wages of sin?"

A correct answer is, that God is represented in every act of kindness done, whether by his children or by the world; because their actions under such circumstances are the results, in some measure, of his character and disposition. And yet this answer is not full enough to be satisfactory. But, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on God's part,—providing also an abundant succor, which is shortly to be revealed.

But why does not God immediately succor his creatures from calamities? Or, to go still farther back, why does he who has all wisdom to know and all power to prevent, permit calamities,—cyclones, earthquakes, tidal-waves, destructive floods, pestilences, etc.? And while we are about it, we may as well include all the evils which God could, if he would, prevent—all the forms of sickness and pain and death; every form of destruction—wars, murders, etc.; every thing which causes pain or trouble to those willing to do and be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To fully comprehend this cause, we must go far back, to the very beginning of sickness, pain, death and sorrow,—to the Garden of Eden, where neither famine, pestilence, cyclone, earthquake, nor death in any form was permitted; where man and his surroundings and conditions were pronounced "very good," even by God himself, and certainly greatly appreciated by man, who had to be *driven out* and prevented from returning by the fiery sword which kept the way of access to the life-sustaining fruits of the trees of the garden.

How came it that the Creator, who so graciously provided for the life and comfort of his creatures, and who communed with them and gave them his blessing and the promise of everlasting life upon the sole condition of continued obedience, should so change in his attitude toward his creatures, as to drive them from the enjoyments of those Eden comforts and blessings, out into the unprepared earth—to toil and weariness and insufficient sustenance, and thus to death?

We must remember that only the Garden of Eden was "prepared," and fit for man's comfortable enjoyment of the favor of life. The preparation of the whole earth for man, requiring in a natural way seven thousand years more to entirely fit it for the habitation of perfect, obedient, human children of God, the Creator specially or miraculously prepared the Garden of Eden in advance merely as a fit place for Adam's trial. God foresaw the fall of his creature, and provided that the penalty for sin, "dying thou shalt die," instead of being suddenly inflicted as by a lightning stroke, or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasms, thorns, weeds, etc.,) of the as yet unprepared earth.

MAN A CONVICT.

Adam and Eve, therefore, went forth from Eden convicts, under sentence of death; self-convicted under the most just of all judges, their Creator and friend. The convicts esteemed it a mercy to be let die gradually rather than suddenly; while to the Creator and Judge this was expedient because of a plan he had for their future, in which such experience with imperfect conditions would be of great value;—a plan for the increase of the race, and for its discipline and final redemption and restoration.

The death penalty, inflicted in this manner, God foresaw would furnish man, through experience, such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated;—a lesson, therefore, which will profit all who learn it to all eternity; especially when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness: God also designing that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy should prove beneficial.

Had the sentence of God (in addition to a loss of Eden's comforts and experience with sin and death,) condemned his creatures to an eternity of torment and anguish, as so many now believe and teach, who could defend such a sentence, or call the Judge just, or loving, or in any sense good? Surely no one of a sound mind!

But when it is seen that the Scriptures teach that *death* (extinction), and not life in torment, was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from his perfect creature when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except the *perfect*, is both a wise and a just provision for the everlasting welfare of all God's creatures.

There is a depth of meaning in the Creator's words, as he sent forth his fairly tried and justly condemned creatures, among the thorns and briars, to labor and pain, and sorrow, and disease, and to be subject to the casualties and calamities of nature's unfinished work. He said:—"Cursed *is* the ground FOR THY SAKE:" *i. e.*, the earth in general *is* in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits, to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but in loving consideration for man's ultimate good, no less than in justice, and in respect of his own sentence of death, God prevented this and guarded the way back to the garden, in order that the death sentence should not fail of execution, in order that sinners should not live forever and thus perpetuate sin. The children of the condemned pair inherited their fall, imperfections and weaknesses, and also the penalties of these; for "who can bring a clean thing out of an unclean?" The whole race, therefore, as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but by their labor and skill they are serving to prepare the earth and bring it as a whole to the full perfection designed for it, and illustrated in the condition of Eden—ready for a further purpose of God of which none but his children (and not all of them) are made aware through the Scriptures.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less; so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise present shortness of life is, under present circumstances. Were some of our "shrewd business men" who accumulate millions of money, and grasp great power, in a few short years, to live 930 years, as Adam did, what might we expect but that one man, or at most a syndicate or trust, would own every foot of land, control every drop of water and every breath of air, and have the rest of the race for their dupes and slaves?

God's action, then, in exposing his creatures to death, pain and various calamities, it must first of all be seen, was one which related only to his *present life on earth*, and to no other; for of any continuance of life, in any other locality, God did not give him the slightest intimation. On the contrary, the words of the penalty were, "Dust *thou art*, and unto dust shalt *thou return*,"—"dying thou shalt die."—Gen. 3: 19; 2: 17, margin.

True, God gave promise that, somehow

and at some time, a son of the woman should accomplish a deliverance. But it was vague and indefinite then, merely a glimmer of hope, to show them that though God dealt severely with them, and on lines of law and justice, he yet sympathized with them, and would, ultimately, without violating *justice* or ignoring his own righteous sentence of death, bring them succor.

GOD JUST, YET THE JUSTIFIER OF SINNERS.

Paul tells us that God adopted a method for the recovery of man, from that original sentence of death which came upon all as the result of Adam's fall, which would show the *justice* of his sentence and the *unchangeableness* of his decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony and obedience to their Creator and his just and reasonable laws and regulations.

This divine plan, by which God could remain just and unchangeable in his attitude toward sin and sinners, and yet release the well-disposed from the penalty of sin (death and disfavor), is stated by the Apostle in Rom. 3 : 24–26.

In brief, this plan provided that another man who, by obedience to the law of God, should prove his worthiness of eternal life, might, by the willing sacrifice of the life to which he was thus proved worthy, redeem the forfeited life of Adam and of his posterity who lost life through him ; for it is written, "In Adam all die," and "By the offence of one sentence of condemnation came on all men."—1 Cor. 15 : 22 ; Rom. 5 : 12, 18.

THE REDEEMER.

Since the condemnation to death was thus upon all men, and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous plan of transferring his only begotten Son from the spiritual to the human nature, and thus provided a man fit for sacrifice—"the man Christ Jesus who gave himself a *ransom* for all;" "who, though he was rich [though he was possessed of glory and honor and riches of wisdom and power above both angels and men], nevertheless for our sakes became poor [humbling himself to a lower nature, even as a man, becoming obedient even unto death] that we through his poverty might be made rich."—1 Tim. 2 : 5; 2 Cor. 8 : 9.

Thus the one *first* created, "the first-born of all creation" (Col. 1 : 15), "the beginning of the creation of God" (Rev. 3 : 14), the one who had known God's character longer, more fully and more intimately than any other being, the one in fact who had been Jehovah's chief and honored, intelligent and active agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1 : 3; Col. 1 : 16, 17)—this great being, Jehovah's Prime Minister, and next to himself in dignity, the Almighty entrusted with the great work of redeeming and restoring mankind.

To redeem them would cost the sacrifice of his own life as their ransom-price, with all that that implied of suffering and self-denial. To restore them (such of them as shall prove worthy—whosoever *wills*,) will require the exercise of divine power to open the prison-house of death, and to break the fetters of sin and prejudice and superstition, and give to all the redeemed the fullest opportunity to decide whether they love good or evil, righteousness or sin, truth or error, and to destroy all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition—righteousness.

To know the Father's plan and his privilege of co-operation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17 : 5 ; 2 Cor. 8 : 9.) He was "made *flesh*" (John 1 :

14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of himself, for the cancelation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving to Justice the *price* of their liberty from divine condemnation, he secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life and to all the lost estate and blessings, "whomsoever he wills." (Rev. 22:17.) And he wills to restore all who shall prove worthy. And to prove who are worthy of everlasting life will be the object of the Millennial reign.—1 Tim. 2:4; 2 Pet. 3:9.

This fact that our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the *right* to resurrect them and restore them, is clearly stated by the Apostle.—See, Rom. 5:5–12, 16–19, 21; 1 Cor. 15:21–24.

Though tempted in all points like as we (his "brethren") are, he ignored his own will (Luke 22 : 42; John 4 : 34; 5 : 30) and all suggestions from others contrary to God's plan (Matt. 16 : 23; Luke 4 : 4, 8, 12), and *obeyed* God implicitly. And therein lay the secret of his success. Temptations did not overcome him, as they did even the perfect man Adam, because of the fulness of his consecration to the divine will and plan; and this fulness of consecration and trust was the result of his intimate *knowledge* of the Father and his unbounded confidence in his wisdom, love and power. He had recollection of his previous existence as a spirit being with the Father. (John 17 : 5; 3 : 12, 13.) Our Lord's success, then, was the result of being rightly exercised by his *knowledge* of God; as it is written: "By his *knowledge* shall my righteous servant justify many, while bearing their iniquities."—Isa. 53 : 11.

The suggestive thoughts here are two:

First, that even a perfect man failed in trial because of the lack of full appreciation of God's greatness, goodness and resources. Secondly, the *knowledge* (as in Satan's case) would be valueless, if unaccompanied by sincere love and consecration to God's will. A lesson further, to Christ's "brethren," is, that *knowledge* and *consecration* are both essential to their following in the Master's footsteps.

Among men he and his mission were not really known; even his most ardent followers and admirers at first supposed that his mission was merely to heal some of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was to lay the foundation of a world-wide empire, which should not only include the living, but also the dead, of Adam's race, and which should insure peace and joy everlastingly to all the worthy, by eradicating, forever, sin and all who *love it* after fully comprehending its character in contrast with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of man came to give his life a ransom for many;" "Verily, verily, the hour is coming * when the dead shall hear the voice of the Son of God, and they that hear [heed] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovering of sight to the [mentally, morally and physically] blind; to set at liberty them that are bruised"—injured by the Adamic fall.—Matt. 20 : 28; John 5 : 25; Luke 4 : 18.

The sacrifice of the Redeemer's all, as man's *ransom price,* was offered at the time he was thirty years old—at his baptism. And there the offering was accepted by Jehovah, as marked by his anointing with the spirit. Thenceforth, the three and a half years of his ministry he spent in using up the consecrated life already offered; and this he completed at Calvary. There the *price* of our liberty was paid in full. "It is finished!" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, and his posterity, resulting either directly, or indirectly, from the first disobedience and fall. All that is necessary since, for a full return to divine favor and communion, and to an inheritance in the Paradise of God, which the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is, a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established, and for which he has bidden us wait and hope, and for which he taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

---

* Sinaitic MS. omits the words *and now is.*

"YE SHALL ALL LIKEWISE PERISH"

UNLESS YE REPENT.

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from that condemnation has been provided. (Acts 4 : 12.) Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's Millennial reign those whom Pilate slew, and those upon whom the tower of Siloam fell, and all others of the race, sharers in the death penalty now upon all, will be released from the tomb, brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor,—life, etc. Thus seen, the Adamic death penalty was—to perish; but it has been canceled by Christ's Ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep" (John 11 : 11–14; Matt. 9: 24: 1 Thes. 4: 14; 5; 10), from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adamic death, a full, individual opportunity to escape perishing and live forever. Yet, finally, all who shall fail to repent and lay hold upon the gracious Life-giver shall *perish;* they will fail to obtain the full restitution provided; they shall never see [perfect] life [full restitution] for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life. As this will be their second condemnation, and an individual one, so the penalty will be the second death, which will not be general to the race, but only upon such individuals as refuse God's favor of reconciliation and life.

Under that blessed and wise rule of Christ as King of nations, * all the evil, depraved tendencies inherited from the fall and from the six thousand years of degradation, will be restrained, held in check, by super-human wisdom, love and power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under that clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all were redeemed by the Lord Jesus' sacrifice; and the second death is that destruction which will overtake those who, though redeemed by Christ from the first death, shall, by *their own wilful* conduct, merit and receive death again. This second death means

---

* Not visibly in flesh, however, for he is no

---

longer flesh, having been highly exalted again, after he had finished the flesh-life by giving it as our ransom price.—See, "The Time at Hand," Chap. v.

utter destruction, without hope of another redemption or resurrection; for Christ dieth no more. Nor could any good reason for their further trial be assigned; for the trial granted during the Millennial age under Christ, as Judge, will be a thorough and fair and individual and final trial.—1 Cor. 15:25.

As our Lord Jesus used the calamities of his time, as *illustrating* the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver, so we use them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce the eternal torment theory, so generally believed by God's children, as unscriptural; as one of Satan's blasphemous slanders against God's character. And we proclaim that only by faith in the Redeemer, repentance and reformation, can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible *to the extent* that he understands it; and according to God's promise and plan *all* mankind shall, at some time, either during the Gospel age, or during the coming Millennial age, be brought to a *full, clear appreciation* of these conditions and opportunities, with fullest opportunities for repentance and life.

Calamities, then, are to be regarded, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath or Seventh Thousand years (the Millennium), and for its state of absolute perfection forever after the Millennium, which, under Christ's direction, shall give it its finishing touches and make it fully ready for the redeemed race, which his reign shall prepare also to rightly use and enjoy and rule the perfected earth. And man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator, because, first, man is a sinner condemned to death anyway, and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in that Millennial age, when each shall be required to choose between good and evil. The evil they learn first, now; the good and its blessed results and rewards, but dimly seen now, will be fully displayed then,—during the Millennium.

SPECIAL PROVIDENCES FOR THE SAINTS.

But some one inquires, If this be God's plan, for redeeming the world by the death of his Son and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ with its favorable conditions and powerful restraints begin at once, as soon as Christ had given the *ransom price* at Calvary; instead of compelling those who would follow righteousness, to sail through bloody seas and suffer for righteousness sake? Or else, why not have postponed the giving of the *ransom* until the close of the six thousand years of evil and the inauguration of the Millennial reign? Or, at least, if the present order of events is best in the divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, etc., those who have fully accepted of Christ and who have sacrificed and are using their all in the service of righteousness?

Ah yes! The subject would be incomplete were this point left untouched. The consecrated saints, the church of the Gospel age, are a "peculiar people," different from the rest of the redeemed race; and God's dealings with them are peculiar and different also. But space does not permit us to deal with this feature of the subject here. We, however, will be glad to send *free*, to any who will send a postal card requesting it, a paper which treats this topic more fully. Write your name and address very plainly.

ADDRESS— TOWER TRACT SOCIETY,
ALLEGHENY CITY, PA.

•Helps for Bible Study supplied at low prices; and tracts given gratis, or books loaned, to the poor in spirit who are poor in purse.

The Old Theology

No. 3—Protestants, Awake! The Spirit of the Great Reformation Dying. How Priestcraft Now Operates

Bible Students'
1889
TRACTS

SAMPLE COPY. Box..................

THE OLD THEOLOGY.

PROTESTANTS AWAKE!

The Spirit of the Great Reformation DYING.

HOW PRIESTCRAFT NOW OPERATES.

"Inquire for the old paths." Jer. 6 : 16.

BIBLE STUDENTS'
1889.
TRACTS.

Entered as Second Class Mail Matter, at the Post-office,
Allegheny, Pa.

Old Theology Tracts

FOR

BIBLE STUDENTS.

No. 3, 1890.

PUBLISHED BY THE
TOWER TRACT SOCIETY,
ALLEGHENY, PA.

Quarterly, 6 cts. a year, 2 cts. per copy.

10 copies quarterly,	1 yr.	(40 tracts),		50 cents.
25 " "	1 "	(100	"),	$1.00
50 " "	1 "	(200	"),	1.75
100 " "	1 "	(400	"),	3.00
500 " "	1 "	(2000	"),	13.50
1000 " "	1 "	(4000	"),	25.00
3000 " "	1 "	(12000	"),	68.00

⁂ We specially commend, both to honest skeptics and to saints, "The Plan of the Ages." No book of its size, known to us, so fully unfolds the divine plan revealed in the Scriptures. It is a veritable "Bible Key," and is well described as "A helping hand for Bible students." We can supply it by mail, cloth bound, for $1, or in paper covers for 25 cents, or will loan it to the poor, who will promise a careful reading and to pay return postage.

— THESE TRACTS ARE NOT COPYRIGHTED. —
— ANYONE MAY REPUBLISH. —

PROTESTANTS, AWAKE!

THE SPIRIT OF THE GREAT REFORMATION

— DYING. —

HOW PRIESTCRAFT NOW OPERATES.

The attitude of Rome on the public school question in this country, her increasing power and prestige in places of authority and influence throughout "Christendom," the attention she called to herself in the late celebration of the Papal Jubilee, the flatteries and honors she received from crowned heads and even from this great Republic, together with her renewed claim of temporal power and her manifest determination to regain it, whenever the auspicious moment to strike for it shall come, are facts which should arouse every Protestant, every true Christian, to a sense of the danger to which liberty and truth and righteousness are exposed from their old and wily foe and relentless persecutor, the Church of Rome.

The underlying principle of the Great Reformation, to which all Protestants look back with pride, was the right of individual judgment in the interpretation of the Scriptures, in opposition to the papal dogma of submission to *clerical authority* and interpretation. On this very point was the whole issue of the great movement. It was a grand and blessed strike for liberty of conscience, for an open Bible, and the right to believe and obey its teachings regardless of the usurped authority and vain traditions of the self-exalted clergy of Rome. Had not this principle been firmly held by the early Reformers, they never could have effected a reformation, and the wheels of progress would have continued to stick in the mire of papal traditions and perverted interpretation. The danger, now, is that the same influences threaten to bind Protestants as securely as Romanists are bound, to the judgment and religious decrees of a system, instead of leaving faith to the intelligence, study and judgment of each individual.

The foundation of the great Apostasy (Papacy) was laid in the separation of a class, called the "clergy," from the church of believers in general, who, in contradistinction, came to be known as the "laity." This was not done in a day, but gradually. Those who had been chosen from their own number, by the various congregations, to minister to or *serve* them in spiritual things, gradually came to consider themselves a superior order or class, above their fellow-Christians who elected them. They gradually came to regard their position as an *office* rather than a *service* and sought each other's companionship in councils, etc., as "Clergymen," and order or rank among them followed.

Next they felt it beneath their dignity to be elected by the congregation they were to serve, and to be installed by it as its servants; and to carry out the idea of office and to support the dignity of a "clergyman," they deemed it better policy to abandon the primitive method by which any believer who had the ability had the liberty to teach, and decided that no man could minister to a congregation except a "clergyman," and that no one could become a clergyman except the clergy so decided and installed him in office.

Their councils, at first harmless if not profitable, began gradually to *suggest* what each individual should believe, and came finally to *decreeing* what should be considered orthodox and what should be considered heresy, or, in other words, deciding what each individual must believe. There the right of private judgment by individual Christians was trampled upon, the "clergy" were put in power as the only and official interpreters of God's Word, and the consciences of the "laity" were led into captivity to those errors of doctrine which evil-minded, ambitious, scheming, and often self-deluded men among the clergy were able to establish and falsely label, *Truth*. And having thus, gradually and cunningly, secured control of the church's conscience, as the apostles had foretold, they "privily brought in damnable heresies," and palmed them off upon the conscience-fettered laity as truths. —2 Pet. 2 : 1.

One result was, that the Bible took second place to the opinions of the clergy in these councils, thus discounting the value of the only true standard of faith. Another result was, that this self-exalted clergy, becoming more and more vain and boastful, finally concluded that *they* alone constituted the *Church*, and that the laity bore to the clergy the relationship of children, "*children* of the Church," and were not to be classed as joint-heirs with the clergy, to the promises of coming glory and honor and association with Christ in the Millennial reign.

When the Roman empire was falling into ruins, these clerical schemers, by multitudinous crafty arts and intrigues, too numerous to be here detailed, contrived to work their own advancement to political power and influence, until, as the great papal hierarchy, they gained the rulership of the world, electing one of their number king of kings and lord of lords—the pope. Thereafter the church, instead of being "subject to the powers that be," assumed and used power over the world and demanded universal obedience. Instead of suffering at the hands of the ungodly, this corrupt church reigned; instead of being persecuted for righteousness' sake, she was flattered and honored, and became the persecutor of all who differed from her, rejecting the decrees of her Councils, and exercised their right of private judgment in the study of the Bible.

To account for this changed condition of things, the claim was then made that the doctrine that Christ would *come and set up* his Millennial kingdom and subdue all things to his rule of righteousness, as taught by the apostles and held by Christians in the first and second centuries, had been misunderstood. The claim was set forth that those Scriptures which referred to the Millennial blessedness and reign of Christ and the church, as Kings and Priests to rule and teach and bless the world, were to be fulfilled by the church without Christ Jesus, her Lord and head; that he was *represented* in reign and glory and power by the successive popes who claimed to be his vicars or representatives, and as such to be infallible, as Christ would be.

This claimed Millennial reign is dated from about A. D. 800, and since then, the line of popes, in Christ's name and stead, have applied to themselves all the titles, promises and predictions of Scripture which relate to Christ and his Millennial glory. And thus the popes, as falsely representing Christ, the Head, and the general clergy, as falsely representing the Body, Bride or Church of Christ, constitute the Antichrist, or false Christ and his false kingdom, predicted by Daniel, Paul and John, as well as by our Lord and others.

This *counterfeit* of Christ's Millennial Kingdom could not indeed resurrect the dead to glory, power and immortality, as the Scriptures predict (1 Cor. 15 : 42–44; Rev. 20 : 6), to live and reign on earth; but as a pope could *represent* Christ, so bishops, cardinals, etc., could *represent* the saints of the first resurrection; and though these could not possess the power, glory, etc., promised to all who will have part in the first resurrection, and share in Christ's Millennial reign, yet those glories could be and were counterfeited or represented, in the clothing, etc., of the hierarchical class. And the master-artists of the world were engaged to paint and gild and bestud with blazing precious stones the papal throne, and to so arrange windows and mirrors, lights and shadows, etc., that, on certain occasions, as nearly as possible a supernatural radiance might seem to the people to emanate from the person of the pope, as, clad in gorgeous clothing and flashing with jewels, he sat in regal state, the false head of the apostate church, personating and counterfeiting the true head of the true church and his Millennial glory and power.*

---

* For a fuller account of Antichrist's doings and great swelling words, see—"The Time is at Hand," a book of 360 pages, sold retail at the wholesale value, 25 cents, post paid. Address—TOWER TRACT SOCIETY, Allegheny, Pa.

The terrible state of ignorance, superstition and priestcraft, which prevailed for centuries under this counterfeit kingdom of Christ, known in history as "the dark ages," was broken by the Great Reformation movement of the sixteenth century, —when Luther and his coadjutors, recognizing the true character of Papacy's kingdom, in sermons and tracts and posters boldly denounced and exposed the counterfeit, and pointed out some of the errors and blasphemies of that deceptive system.

And Luther noted, too, that the start of the great Apostasy was in the error that the clergy were a divinely appointed order, distinct and separate from the remainder of the church. He saw that the reign of Christ was not fulfilled by Papacy, and that the promises, that those who suffer with Christ shall *reign* with him, were not made to a clerical class, but to all the consecrated, faithful church of Christ. Did space permit, we would give samples of some of Luther's forcible utterances on this subject, which show that he had a very clear idea of the relationship which should exist between the church in general and those who minister to or serve it; even though he found it impossible to fully bring his ideas into practice, owing to the gross darkness and superstition of the long priest-ridden people. He clearly points out Peter's words, "Ye are a royal priesthood," as relating to the general church, and not to a clerical class, and denounces the assumptions of the Papacy on this subject, although he himself had been one of the favored "clergy" class.

True, Papacy does not now attempt a despotic sway of the world, nor does she loudly and publicly assert her claim to divine authority as God's Kingdom among men. This, she is crafty enough to see, would not be wise policy in this nineteenth century and under present circumstances. Hence, Romanists do not *now* make these doctrines prominent; but their theological works do present such views, unblushingly, and Papacy's boast is, that she never changes. The same claims to divine authority to rule the world and to punish and torture in the present life and to damn to all eternity, as heretics, all who will not accept her claims and obey *her* "royal priesthood," would soon be heard again, were ignorance and superstition to again thoroughly enslave the masses.

Now, while cunningly avoiding the question of civil power over the world, she retains her grip upon the minds and consciences of her people, by proclaiming her chief cleric, the pope, infallible; and by having him loudly assert his spiritual power (?) and influence, to compensate for his loss of earthly power. Thus, to display his spiritual authority and power, Pope Leo XIII. recently announced *the liberation of millions of souls from the pains of purgatory*, with as much apparent candor as President Lincoln signed the Emancipation Proclamation which set free millions of slaves in the South. And strange to say, the masses of Romanists, even to-day, believe this monstrous, wholesale fraud.

THE PROTESTANT CLERGY.

Protestants generally, except Episcopalians, admit the fallacy of these claims of Papacy. And yet the habit of centuries, of regard for certain forms and ceremonies and for a certain class of self-exalted fellow-mortals, called the clergy, still clings to the people, and the Protestant clergy consequently receive much of the same homage and reverence against which the reformers of the sixteenth century protested.

Nor can we wonder much that even

some very earnest, honest ministers accept this customary submission and reverence of the people, and the title of Reverend, and that superstitious respect which looks up to them as possessed of almost superhuman authority as religious leaders. It is a general weakness of the fallen human nature to take all the respect, honor and authority others are willing to accord. And then, too, many ministers have become possessed of the same ideas, and really believe themselves to be worthy of homage and reverence. Many get the old papal idea that the ruling and teaching of the church belong to the "clergy" by divine arrangement. We all know how much easier it is to "*receive* honor one of another" (John 5 : 44), than to refuse it, and tell the people the plain truth which Peter so clearly enunciated (1 Pet. 2 : 9), that the entire church of Christ—that is, all fully consecrated and self-sacrificing believers — constitute the royal priesthood, and not a self-appointed lordly class in it or above it, calling itself the "clergy."

But as for a clerical class, God does not recognize it as his elect teachers; nor has he chosen many of his teachers from its ranks. The mere claim of any man to be a teacher is no proof that he is one by divine appointment. That false teachers would arise in the church, who would pervert the truth, was foretold. The church, therefore, is not to blindly accept whatever any teacher may set forth, but should prove the teaching of those whom they have reason to believe to be God's messengers, by the one infallible standard —the Word of God. "If they speak not according to this word, it is because there is no light in them." (Isa. 8 : 20.) Thus while the church needs teachers, and cannot understand God's Word without them, yet the church individually—each by himself and for himself, and *himself only*—must fill the important office of *judge*, to decide, according to the infallible standard, God's Word, whether the teaching be true or false, and whether the claimed teacher is a true teacher by divine appointment.

God himself provides these teachers; they are *his gifts* to the church. (1 Cor. 12 : 28.)

Any superior wisdom and ability granted such, is as much for the sake and for the good of the other members of Christ's church as for themselves. And *whichever* of God's children comes to see some important truth generally disregarded by the church and finds himself possessed of ability to make it *clear* to others, should do so, should teach it, to whomsoever has an ear to hear. If a new truth, it belongs to the entire household, and he who keeps it from them, for any cause, defrauds the family of God, misuses a great favor, and deprives himself of a ministry (service).

Notice, that the self-constituted clergy are not teachers, and do not and cannot appoint teachers; nor can they in any degree qualify them. Our Lord Jesus keeps that part in his own power, and the so-called clergy have nothing to do with it, fortunately, else there never would be any teachers; for the "clergy," both Papal and Protestant, strive constantly to prevent *any change* from those conditions of thought and ruts of misbelief, in which each sect has settled down. By their course of action they say, Bring us no new unfoldings of truth, however beautiful; and do not disturb the heaps of rubbish and human tradition we call our creeds, by digging down through them and bringing forth the Old Theology of the Lord and the apostles, to contradict us and to disturb our schemes and plans and methods. Let us alone! If you go poking into our old musty creeds, which our people so devoutly and ignorantly reverence and respect, you will stir up a stench such as even we could not endure; then, too, it will make us appear both small and foolish, and as not half-earning our salaries and not half-deserving the *reverence* we now enjoy. Let us alone! is the cry of the clergy, as a whole, even if a few may be found to dissent from it and to seek for and speak out the truth at any cost. And this cry of the "clergy" is joined in by a large sectarian following.

We exhort all God's true church—the one church, which includes *all consecrated believers*—to awake to the principles of the Reformation, to a recognition of the *right of individual judgment* upon religious questions. Demand Scriptural proofs for all you are asked to believe; take neither the *decisions* of Rome, nor those of Westminster, nor those of any smaller councils or synods, as final settlements of the question, "What is truth?" And be sure that you believe and confess nothing that you do not *understand* fully and clearly. To subscribe to, or confess, what you do not understand, and therefore cannot truly believe, is *solemn lying* in the presence of God and witnesses, no matter if it be true that others, by the hundred, have done the same before you. If you did this once, thoughtlessly, even though it were years ago, in joining a sect, now that your attention is called to it, you are bound to procure a copy of the "covenant," or "articles of faith," the belief of which you confessed publicly, and after careful, prayerful study of it, if you find that you do not so believe, you will be bound to deny it *as publicly* as you confessed it, or else forfeit all claim to honesty.

Require of all who shall attempt to teach in the name of the Lord, the *exact words* of the Lord or the Apostle which they claim support their teaching. Get the chapter and verse and look the matter up for yourselves, critically, examining the text and the context. Weigh and test every item of teaching which you receive as your faith, regardless of how much you esteem the person who presents it. We know that no fellow-mortal is infallible, and that His word is the only standard by which God wishes us to square and measure and build up our faith.

When you come to apply this rule you will be greatly surprised. You will find that many errors of doctrine, as well as of custom, have been carried over from Romanism into Protestantism. Many doctrines expressed in the catechisms and confessions of faith and in the hymnbooks and from the various pulpits, you will find no foundation for in the Bible; and many prominent in the Bible, you will find are ignored by one or another, and some of them by all the sects of Christendom. But hold fast to God's Word. Let God be true, if it should make every man a liar.—Rom. 3: 4.

WHAT IS THE OBJECT?

The object of Rome in establishing a clerical class, as separate from what she terms the laity, was to gain and to hold full control of the people. Every one admitted to the Romish clergy is bound by vows to submit implicitly to the head of that system, doctrinally and in every way. Not only is such a one held fast to those doctrines and hindered from progress by the strong chain of his vow, but also by innumerable smaller ones—his living, his dignity of position, his title, and his hope of advancement in the same direction; the opinions of his friends, their pride for him, and the fact that should he ever confess to greater light and renounce his position, he would, instead of being honored as an honest thinker, be maligned, despised and misrepresented. In a word, he would be treated as though to search the Scriptures and to think for himself and exercise the liberty wherewith Christ made all his followers free, were the unpardonable sin. And as such he would be treated as an excommunicated person, cut off from the church of Christ, now and to all eternity.

This clergy class, being thus bound hand and foot to the system, are so many live, active agents of the system in binding the people to it; and sectarian pride and rivalry and reverence for the clergy, and an indefinable fear of the future, begotten of ignorance of God's Word and fostered by the arts of priestcraft and superstition, are the cords by which the clergy of Rome bind the people to that great Antichrist system. Nor can it be denied that the Protestant clergy, though in advance of that of Rome, have the same object and many of the same methods; each clergyman being expected to exercise tact and wisdom and to act according to the intellectual status of the people with whom he has to deal.

WHAT ARE SOME OF THE METHODS?

Rome's method has been to concentrate authority and power in the hands of her priesthood or clergy. Not only are they supposed to have power in their hands to shut or open heaven or hell to whom they please, but even in the present life their *authority* is impressed. Roman Catholics are expected to address their clergy, "Your Reverence," and to treat them as vastly their superiors in every respect—as holy men, whom to offend might jeopardize eternity. They are taught that every infant must be baptized, every marriage performed, and every funeral service conducted, by a clergyman; and that for any one except a clergyman to administer the simple elements of the Lord's memorial supper would be sacrilegious and profane. All of these things are so many more cords to bind the people to reverence and subjection, under the clergy, who, by reason of the claim that they have these special rights above other Christians, are caused to appear to be a special class in God's estimation. And these cords and inferences are applied by Protestants as well as by Roman Catholics.

The truth, on the contrary, is that no

such clerical office or rights are established in the Scriptures. These simple offices are services, which any brother in Christ may do for another.

We challenge any one to produce a solitary passage of Scripture giving one member of the Church of Christ more liberty or authority than another in these respects. In fact, in the matter of baptism, the true idea of the general priesthood of all Christ's followers is tacitly admitted by the "clergy"—though in a rather pinched manner, it is true—for the regulations of the various denominations provide that in the case of any unbaptized person about to die, and desiring baptism, or in the case of any infant about to die, *if no clergyman can be found* in time, any layman may perform the service. [With some in such a case when death does not ensue a sanctioning by a cleric is required to follow to make it valid.] And the only reason why the clergy *yielded* this privilege to the laity was, that having taught the people that *sprinkling is necessary to salvation from eternal torment*, it became necessary to grant the laity this privilege, in order to keep the people from reasoning too carefully upon the matter; lest they should thus force the subservient laity to exercise common sense and reject the absurd idea that a few drops of water and a few mumbled words could prove a charm to procure God's interest in the dying one and to cause him to change his purpose and not to consign him to an eternity of torture.*

It is true that the more advanced both of clergy and laity are becoming too intelligent to attach such an awful importance to baby-sprinkling; and in proportion as they do, the emergency in which the laity may be permitted to officiate is lost sight of, so that to-day few of them know that so great a *privilege* was ever conferred upon them by the clergy. The authority to baptize is now fully in the hands of the clergy, though the rules still permit the laity to use it.

But, notwithstanding the fact that the teaching, that there are unbaptized infants in hell not a span long, is no longer heard from the pulpit, and would no longer be tolerated in civilized lands, yet there is in almost every mother's head a caution, and in her heart a love and a fear for her child's eternal welfare, which leads her to have it sprinkled *as a precaution.* Indeed a case in this very city of Allegheny, in which we write, came under our notice, not long since, which shows that the papal error, both on baptism and on the authority of the clergy, has a very strong hold yet, even in this land of liberty and general intelligence. The case was that of a man and his wife who had been members of a Lutheran church, but who, through irregularity of attendance at church services and irregularity of payment of church dues, had fallen under the displeasure of the clergyman there officiating. One of their children took sick and was about to die; and as it had never been sprinkled, the parents were in great distress; and conquering his pride for the sake of his child's eternal welfare, the father went time and again, and finally accompanied by his sick and weeping wife, to entreat the clergyman to come and save the child by baptizing it; but he refused to come, telling them that it was what their conduct deserved; and possibly he superstitiously believed that these parents being no longer in good and regular standing in his church, the child must be counted as a child of unbelieving parents which could not be brought to God's favor even by the sprinkling of water. But no matter what we should say about the efficacy or non-efficacy of the drops of water, the incident shows the power of the clergy and the authority they are supposed to have, even among Protestants.

---

* At some future time we will consider the true import of Baptism as presented by our Lord and the apostles—the *Old Theology* upon the subject—now we must confine ourselves to our present subject.

The Roman Catholic clergy add other cords to bind the people, such as the confessional, the use of "holy candles," "holy water," "holy burying grounds," etc., which the greater intelligence of Protestants would not generally submit to.

ORDER AMONG THE ROYAL PRIESTS.

But in showing that the Scriptures recognize no separate clergy class, but that the entire Church of Christ is the Priesthood, and that they each and all have the *same authority* to do anything that the Lord and the apostles enjoined, as they find they have the ability, let no one suppose that we urge disorder. It is proper that each congregation should select or elect some of their number, *best qualified*, for these services. But it should always be remembered that the one who thus serves belongs to no higher class or caste than his brethren who chose him to thus minister or serve. "All ye are brethren, and one is your Master." Such a servant of the church is no more reverend or sacred than others, though if he be a very faithful and Christ-like servant he should be esteemed very highly "*for his work's sake,*" because of loving, faithful service, but for no other reason. (1 Thes. 5 : 13.) He is not a "clergyman" in God's sight; for God recognizes no such class, and his Word authorizes no such distinction.

Whatever "*authority*" such a minister or servant of the church possesses, is *given* him; he possesses no more "authority" than the humblest of his "brethren," the entire church, any of whom has the authority of God's Word (Matt. 28 : 19, 20) to declare and to do any or every thing which it enjoins, according to his talents and opportunities and the desires of his fellow-believers to be served by him. Authority to preach or otherwise minister cannot therefore be *given* by other ministers, or by conferences, synods, etc. Each royal priest is the peer of each other one in authority and dignity of priesthood, though in talents, intelligence, etc., and therefore in fitness, they are not all equals. The choice of one or more to specially represent and serve all, as ministers, implies, or should imply, that those so chosen have some qualifications for such service superior to others, which should be willingly and freely used for the service and benefit of all.

The tendency of intelligence has been gradually toward the recognition of this common priesthood of the church. "Baptists," "Congregationalists," and "Disciples" have recognized it more full and more clearly than others; though some other denominations have been gradually forced by growing intelligence to permit what they term "lay-representation" at conferences, etc., though in such a manner as to make the laity feel that between them and the clergy there is a great gulf fixed.

While glad to acknowledge that Baptists, Congregationalists and Disciples approach the true idea, that the entire church is the royal priesthood and that each congregation stands independent of the jurisdiction and authority of all others, yet we beg them to consider that their theory is not fully carried out; and, still worse, that the tendency among them is backward toward centralization, clericism, denominationalism; and far worse still, that the people "love to have it so" (Jer. 5 : 31), and take pride in their growing *denominational strength*, which means their growing loss of individual freedom.

It is only of late that these could be called sects or denominations. Formerly each congregation stood independently, like the churches of the apostles' times, and would have resented any attempt on the part of other congregations to dictate regulations or faith, and would have scorned to be known as in any sense bound into a sect or denomination. But the example of others, and pride to be parts or members of a large and influential band of churches known by one name, and all confessing to one faith, and ruled over by a council of ministers resembling the assemblies and conferences and councils of other denominations, has led these generally into similar bondage. But above all other influences leading them backward to bondage has been the false idea concerning the authority of the clergy. The people, not Scripturally informed on the subject, are swayed much by the customs and forms of others. Their unlearned "clergymen" follow carefully and scrupulously every form and ceremony and detail suggested by their more learned clerical brethren, lest they should be thought "*irregular*." And their more learned clergymen are shrewd enough to see how they can take advantage of the ignorance of the others to gradually create a denominational power in which they shall be able to shine as chief lights. First, it is suggested that certain doctrines or customs are not according to Baptist or Congregational *usage*, and the next step is to boycott such a congregation or minister as does not harmonize with the General Association, by dropping it or him from representation in the association. This is regarded as a punishment and disgrace, and most congregations and ministers will submit rather than incur it; whereas the fact is, that there should be no such association formed. Each individual and congregation should stand free.

A WARNING TO PROTESTANTS.

A careful survey and study of the field will show that the spirit of reform on this subject of clerical authority, which was in progress for some time, has really ceased; and their present movement is backward, toward the assumption of greater authority on the part of the clergy. The reason for this retrogression lies in the fact that the spirit of freedom and independence in religious thought, on the part of the masses of professed Christians, is being swallowed up by worldliness and money-getting and pleasure-seeking; consequently they have neither time nor desire for matters of faith and doctrine, and permit themselves to be tightly bridled by the clergy. And this decline in individual liberty and equality is regarded by the clergy as desirable, as a supposed necessity, because here and there in their congregations are a few "peculiar people," who partially appreciate their rights and liberties, and who are growing both in grace and knowledge *beyond* the clergy. These are causing trouble to the creed-bound clergy by questioning doctrines long unquestioned, and by demanding reasons and Scriptural proofs for them. Since they cannot be answered Scripturally or reasonably the only way to meet them and to settle them is, by brow-beating, and a show or claim of clerical authority and superiority, which holds itself bound to account in doctrinal matters only to fellow-clergymen and not to laymen.

But some in the pews are to-day as well or better educated than the occupant of the pulpit, and it will no longer do to claim that the laity are so ignorant that they can not comprehend; and the people have learned that the big words of technical, clerical phraseology are used to hide and not to teach the truth. Hence the individual and educational superiority of the clergy can no longer be given as an excuse for arbitrary definitions of Scriptural statements and doctrines.

The doctrine of "apostolic succession"—the claim that the laying on of the hands of a bishop conveys to a man an *ability* to teach and expound the Scriptures—still holds Romanists and Episcopalians, who fail to see that the very men thus said to be qualified to teach are among the least able; none of them indeed seems to be any more able either to comprehend or to teach the Scriptures than before being thus authorized; and many certainly are decidedly injured by the arrogance, self-conceit and assumed authority to lord it over their brethren, which seem to be the only things they do receive from the "holy hands." However, Catholics and Episcopalians are making the most of this Papal error, and are more successful in smothering the spirit of inquiry than others.

Recently, however, in view of the growing intelligence of the people, the tendency among clergymen is to disclaim *personal* superiority or authority and to place and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in that Millennial age, when each shall be required to choose between good and evil. The evil they learn first, now; the good and its blessed results and rewards, but dimly seen now, will be fully displayed then,—during the Millennium.

SPECIAL PROVIDENCES FOR THE SAINTS.

But some one inquires, If this be God's plan, for redeeming the world by the death of his Son and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ with its favorable conditions and powerful restraints begin at once, as soon as Christ had given the *ransom price* at Calvary; instead of compelling those who would follow righteousness, to sail through bloody seas and suffer for righteousness sake? Or else, why not have postponed the vate judgment, are required to believe whatever these councils decree to be the truth. The same tendency is observable in all denominations of Protestantism; and we predict, what is even now suggested by prominent Protestant clergymen, that ere long Protestants will unite in a General Council which will decree and settle what shall, and what shall not, be received as divine truth.

In view of these facts and tendencies, we sound an alarm to all who hold to the original doctrine of the Reformation—the right of individual judgment. You and I cannot hope to stem the current and to prevent what is coming, but we can, by the grace of God, imparted through his truth, be overcomers and get the victory over these errors (Rev. 20: 4, 6), and as "overcomers" be granted a place in the glorified priesthood of the incoming Millennial age.—See, Rev. 1: 6; 5: 10.

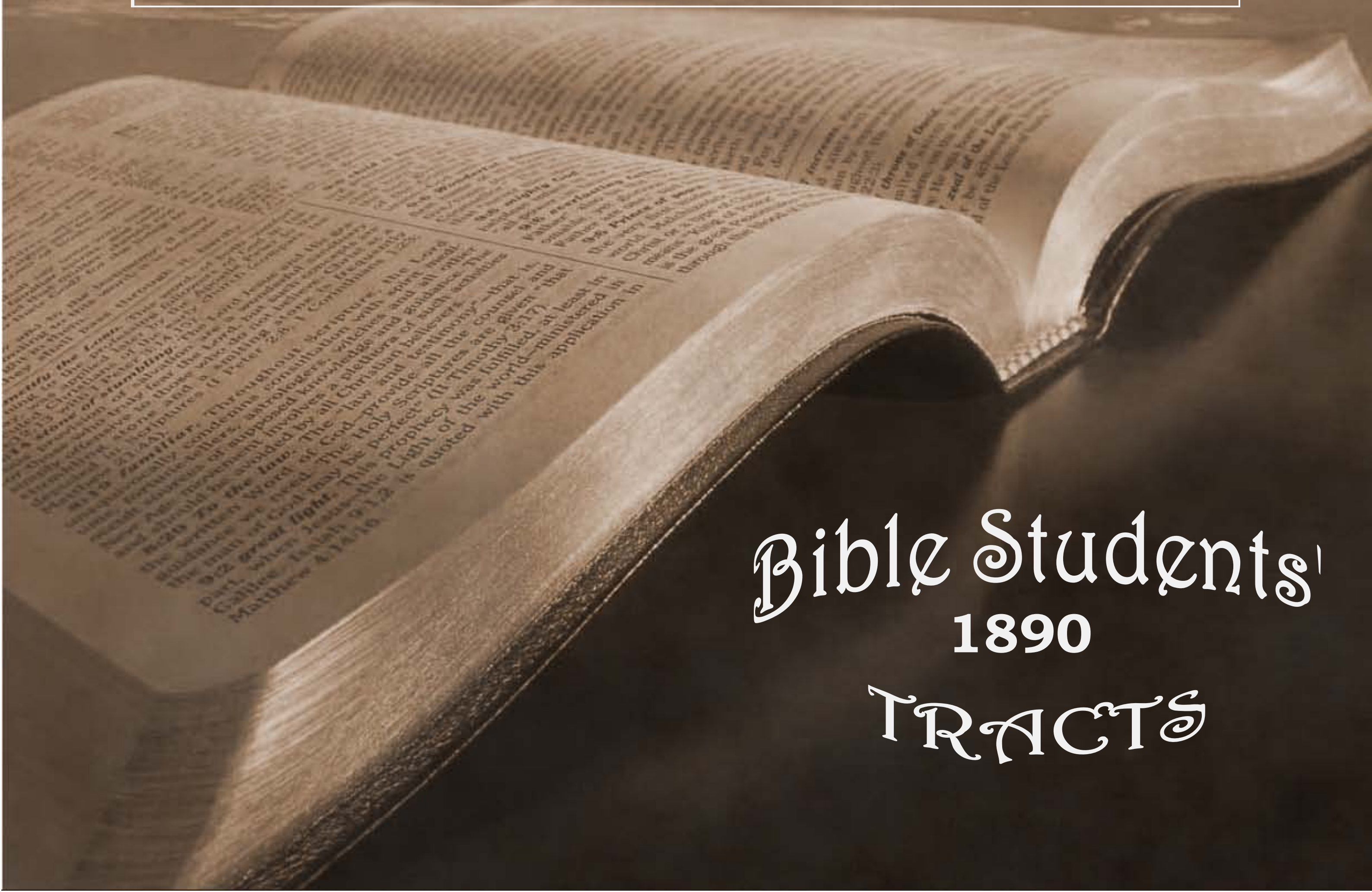
Demand a "Thus saith the Lord" for all you accept as your faith.—Acts 2: 40.

ADDRESS— TOWER TRACT SOCIETY,
ALLEGHENY CITY, PA.

Helps for Bible Study supplied at low prices; and tracts given gratis, or books loaned, to the poor in spirit who are poor in pocket.

The Old Theology

No. 5—Friendly Hints on Bible Study and Students' Helps



Bible Students'
1890
TRACTS

OLD THEOLOGY QUARTERLY.

FRIENDLY HINTS

ON

Bible Study

and

Students' Helps.

"Inquire for the Old Paths."—Jer. 6:16.

BIBLE STUDENTS'

TRACTS.

APRIL, 1893.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.

OLD THEOLOGY TRACTS.

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE
TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

QUARTERLY, SIX CENTS A YEAR.

No. 1. Do the Scriptures Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities—Why God Permits Them.
No. 3. Protestants, Awake! How Priestcraft now Operates.
No. 4. Dr. Talmage's View of the Millennium.
No. 5. Bible Study and Students' Helps.
No. 6. The Hope of the Groaning Creation.
No. 7. The Wonderful Story.—The Old, Old Story, complete.
No. 9. Swedish Tract—subject matter same as No. 1.
No. 10. A Broad Basis for True Christian Union.
No. 12. The Divine Plan.—Why Evil was Permitted.
No. 13. Norwegian Tract—subject matter same as No. 1.
No. 14. A Dark Cloud and its Silver Lining.
No. 15. "Thy Word is Truth." A Reply to Robert Ingersoll.

Samples of any of the above will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

SPECIAL ISSUES—LEATHERETTE-BOUND.

No. 8. The Wonderful Story, Illustrated, 60 pages.
No. 11. Tabernacle Shadows of Better Sacrifices, Illustrated, 110 pp.
No. 16. "Thy Word is Truth."—An Answer to Robert Ingersoll's Charges against Christianity.

Extra Copies of these special issues are supplied to all regular subscribers at 10 cents each. Colporteurs are authorized to sell these special issues at three for 50 cents.

ADDRESS AS ABOVE—
TOWER BIBLE & TRACT SOCIETY.

BIBLE STUDY

—AND—

NEEDFUL HELPS THERETO.

Our Redeemer prayed for his disciples—"Sanctify them through thy truth;" and then added, "Thy Word is truth." (John 17: 17.) He thus showed us a general principle, and one which experience demonstrates—that God's truth is his agency for developing his children. Not general truths, however good and beautiful, such as botany, astronomy, etc., but truths which God reveals in his Word, are those which tend to produce in us, if we heartily receive them, the graces of God's spirit—the spirit of THE truth.

But the questions arise—"What is God's truth?" "What is God's Word?" For it will be remembered that at the time our Lord said, "Thy Word is truth," the New Testament had not been written. It does not follow, however, that our Lord meant that the Law and the Prophets (the Old Testament) *alone* were to be considered the Word of God adapted and intended to sanctify us; but, rather, that all that God had caused to be written by the prophets, together with all the *explanations* of those Old Testament writings which God would supply through Christ's teachings, and afterward through the writings of the apostles, were to be esteemed as God's Word—revelations of truth which would sanctify those who believe them and who act accordingly. This he clearly showed when he declared, "My doctrine is not mine, but his that sent me;" "The words that I speak unto you, they are spirit and they are life;" "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of truth is come, he will guide you into all truth, and he will *show you things to come.*"—John 7: 16; 6: 63; 16: 12, 13.

It will be seen, therefore, at once, that the opinion of many, that the prophecies of the Old Testament are all fulfilled and not now worthy of reverent study, is a great mistake—a serious mistake, because it blinds many to the great and beautiful promises therein revealed which are still future and vitally associated with the true Christian faith and hope, and therefore essential to complete sanctification. Of these, first in prominence are the promises of Christ's Millennial Kingdom and of the great blessings which shall accrue to the world of mankind, and to the earth as man's future home, of pleasing prospect and bountifully teeming with luxuries and comforts for the willingly obedient. Second are the promises to Israel of a restoration to divine favor and to a share in the Millennial work of blessing (educating, ruling and lifting up) mankind—promises which state as well as imply that the old patriarchs are to be restored to life as perfect men, to be examples of what *perfect* manhood is and of what all the fallen race *may* attain unto by obeying the Lord Jesus, then, with his Church, the Ruler of earth.—Acts 3: 19–22; 7: 37; 1 Cor. 6: 2.

Indeed, it is largely because of a failure to appreciate the Old Testament prophecies, that so many of God's children have gotten so sadly mixed on all the teachings of the New

Testament—shown by the conflicting creeds of Christendom. The apostles were continually referring to the statements of the prophets and *interpreting them*, and reasoning from THAT BASIS. (See, for instances, Acts 2: 24–32; 3: 19–22; Rom. 11: 2, 8, 9; Gal. 3.)

From the prophecies they deduced and stated conclusions regarding the Lord's will in the present age and declared his future purposes. (See Rom. 11: 25–32; Acts 15: 14–16.) No wonder, then, that those who ignore the Old Testament should but dimly understand the arguments of the New Testament which are based upon those previous revelations.

YOU WILL REQUIRE ASSISTANCE.

If you are intellectually bright, and have large perceptive and reflective powers and a good education, you can take the Bible, and by years of patient, critical study, you may prove to your satisfaction its divine inspiration and greatness from its internal as well as its external evidence, and acquire much of its wisdom and truth. But have you all these advantages? And if so, have you at your command the years of time needful to their use? Most of the earnest truth-seekers have not; and even if they all had, would it not be an evident waste of time for each to study out this subject independently of each other one? We do not do so in other sciences, but make use of each other's assistance—not, however, without proving what we accept, with our best reasoning faculties. And so we should do in Bible study. And evidently it is the Lord's will that we should do so, since through the Apostle Paul he shows the mutual dependence, one upon another, of the various members of the Church, though some may be specially useful to the body, as eye or as right hand members.—1 Cor. 12: 14–21.

THE CREDIBILITY OF THE SCRIPTURES.

Many able and valuable works upon this subject are obtainable through any bookseller, or in any public library; but the most of these are written in a style for the scholarly only, and, filling several volumes, require more time than many are able to give for such information; and hence few of the masses of the people know, as they ought, the firm foundation which God's Word really affords for their faith. As a result, many have but little faith in the Bible and are often ashamed of it.

But we wish to call your attention to a very brief and pointed treatise on this subject—one which you can digest in a few hours, and which will strengthen your faith in God's Word for the remainder of your life. It is contained in the first three chapters of a book entitled "*The Plan of the Ages.*" Whatever else you may or may not have read, you should read the *pointed* arguments there presented. And as parents and as Christians you should assist the young and the many who are skeptically inclined in this day of doubts, and help them to get settled and grounded upon the Bible as God's Word. In the case of your own children this is specially a duty that you owe them. And in the case of others, remember that, in God's sight, we are each our brother's keeper.

ONLY THE MEEK WILL BE TAUGHT.

When satisfied that the Bible is really God's Word and intended to be the guide of his children, a lamp to our feet, while we walk by faith and not by sight, until the Millennial Day dawns, you will want to study it. *How shall you begin?*

Begin as you would with any other study—systematically. The first requisite is a guileless heart—a simple heart—one not too wise to be instructed—a heart that realizes that the information it seeks can come from God alone, that human wisdom is insufficient—a heart that is ready "as a little child" to be taught of God. "The meek will he guide in judgment, and the meek will he teach his way." (Psa. 25:9.) Because "God resisteth the proud, but giveth grace to the humble." (Jas. 4:6.) Such, then, must all be who would be "taught of God." Others will fail to understand God's Word; for he has arranged it so that others shall not understand it.—Dan. 12:10; Matt. 13:10, 11.

Again, the Apostle says, "Study to show thyself approved unto God, a workman who needeth not to be ashamed—

"RIGHTLY DIVIDING THE WORD OF TRUTH."

—2 TIM. 2:15.—

To rightly divide the Word of truth, you should be shown how by some one who has learned how, otherwise you will find it a tedious and laborious task, costing precious years. And, alas! we regret to have it to say that few of God's children have learned this secret of Bible study, and few, therefore, can aid you to any considerable degree. Instead of recognizing the various ages and dispensations—the Patriarchal age, the Jewish age, the Christian age and "the Ages to Come"—and seeing the work God is gradually perfecting through these ages, they think of God's dealings as almost aimless and without order. Hence, instead of rightly dividing and applying the various statements of Scripture severally to the various ages and dispensations to which they properly belong, they mix them all together and have a disorderly and seemingly contradictory mass which they cannot understand and can scarcely realize to be a revelation at all.

But, on the contrary, when the various ages are clearly in mind, and when the plan of God with reference to them is once seen, the Bible becomes an open book before the humble student—a great treasure-house of truth and grace, every statement of which can be definitely located. And when rightly applied to its proper age—past, present or future, as the case may be—the whole record from Genesis to Revelation falls into harmony.

As a help in the direction of the right dividing of God's Word, we commend the book whose first three chapters we have already referred to, whose name, "*The Plan of the Ages,*" indicates but slightly its value as an exponent of the way in which the Word of God should be rightly divided —dispensationally—in order to be "meat in due season" to the household of faith.

The foundation here laid, in an understanding of God's dispensational dealings, will lead the mind of the earnest student into green pastures of spiritual refreshment and strength, and open the way to and into "the *deep things* of God," both of knowledge and experience. Begin, then, with the *study* (not a reading merely) of "*The Plan of the Ages,*" and then go on unto perfection. The foundation properly laid in a heart-felt desire to know and obey God's Word, and an outline of the ages in mind, your building up in the *most holy faith*, and with truths which will satisfy you wholly, will be an easy task.

THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD,

should be well sharpened. That is to say, you will want a Bible with marginal references. If you can afford it, you should get what is termed a "*Teachers' Bible,*" which gives not only the text of the common version, and references, and marginal readings, but also an Index of Bible topics, a partial Concordance, a partial Dictionary of Bible names, places, etc., as well as maps and much other useful general information. Then you will want one or both of the—

TWO GREAT BIBLE CONCORDANCES.

The best Concordance for finding the location of a passage of Scripture quickly is the old, reliable *Cruden's Concordance.* Beware, however, of its theological definitions: they are very erroneous, unscriptural, and hence misleading if trusted.

But the most valuable in another way (though a passage cannot be *found* so quickly in it as in Cruden's) is the justly celebrated work of recent years, known as *Young's Greek, Hebrew and English Analytical Concordance.* The author, Professor Young, of Edinburgh, Scotland, a ripe scholar of now world-wide fame, has here given to God's children (many of whom have little or no knowledge of the Greek and Hebrew languages in which the Bible was written), a quick and ready means of ascertaining what Greek or Hebrew word was used in any particular place, and the meaning of that word as defined by Prof. Young: and the meaning may be judged still more accurately by running the eye down the column and thus comparing the various uses of the same word in other passages. All should have one of these Concordances. All who can afford it should have both—Cruden's for quick general use, and Young's for critical examination of any word or passage; but the latter is preferable, if you get only the one. Then you will *need*, also,

THE EMPHATIC DIAGLOTT.

This is another of God's special blessings for our day; and *with* the foregoing described helps is worth more than a four years' course in the Greek and Hebrew languages. First, it gives the Greek text for the Greek scholar. Second, it gives immediately under the Greek text a literal translation of it, word for word. Third, it gives in another column a smooth English translation suitable for common reading, showing also the *emphasis* of the Greek, usually lost to English readers. While we cannot say that this work is perfect, we can say that we know of no other translation of the New Testament so valuable to the critical student—and this includes all to whom we write.

The above, with the various volumes of the MILLENNIAL DAWN series, of which "*The Plan of the Ages*" is the first, really constitute an outfit of the *needful* helps. But if you have the means to spare, or if you can deny yourself in some other way, you will also find the following very useful:—

(1.) *Rotherham's Translation of the New Testament.* This is in many respects an excellent translation, and, besides, has marks showing the *emphasis* of the Greek, not shown in the common English translations. It is valuable, as any translation is, for critical study of a text. A comparison of the different methods of expression gives the thought of the original more clearly to the studious.

(2.) *Leeser's Translation of the Old Testament.* This, too, is valuable. It is a translation by an *unconverted* Hebrew, who certainly has no bias favorable toward Christianity. This is the *recognized* translation among the Hebrews.

(3.) For *general* information upon religious subjects (not for doctrinal instruction, though it contains a brief *history* of all doctrines and religions), we commend to you a Bible Dictionary. *Smith's Bible Dictionary* is justly popular, and though we cannot endorse its theological definitions, the work is valuable and instructive aside from these.

NOW, ANOTHER WORD—STUDY PRAYERFULLY.

Study of the Bible should never be attempted in any but a *prayerful* attitude of mind. It should be remembered that the nearer our hearts and lives come into sympathy and union with our God, the more receptive of truth we will be, and the more ready to understand it. Therefore while studying pray without ceasing; let your hearts continually thank the Lord for every item of truth you may see, no matter who or what has been his helping hand to lead you to it and make it plain; and ever be desirous of knowing *all* that God has to reveal. Be cautious, too, lest you should allow prejudice to keep you from simplicity of mind; and also lest Satan, through any man or woman or teaching, should beguile you into error after you have gotten free from prejudice and out into God's sunlight. Our constant prayer should be,—Be thou my teacher, Lord, and use thou whom or what thou wilt in giving me the lessons.

Make sure, however, if even an angel from heaven preach to you any other gospel than that founded upon *Christ crucified,* that you reject it as spurious. (Gal. 1:8.) All gospels which reject the *blood* (death) of Christ as the basis of reconciliation and blessing come not from God, whoever may present them, or in however pleasant words they may be put to you. They are from the great adversary and deceiver, the devil, whoever may be his willing or unwitting agents, or whatever his agencies.

But avoid the mistaken idea of some, that *prayer* takes the place of *study.* Prayer may and should co-operate with study in relation to God's Word, but it cannot take its place any more than in mathematics or astronomy. Hence, if you feel prompted by spiritual laziness or habit, or what not, to pray to God to give you a knowledge of his Word and plan without patient, earnest study and the use of the various helps which he has provided, reflect that you are not justified in asking God to give you in a miraculous manner, of your own choosing, what he has already put within your reach in another manner, which is his choice.

Reflect, too, that before asking God to do a miracle for your instruction, you should learn obedience; and that he has said to you and to us all, "Study" (2 Tim. 2:15), "Search the Scriptures."—John 5:39.

HOW HELPS MAY BECOME HINDRANCES.

Beware how you permit any man's thinking to take the place of your own. God does indeed make use of one and another of his children in pointing out to others the meaning of his Word. But, while humbly and thankfully making use of any helper's assistance and esteeming such very highly in the Lord for their work's sake, we want to remember not to become worshipers of men (messengers—Col. 2:18), not to swallow any man's teachings without critical examination in the light of our lamp—the Word of God. We may remember with profit that man is not our teacher, but God; and that any man used of him as an under-teacher will, to the extent that he is in God's employ, teach, expound and harmonize his Word, and not merely theorize on isolated passages of Scripture aside from their context.

When any new thought is suggested as to the meaning of a certain passage, turn to the passage and examine it critically, using the various translations of it at your command to see whether it seems to sustain the theory suggested. Next, examine the preceding and succeeding verses to see if the idea suggested be in harmony with the entire argument of the inspired writer. If it is not in harmony reject it at once: do not trifle with evident misapplications. If, however, it seems to be in harmony with the immediate context, measure it with all other Bible statements bearing on or relating to the subject. Whatever you receive after thus testing and proving will stay with you. You will know *what* you believe and *why* you believe it.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."

—1 THES. 5:21.—

If the student be a mechanic or a clerk or a house-keeper, with but limited time for study and using helps, he will soon come to the conclusion that the Apostle cannot have meant that each child of God should study up all the religious beliefs of the world, heathen and Christian; for life would be too short for a thorough study of each, if that were the *only* business. Nor can he have meant that we should study up all the creeds of "Christendom," with all the books which their various theologians have written in defense or explanation of their theories. Life would also be too short for this.

There is a simple, quick way, however, by which those who have accepted Christ as their Redeemer and King can prove all doctrines to be either true or false as fast as they are presented to them. We will lay it before you. It may save you years of doubt and uncertainty, and will surely save you much time from confusing study of theories which are only misleading, and it will quickly place your feet upon the sure foundation, and give you time to study in the right direction.

If you have received Christ and learned of him at all, you will not need to look at any system or theory which does not recognize him. You have already proved all other ways of salvation false. Now about theories which do acknowledge Christ. Though they be legion they all may be divided into two classes—those which teach a *progressive development*, or the gradual evolution of the human family from a lower to a higher state, and those which, on the contrary, claim that God created man perfect, in his own likeness, and that he fell from his perfection, mentally, morally and physically, by disobedience.

The first of these acknowledges Christ as a teacher or guide only. Its advocates claim that he saves or develops men by his example, but that a *sacrifice* for our sins was unnecessary, except as the condescension to be an example cost him *sacrifice.*

The second of these views acknowledges Christ as *Redeemer*, as well as Teacher. It accepts the Bible statement relative to man's fall from divine favor—from perfection, from life, to disfavor and condemnation to death as a sinner. It acknowledges Christ's sacrifice finished at Calvary as the payment of man's penalty, the *price* of his redemption, the *basis* of all God's favor to sinners in the forgiveness of sins past and weaknesses present, and the hope of a future return in God's due time to a state of perfection and harmony with him.

The last named view is the Bible view, as you know; and it becomes an easy matter to judge, upon this line, any theory you may hear or read. Any theory which has no important place for the fall, and for the cross, its remedy, is not of God, for these are the fundamentals of God's revealed plan.—1 Cor. 15:3, 4, 20–22.

Whatever you come across that will stand this test is on the right foundation, and is worthy of further examination and criticism with the Bible as the only standard. But any system which does not stand this test should be rejected promptly and forever. The more you seek to examine that which you see to be on a false, unscriptural basis, the more you will entangle and confuse yourself in the snare of the great adversary who seeks to beguile the bride of Christ as he did the bride of Adam. (Col. 2:4, 18; 2 Cor. 11:3.) Beware, therefore, of every theory as soon as you prove it to be off the *ransom* foundation, as soon as you find it contradicting God's expressed penalty for sin, "The soul that sinneth, it shall die," and affirming Satan's lie, "Ye shall not surely die:" parley no longer with it. "Neither shall ye touch it," which should have been Eve's motto, should be yours, with reference to every doctrine proved false by the only standard—God's Word.—See Gen. 3:2-4.

A WORD IN CONCLUSION.

It is needful not only that you have the helps, and use them, as above suggested, but it will be needful that you begin to let shine upon others whatever light may reach you—not in pride, as though it were a discovery that you had made, but in humility, anxious only to lead others to the light for their profit and to honor your Father in heaven. (Matt. 5:16.) The exercise of spreading the truth will react favorably upon your own soul, and you will be brought more and more into fellowship with all the truth-hungry children of God.

Then, you will want the semi-monthly visits of ZION'S WATCH TOWER, with the information and assistance it is continually giving to God's saints. It is entirely unsectarian, thoroughly loyal to the Word of God, discards the wood, hay and stubble of human tradition, and builds with the precious promises of God upon the one sure foundation, Christ and his sacrifice for sin. The price is moderate—designed merely to meet the actual expenses of publication. To any interested but unable to pay $1.00 per year, the *Tract Society* which publishes this tract will send the paper free upon request. We also *loan* to the Lord's poor, who will promise a careful reading and to return it, the book mentioned above as a special helping hand in Bible study—*The Plan of the Ages.*

So, then, none are so poor as to be unable to get some helps to Bible study.

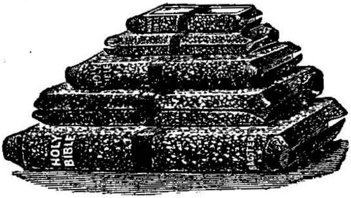
Yours in the love and service of the Truth,

TOWER BIBLE & TRACT SOCIETY,

"BIBLE HOUSE," ARCH ST.,

ALLEGHENY, PA.

BOOKS SENT BY MAIL ARE ALWAYS AT PURCHASER'S RISK, UNLESS 10 CENTS EXTRA IS SENT FOR REGISTERING.
MONEY IS SAFE WHEN SENT REGISTERED OR BY MONEY ORDER OR BY BANK DRAFT.



BIBLES

—AND—

BIBLE-STUDY HELPS.

Desirous of placing before Christian friends, and the public generally, such aids to Bible study as would be most helpful, and realizing that many of the most earnest of these have no surplus of this world's goods, we believe that we do a service to the Lord, and to this class of his people, and to the Truth by securing special cash terms, generally much below the usual rates, upon the books described in the succeeding pages. And since

TEACHERS' BIBLES

and various cheap grades of Bibles are almost necessities to this study, we supply them at the

WHOLESALE COST PRICES;

consequently on books mentioned herein no further discounts can be made to wholesale purchasers, for any quantity.

THE LATEST AND BEST.

BAGSTER'S
"COMPREHENSIVE TEACHERS' BIBLE."

We cannot better tell you what this Bible is than by quoting from the editorial columns of *The Christian Advocate*, as follows:—

"WHAT EDITION OF THE BIBLE SHALL I BUY?"

"As to letter-press and binding, Bagster's Bibles have never been excelled by any house. But for the past few years the 'Oxford Teachers' Edition' has taken the lead on account of the superior 'Helps to the Study of the Bible' which accompany that edition. During all these years the great London publishers have not been indifferent to the wants and demands of Bible students, and now they have brought out the most perfect Teachers' Bible that has ever been published. The size of the print is the same as the corresponding 8vo 'Oxford,' but it is clearer and more agreeable to the eye. The page is larger by a half inch in length and width, so that the book is better shaped and is not as clumsy in appearance. The text of the 'Oxford' occupies 1,000 pages, while that of 'Bagster's' fills but 773.

"The superior excellence, however, of the 'Bagster' is seen in 'The Comprehensive Helps to Bible Study' which are found in the back part of the book. These comprise sufficient matter of the most valuable character to fill *four* good-sized 12mo volumes.

"In the 'Contents' of the 'Oxford Helps' there are 582 subjects noted; in the 'Bagster' there are 1860. This will give an idea of the fulness of information given. But the quality of this matter is of the very highest order. It has evidently been prepared by some master-workman who knows what the ordinary Bible student wants to know and who possesses the happy faculty of expressing his thoughts in the most perspicuous manner.

"If a copy of this Bible could be placed in the hands of all the Sunday-School teachers in the Church, and then if they could be induced to read thoughtfully these 'Helps,' it would prove an untold blessing to millions, for every scholar would reap a measure of the benefit."

BAGSTER'S COMPREHENSIVE TEACHERS' BIBLE.

Christ's entrance into Jerusalem. **LUKE, XX.** *The husbandmen and the vineyard.*

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.
25 (And they said unto him, Lord, he hath ten pounds.)
26 For I say unto you. That [b] unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
27 But those mine enemies,[d] which would not that I should reign over them, bring hither, and slay *them* before me.
28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

A. D. 33.

[a] Mat. 21. 23, &c.
Mar. 11. 27, &c.
[b] ch. 8. 18.
Mat. 13. 12.
25. 29.
Mar. 4. 25.
[c] Ac. 4. 7..10.
7.27.
[d] Ps. 2. 4, 5, 9.

CHAPTER XX.

AND [a] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,
2 And spake unto him, saying, Tell us, by [c] what authority doest thou these things? or who is he that gave thee this authority?
3 And he answered and said unto them, I will also ask you one thing; and answer me:
4 The baptism of John, was it from

PEARL TYPE. SIZE, 6 x 3⅞ x 1½ INCHES. POSTAGE 10 CENTS.

8010	French seal, limp, round corners, gold edges,	$ .94
8015	French seal, divinity circuit, round corners, gold edges,	1 ,13
8016	Same as 8015 except Index printed on gold edges,	1 .38

REFERENCE BIBLES WITH A FEW TEACHERS' HELPS.

TYPE AS ABOVE. SIZE, 6 x 3⅞ x 1 INCHES. POSTAGE 10 CENTS.

9010	French seal, divinity circuit, round corners, gold edges.	$ .79

BAGSTER'S COMPREHENSIVE TEACHERS' BIBLE.

Christ's entrance into Jerusalem. **LUKE, 20.** *The husbandm*

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.
25 (And they said unto him, Lord, he hath ten pounds.)
26 For I say unto you, That [c] unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
27 But those mine enemies,[e] which would not that I should reign over them, bring

A. D. 33.

[a] Mat. 21. 23.
Mar. 11. 27.
[b] ch. 2. 10, 11
Ac. 20. 24.
Ro. 1. 16.
Ep. 1. 13.
6. 15.
2 Ti. 1. 10.
[c] ch. 8. 18.
Mat. 13. 12.
Mar. 4. 25.

CHAPTE
AND [a] it came to pa
those days, as he taugt
temple, and preachec
chief priests and the
him, with the elders,
2 And spake unto h
by [d] what authority
things ? or who is hc
authority ?
3 And he answered a

NONPAREIL TYPE. SIZE, 7½ x 5 x 1⅜ INCHES. POSTAGE 18 CENTS.

8215	French seal, divinity circuit, round corners, gold edges,	$2. 25
8216	Same as 8215 except Index printed on gold edges,	2. 50
8225	Syrian Levant, divinity circuit, round corners, red under gold edges, leather lined, silk sewed,	3. 19

REFERENCE BIBLES WITH A FEW TEACHERS' HELPS.

RUBY TYPE. SIZE, 6½ x 4¼ x 1 INCHES. POSTAGE 10 CENTS.

9025	French seal, divinity circuit, round corners, gold edges,	$1. 24
9027	Same as 9025 except Index printed on gold edges,	1. 49
527	Syrian Levant, divinity circuit, round corners, gold edges, leather lined, silk sewed, size, 5 x 7 x ⅜ inches (No Helps),	1. 88

BAGSTER'S COMPREHENSIVE TEACHERS' BIBLE.

salem. LUKE, XX. *The husbandmen and the vineyard.*

them that stood
und, and give *it*
nds.
o him, Lord, he

hat[b] unto every
given; and from
hat he hath shall

A. D. 33.

[a] Mat.21.23,
Mar.11.27,
&c.
[b] chap.8.18.
Mat.13.12.
25.29.
Mar. 4. 25.

CHAPTER XX.

AND[a] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, by[c] what authority doest thou these things? or who is he that gave thee this

EMERALD—MINION TYPE. SIZE, 8½ x 5½ x 1¼ INCHES. POSTAGE 22 CENTS.

8315	French seal, divinity circuit, round corners, gold edges,	$2. 48
8316	Same as 8315 except Index printed on gold edges, .	2. 73
8325	Syrian Levant, divinity circuit, round corners, red under gold edges, leather lined, silk sewed, . .	3. 53

REFERENCE BIBLES WITH A FEW TEACHERS' HELPS.

TYPE AS ABOVE. SIZE, 8½ x 5½ x 1⅓ INCHES. POSTAGE 18 CENTS.

9050	French seal, divinity circuit, round corners, gold edges,	$2. 06
9052	Same as 9050 except Index printed on gold edges, .	2. 31
608	Syrian Levant, divinity circuit, round corners, gold edges, leather lined, silk sewed, 7¾ x 5¼ x ⅞ (No Helps),	2. 81

EXTRA LARGE PRINT BIBLES AND TESTAMENTS FOR THE AGED.

EXODUS, 30. ***The altar of incense.***

is sons shall eat
, and the bread
, *by* the door of
congregation.
eat those things
ment was made,

children of Israel, and *the tabernacle* shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me

SMALL PICA TYPE. SIZE 9¼ x 5⅜ x 1¼ INCHES. POSTAGE 22 CENTS.

302½	Sup. black cloth, red edges, no references, . . .	$ .90
307	French seal, gold edges, " "	1. 35
308	" round corners, " "	1. 50
314	" divinity circuit, " "	2. 06

NEW TESTAMENTS—TYPE AS ABOVE.

212	Roan leather, size, 5½ x 8½, ...	$ .35
283	" " , with Psalms, size, 5½ x 8½, . . .	.45

POSTAGE 12 CENTS.

FOR LARGE TYPE BIBLES WITH REFERENCES, SEE LIST OF FAMILY BIBLES.

THE OXFORD TEACHERS' BIBLE.

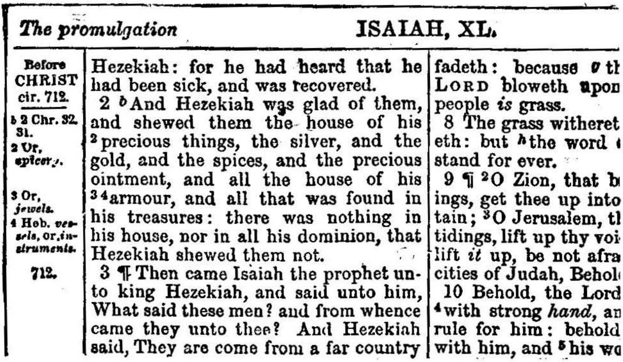
This edition of the Scriptures is justly celebrated for its very comprehensive Index, Concordance and other helps to the study of the Bible, which constitute its appendix, within the same cover.

While in some respects our preference is for the *Bagster Teachers' Bible*, it is but just to say that they are both excellent, and that each has its friends who think it superior to the other. Armed with either as a "sword of the spirit," "the man of God may be thoroughly furnished" unto much good for the Lord, himself and his fellows.

The name "*Oxford*" comes from the fact that this work, with its helps, was originally published at Oxford, England. We do not handle the English edition, but the two American editions, which we describe.

OXFORD FACSIMILE REPRINT TEACHERS' BIBLE.

This edition is a facsimile of the English work, page for page—helps and all The paper is good, the binding corresponds with the same grades and descriptions of the Holman and the English editions, and while the type shows quite clear, it cannot be said to be equal in clearness to either of these editions. But the prices are extremely low, and thus some can be accommodated who otherwise could not enjoy the benefit and convenience of a Teachers' Bible. We have selected two grades of binding, and offer them as follows:



The promulgation **ISAIAH, XL.**

Before
CHRIST
cir. 712.

[b] 2 Chr. 32. 31.
[2] Or, spicery.

[3] Or, jewels.
[4] Heb. vessels, or, instruments.

712.

Hezekiah: for he had heard that he
had been sick, and was recovered.
2 [b] And Hezekiah was glad of them,
and shewed them the house of his
[2] precious things, the silver, and the
gold, and the spices, and the precious
ointment, and all the house of his
[3] [4] armour, and all that was found in
his treasures: there was nothing in
his house, nor in all his dominion, that
Hezekiah shewed them not.
3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him,
What said these men? and from whence
came they unto thee? And Hezekiah
said, They are come from a far country

fadeth: because [g] th
LORD bloweth upon
people *is* grass.
8 The grass witheret
eth: but [h] the word
stand for ever.
9 ¶ [2] O Zion, that b
ings, get thee up into
tain; [3] O Jerusalem, tl
tidings, lift up thy voi
lift *it* up, be not afra
cities of Judah, Behol
10 Behold, the Lord
[4] with strong *hand*, an
rule for him: behold
with him, and [5] his wo

MINION TYPE. SIZE, 8 x 5½ x 1½ INCHES. POSTAGE 25 CENTS.

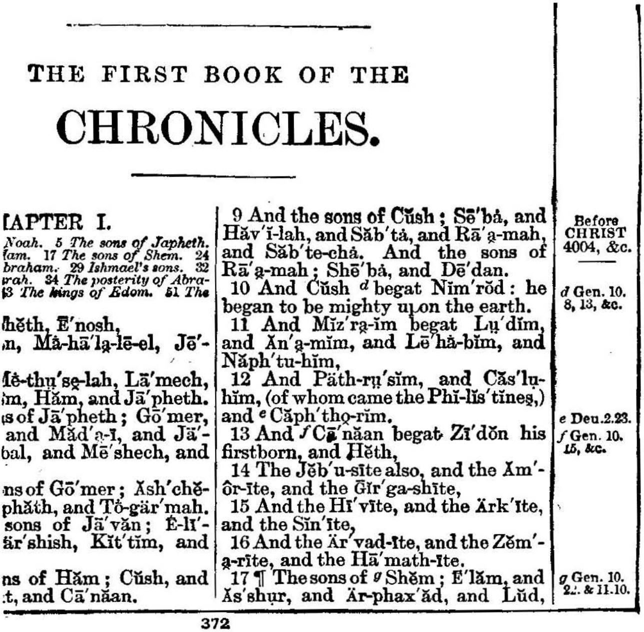
707	French seal, divinity circuit, round corners, gold edges,	$1. 75
713	Russian seal, divinity circuit, silk sewed, round corners, leather lined, gold edges, ...	2. 25

HOLMAN PRONOUNCING TEACHERS' BIBLE.

This edition of the Oxford Bible includes a feature never before presented in a Teachers' Bible—the pronouncing feature. Every proper name is divided into syllables, and marked to indicate the proper pronunciation. It has this distinctive feature of superiority over the original Oxford and all others.

The Concordance, Index and other Helps are the same as in the latest revision of the original Oxford.

These Bibles are from new type. The paper is elegant. The bindings correspond to the same descriptions of the original Oxford and other Teachers' Bibles. These are to be had only in the one size of page and type.



THE FIRST BOOK OF THE

CHRONICLES.

APTER I.

Noah. 5 The sons of Japheth.
ham. 17 The sons of Shem. 24
braham. 29 Ishmael's sons. 32
rah. 34 The posterity of Abra-
3 The kings of Edom. 51 The

hĕth, Ē′nosh,
n, Mȧ-hā′la̤-lē-el, Jē′-

Mĕ-thṳ′se̤-lah, Lā′mech,
m, Hăm, and Jā′pheth.
s of Jā′pheth; Gō′mer,
and Măd′a̤-ī, and Jā′-
bal, and Mē′shech, and

ns of Gō′mer; Ăsh′chĕ-
phăth, and Tō-gär′mah.
sons of Jā′văn; Ē-lī′-
ăr′shish, Kĭt′tĭm, and

ns of Hăm; Cŭsh, and
t, and Cā′năan.

9 And the sons of Cŭsh; Sē′bȧ, and Hăv′ĭ-lah, and Săb′tȧ, and Rā′a̤-mah, and Săb′te-chȧ. And the sons of Rā′a̤-mah; Shē′bȧ, and Dē′dan.

10 And Cŭsh [d] begat Nĭm′rŏd: he began to be mighty upon the earth.

11 And Mĭz′ra̤-ĭm begat Lṳ′dĭm, and Ăn′a̤-mĭm, and Lē′hȧ-bĭm, and Năph′tu-hĭm,

12 And Păth-rṳ′sĭm, and Căs′lṳ-hĭm, (of whom came the Phĭ-lĭs′tīneş,) and [e] Căph′tho̤-rĭm.

13 And [f] Cā′năan begat Zī′dŏn his firstborn, and Hĕth,

14 The Jĕb′u-sīte also, and the Ăm′-ôr-īte, and the Gĭr′ga-shīte,

15 And the Hī′vīte, and the Ärk′īte, and the Sĭn′īte,

16 And the Är′vad-īte, and the Zĕm′-a̤-rīte, and the Hā′math-īte.

17 ¶ The sons of [g] Shĕm; Ē′lăm, and Ăs′shṳr, and Är-phax′ăd, and Lŭd,

Before CHRIST 4004, &c.

[d] Gen. 10. 8, 13, &c.

[e] Deu. 2. 23.

[f] Gen. 10. 15, &c.

[g] Gen. 10. 22. & 11. 10.

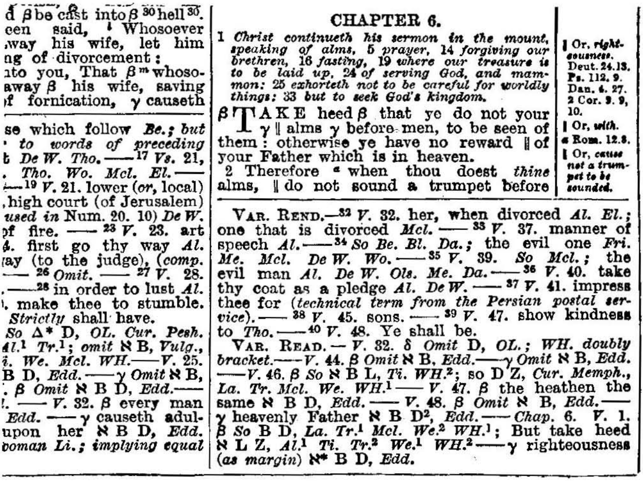
372

MINION TYPE. SIZE, 7¾ x 5½ x 1½. POSTAGE 25 CENTS.

C.	French seal, divinity circuit, gold edges, ...	$2. 50
D.	French seal, divinity circuit, leather lined, red under gold edges.	3. 17

THE VARIORUM TEACHERS' BIBLE.

This valuable work has the usual references, a Concordance, Index and other helps somewhat similar to those of the "Oxford" and the "Bagster," which are preferred by some. But its distinctive feature is this: at the foot of each page of Scripture it gives the *various renderings* of obscure passages by learned men. (Sometimes these are valuable and sometimes confusing.) It gives also the *various readings* of quite a number of old Greek and Hebrew Manuscripts where they differ from the received text of the Common Version. ·



d β be cast into β [30] hell [30].
een said, ‡ Whosoever
,way his wife, let him
ng of divorcement:
ıto you, That β ᵐ whoso-
away β his wife, saving
f fornication, γ causeth

se which follow *Be.; but*
to words of preceding
t *De W. Tho.*——[17] *Vs.* 21,
. *Tho. Wo. Mcl. El.*——
——[19] *V.* 21. lower (*or,* local)
, high court (of Jerusalem)
used in Num. 20. 10) *De W.*
of fire. ——[23] *V.* 23. art
4. first go thy way *Al.*
ay (to the judge), (*comp.*
——[26] *Omit.* ——[27] *V.* 28.
.——[28] in order to lust *Al.*
, make thee to stumble.
Strictly shall have.
So Δ* D, *OL. Cur. Pesh.*
Al.^{1} *Tr.*^{1}; *omit* ℵ B, *Vulg.*,
i. *We. Mcl. WH.*——*V.* 25.
B D, *Edd.*——γ *Omit* ℵ B,
. β *Omit* ℵ B D, *Edd.*——
. ——*V.* 32. β every man
Edd.——γ causeth adul-
upon her ℵ B D, *Edd.*
voman Li.; implying equal

CHAPTER 6.

1 *Christ continueth his sermon in the mount, speaking of alms,* 5 *prayer,* 14 *forgiving our brethren,* 16 *fasting,* 19 *where our treasure is to be laid up,* 24 *of serving God, and mammon:* 25 *exhorteth not to be careful for worldly things:* 33 *but to seek God's kingdom.*

β TAKE heed β that ye do not your γ ‖ alms γ before men, to be seen of them: otherwise ye have no reward ‖ of your Father which is in heaven.

2 Therefore ᵃ when thou doest *thine* alms, ‖ do not sound a trumpet before

‖ Or, *righteousness.* Deut. 24.13. Ps. 112. 9. Dan. 4. 27. 2 Cor. 9. 9, 10.
‖ Or, *with.*
ᵃ Rom. 12.8.
‖ Or, *cause not a trumpet to be sounded.*

VAR. REND.—[32] *V.* 32. her, when divorced *Al. El.*; one that is divorced *Mcl.* ——[33] *V.* 37. manner of speech *Al.*——[34] *So Be. Bl. Da.*; the evil one *Fri. Me. Mcl. De W. Wo.* ——[35] *V.* 39. *So Mcl.*; the evil man *Al. De W. Ols. Me. Da.*——[36] *V.* 40. take thy coat as a pledge *Al. De W.* ——[37] *V.* 41. impress thee for (*technical term from the Persian postal service*).——[38] *V.* 45. sons. ——[39] *V.* 47. show kindness to *Tho.*——[40] *V.* 48. Ye shall be.

VAR. READ.—*V.* 32. δ *Omit* D, *OL.*; *WH. doubly bracket.*——*V.* 44. β *Omit* ℵ B, *Edd.*——γ *Omit* ℵ B, *Edd.* ——*V.* 46. β *So* ℵ B L, *Ti. WH.*^{2}; so D Z, *Cur. Memph.*, *La. Tr. Mcl. We. WH.*^{1} ——*V.* 47. β the heathen the same ℵ B D, *Edd.* ——*V.* 48. β *Omit* ℵ B, *Edd.*——γ heavenly Father ℵ B D^2, *Edd.*——*Chap.* 6. *V.* 1. β *So* B D, *La. Tr.*^{1} *Mcl. We.*^{2} *WH.*^{1}; But take heed ℵ L Z, *Al.*^{1} *Ti. Tr.*^{2} *We.*^{1} *WH.*^{2}——γ righteousness (*as margin*) ℵ* B D, *Edd.*

NONPAREIL TYPE. SIZE, 7½ x 5½ x 1¼ INCHES. POSTAGE 15 CENTS.

2224 Alsatian Levant, divinity circuit, round corners, leather lined, India paper, silk sewed, red under gold edges, $4. 50

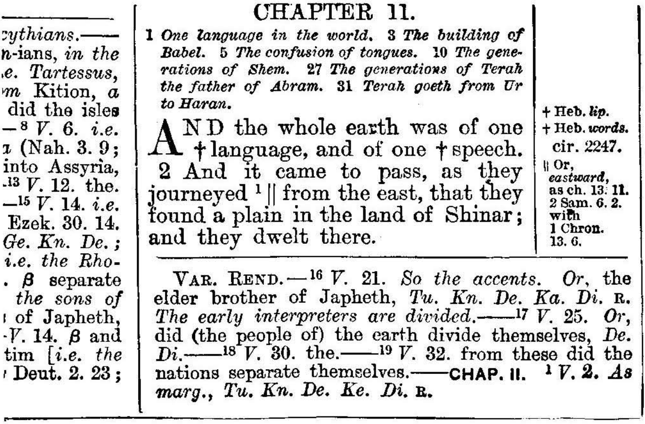
This work is commented on by *The Ensign* as follows:—

"It is called the 'Variorum' Bible because, in addition to the common English version of the Scriptures, with copious references, it shows at the bottom of each page, 1. *All corrections of the text which have been suggested by the great historic translations, critical scholars, and commentators, from the earliest times to the present day.* 2. *All improved readings or translations, from the best scholars of all ages.* The results of these vast labors of the most competent and devoted Biblical students are expressed in English, briefly and clearly, by a simple system of references that anybody can use, so that we have under the eye at once the ripe fruit of all that has been done through the centuries to enable the English student of to-day to examine carefully, and understand intelligently, the Word of God. The scholars, critics, commentators, etc., are indicated by symbols or initials, which enable the student to compare their judgments, estimate their value, and search further in their works if he wishes to do so. . . . As an English Bible this work is simply matchless."

THE VARIORUM REFERENCE BIBLE.

This edition of the Variorum Bible is the latest in every respect: it has not the Concordance, Index, etc., of the Teachers' Edition, but it has a few additional notations in the foot-notes, bringing it up to date in every particular.

It will be noticed that it is larger and has exceptionally clear type.



ythians.——
n-ians, *in the*
e. Tartessus,
m Kition, *a*
did the isles
—[8] *V.* 6. *i.e.*
(Nah. 3. 9;
into Assyria,
[13] *V.* 12. the.
—[15] *V.* 14. *i.e.*
Ezek. 30. 14.
Ge. Kn. De.;
i.e. the Rho-
. *β* separate
the sons of
of Japheth,
V. 14. *β* and
tim [*i.e. the*
Deut. 2. 23;

CHAPTER 11.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one † language, and of one † speech.
2 And it came to pass, as they journeyed [1] ‖ from the east, that they found a plain in the land of Shinar; and they dwelt there.

† Heb. *lip.*
† Heb. *words.*
cir. 2247.
‖ Or, *eastward,* as ch. 13. 11. 2 Sam. 6. 2. with 1 Chron. 13. 6.

VAR. REND.—[16] *V.* 21. *So the accents. Or*, the elder brother of Japheth, *Tu. Kn. De. Ka. Di.* R. *The early interpreters are divided.*—[17] *V.* 25. *Or*, did (the people of) the earth divide themselves, *De. Di.*—[18] *V.* 30. the.—[19] *V.* 32. from these did the nations separate themselves.—**CHAP. II.** [1] *V.* **2.** *As marg., Tu. Kn. De. Ke. Di.* R.

MINION TYPE. SIZE, 9⅜ x 6⅞ x 1¾ INCHES. POSTAGE 30 CENTS.

2230	India paper edition, Venetian limp, round corners, gold edges, ...	$4. 50
2233	India paper edition, Turkey Morocco, stiff boards, gold edges, gold roll, ...	6. 00
2235	India paper edition, best Levant, superior divinity circuit, round corners, red under gold edges, silk sewed, kid lined, ...	9. 00

THE NEWBERRY BIBLE.

SMALL PICA TYPE. SIZE, 10 X 7 X 2 INCHES.

This very valuable work is more especially for those who have a thorough, grammatical English education. It will enable such to form correct, grammatical ideas of the Hebrew and Greek Scriptures; and thus give them an advantage above that enjoyed by ordinary Greek and Hebrew scholars—for only a few of the latter have a *grammatical* appreciation of the Bible in its original languages.

We describe the Bible in the words of another: "Mr. Newberry annotated the Bible throughout, with immense care and patience, on a new system. By an arrangement of signs attached to the words of the text, he conveys to the English reader the precise nature of the article, moods, tenses and particles. Foot-notes supply succinct apparatus for textual criticism. Side-notes provide the originals of many of the most important words, as well as copious references. A work so complete, so ingenious and so helpful to the Bible student ought in this new form to enjoy extended popularity."

The late Horatius Bonar said of it: "It is beyond all price. Its minuteness of detail, its accuracy, its perspicuity, its scholar-like finish, are such as to make one of the most trustworthy and precious volumes in connection with critical study that have ever issued from the press."

In beveled boards, Persian Morocco, gold edges, . .	$5. 35
In divinity circuit, " " " " .	$6. 60

The general prices are $7.50 and $9.00.

POSTAGE 40 CENTS.

THE TISCHENDORF NEW TESTAMENT.

BREVIER TYPE, CLOTH BINDING. SIZE, 6½ X 5¾ X ¾ INCHES.

This is the New Testament with foot notes by Prof. C. Tischendorf, showing the various readings of the oldest three Greek Manuscripts (the Sinaitic, Vatican and Alexandrine) wherever they differ from the common English version. This is quite valuable for critical study. It is the highest authority on interpolations. Of this work we have imported a large quantity. The usual price is $1.00, but we will supply them at 50 cents, including postage.

VARIOUS NEW TESTAMENTS—COMMON VERSION.

NO.	DESCRIPTION.	PRICE.
801	Ruby type, cloth binding, 3 x 5 inches,	$ .05
805	" " French seal, gold edges, 3 x 4 inches,	.19
813	" " " " divinity circuit, gold edges, 3 x 4 in.	.30

POSTAGE 2 CENTS.

NO.	DESCRIPTION.	PRICE.
705	Same as 805, with Psalms,	.23
713	" 813, " "	.38
707	Ruby type, French seal, round corners, gold edges, with Psalms,	.30
713K	Same as 713, with red under gold edges,	.41

POSTAGE 3 CENTS.

NO.	DESCRIPTION.	PRICE.
287	Brevier type, roan, gold edges (Psalms added), 4 x 6 in.	.35

POSTAGE 5 CENTS.

FOR PRICES OF BIBLES AND TESTAMENTS IN FOREIGN LANGUAGES ADDRESS US.

VARIOUS BIBLES—COMMON VERSION.

WITH REFERENCES WHEN MARKED *.

FOR SAMPLES OF TYPE SEE FOREGOING ILLUSTRATIONS.

NO.	DESCRIPTION.	SIZE.	PRICE.
178	Pearl type, cloth, red edges,	4 x 5 inches,	$ .20

POSTAGE 7 CENTS.

NO.	DESCRIPTION.	SIZE.	PRICE.
207	Nonpareil type, French seal, gold edges,	4 x 6 "	.60
269	Minion " extra fine, leather binding, gold roll,	4 x 6 "	1.88

POSTAGE 10 CENTS.

NO.	DESCRIPTION.	SIZE.	PRICE.
131	Nonpareil type, cloth, red edges,	5 x 7 "	.30
129	" " " roan leather, embossed,	5 x 7 "	.40
138*	Agate " " " " "	5 x 6 "	.70

POSTAGE 12 CENTS.

NO.	DESCRIPTION.	SIZE.	PRICE.
109*	Minion type, cloth,	5 x 7 "	.60

POSTAGE 16 CENTS.

NO.	DESCRIPTION.	SIZE.	PRICE.
83	Bourgeois " (type about this size),	6 x 8 "	.50
81	" " " roan leather, embossed, gold edges,	6 x 8 "	1.00

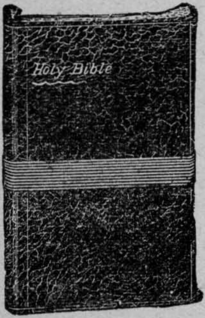
POSTAGE 20 CENTS.

NO.	DESCRIPTION.	SIZE.	PRICE.
62*	Bourgeois type, roan leather, embossed, gold edges,	6 x 9 "	1.70

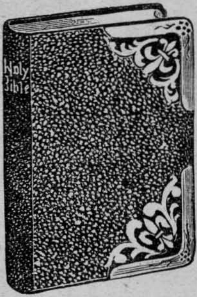
POSTAGE 28 CENTS.

PEARL TYPE BIBLES.

5½ x 3½ x ¾ INCHES, NO REFERENCES.



No. 113.



No. 43.

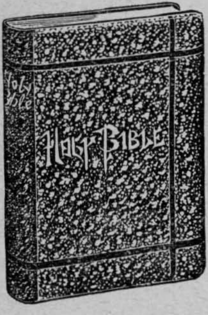
No. 36.

24	Imitation Russian grain, gold edges, . . .	$ .34
30	" French seal, round corners, gold edges, .	.38
056	" " ", wire clasp, " ", .	.45
36	French duplex, floral design, round corners, silver edges,	.45
40	" grain, padded, round corners, silver edges,	.49
43	" " " " " " " .	.56
44	French seal, limp, gold edges, 24 colored full-page illustrations,	.56
111	Venetian seal grain, tuck, gold edges, . . .	.56
113	" seal, divinity circuit, round corners, gold edges,	.56
120	French duplex, honeycomb design, round corners, gold edges,	.60
123A	" Levant, padded, " " " "	.64
129	Imitation Ivory, handsome designs, rims and wire clasp,	.75

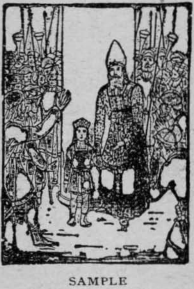
POSTAGE 7 CENTS.

140	French seal, gold edges, 48 illustrations, Ruby type, 6 x 4 in.	.75
143	" , finer, " " " " " " " " "	1.13

POSTAGE 10 CENTS.



123A.



SAMPLE ILLUSTRATION.

140 & 143.

056.

MILLENNIAL DAWN.

THIS IS THE GENERAL TITLE OF A SERIES OF BOOKS BY THE EDITOR OF ZION'S WATCH TOWER.

Vol. I., "*The Plan of the Ages,*" gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restoration from sin and death: 350 pages.

Vol. II., "*The Time is at Hand,*" treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 366 pages.

Vol. III., "*Thy Kingdom Come,*" considers prophecies which mark events connected with the "Time of the End," the glorification of the Church, and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 380 pages.

The volumes of this series are of uniform size and price: In cloth binding, $1.00, postpaid (supplied to Watch Tower subscribers in any quantity for loaning, etc., at the wholesale rate, 50 cents each). In Leatherette covers, limp, 35 cents, and in paper covers 25 cents (35 cents when delivered by Colporteurs). In paper covers they are supplied to Watch Tower subscribers for loaning, etc., in packs of 5 or 10 or 20 of any one volume, at fifteen cents each, postage paid. And on request we will *loan* to any too poor to purchase a paper-bound copy of any one volume, if he will promise a careful reading and to pay return postage.

[Vols. I. and II. are already published in the German language, and Vol. III. is now in preparation. Swedish and Danish translations of Vol. I. are in prospect.]

POEMS AND HYMNS OF DAWN.

This volume contains a very choice selection of 150 Poems and 333 Hymns, purged, we trust, from much of the too common, erroneous, hymn-book theology: 494 pages, good print, cloth binding *only*. It is the Gospel of the Kingdom in verse, by the pens of many of God's dear saints of all centuries. It is a companion to Millennial Dawn, and sells at same price. It is designed to lead the mind aright in meditation and worship.

ZION'S WATCH TOWER,

A SIXTEEN PAGE MAGAZINE, ISSUED TWICE A MONTH.

This journal is religious but not sectarian; and it is devoted to the investigation of all Bible subjects, in the interest of the truth only. With charity toward all, it is in bondage to no party, system or creed, but to Christ alone. It recognizes all consecrated believers in Christ's atoning work, as members of the one and only Church established by our Lord and the Apostles.

If interested in the Millennial Dawn books, you cannot afford to do without the Watch Tower, and its price is small—one dollar a year in advance—free to any of the Lord's children who through age or accident or other adversity are unable to pay, and who will send a Postal Card, yearly, stating their case and requesting the paper.

THE HARVEST SICKLE.

This is the name of a semi-monthly journal on the same line as the Watch Tower, but in the German language. Fifty cents a year in advance—free to the Lord's poor.

Address "Sickle Publishing Co.," Allegheny, Pa.

THE EMPHATIC DIAGLOTT.

This work, widely and favorably known, is a Greek New Testament with a literal, word for word, English translation, under the Greek text. It also gives an *arranged* English translation in a side column. Furthermore, it indicates the grammatical emphasis of the Greek text, so important yet so little appreciated, and not shown at all in the common version.

The retail price of this work is $4.00, postage 16 cents. But a Brother, very anxious that all the TOWER readers should possess this help, in order to bring it within the reach of all, arranged to supply the books at $1.50, if we would pay freight and postage, so that even the poor might have this blessing. We accepted the proposition, which still continues, but *is limited to WATCH TOWER SUBSCRIBERS—one copy each.*

YOUNG'S ANALYTICAL CONCORDANCE.

— GREEK, HEBREW AND ENGLISH.—

This work is at once a Greek and Hebrew Lexicon, giving the meaning of the original terms in English, and also a Concordance, giving all the words of Scripture, and the words which they translate. The value of the work is becoming more apparent daily, as *theorists* attempt to palm off a private interpretation under the guise of "a better definition of the *original.*"

In this superb volume every word is arranged under its own Hebrew and Greek original, exhibiting 311,000 references and 30,000 various readings. Its size is large quarto: 1094 pages. The retail price of the book is $5.00, with postage, 55 cents, added—$5.55. Our price is $4.25 by mail, postage prepaid by us; or $3.70, if sent by express at purchaser's charges. As it is quite a large volume (weight seven pounds), it will be cheapest, for most purchasers, to get it by mail. This is the "Author's Edition," and the latest, A. D. 1893, revision.

YOUNG'S CONCORDANCE IN GREAT BRITAIN.

We have made arrangements by which we can supply our readers in the United Kingdom with this work, post free, at 17 shillings in cloth binding, 20 shillings in half leather binding. The usual prices for the same are 24 and 28 shillings respectively, postage extra. A number of our friends in Great Britain have been desirous of securing this volume, but we have heretofore been unable to offer it at prices corresponding to that of the American edition.

Our friends will please not ask for credit on this book, nor on any of those we offer for sale (—except the MILLENNIAL DAWN Series, to colporteurs on special terms). We are enabled to procure them at so low prices only by *cash in advance* payments.

AN INDEX TO YOUNG'S CONCORDANCE.

This, too, is a *very valuable* work, but only to those who can appreciate it. Indeed, we fear that to some, who do not understand something about translating, it might be injurious. It shows all the various ways in which the Hebrew and Greek words have been translated in our Common Version Bible; and the unsophisticated might get the impression that a Greek or Hebrew word may be translated by *any* English word at the caprice of the translator;—not knowing the difference in the arrangement of English sentences. But it is the entire *phrase* of the Greek or the Hebrew that must be compared with the English *phrase* which translates it and not always *word* for *word*. Price, postpaid, 50 cents.

CRUDEN'S BIBLE CONCORDANCE

In cloth binding—price 75 cents; postage 25 cents extra Much below the regular price.

THE SYRIAC NEW TESTAMENT.

Murdoch's Translation of the Syriac-Peshito manuscript is sometimes inquired for. We can supply it in substantial, half-leather binding, postpaid, for $2.00.

ROTHERHAM'S TRANSLATION

Of the New Testament is valuable, as an emphasized translation, in critical study. We can supply it in cloth binding at the very low price of $1.00; postage 15 cents extra.

LEESER'S TRANSLATION

Of the Old Testament will also prove useful. It is a critical translation of the Old Testament by a Hebrew—the standard among Hebrews who read English. Price $1.35, including postage.

SMITH'S BIBLE DICTIONARY,

With useful information of an unsectarian sort on all religious subjects, will be found of value; though we cannot endorse all of its theological definitions.

We can supply these at $1.00 per copy—postage 30 cents extra. This is below the usual price.

SEVERAL OF THE FOREGOING BIBLE STUDY HELPS ARE MORE PARTICULARLY DESCRIBED ON PAGES 9 AND 10.

TUNES FOR HYMNS OF DAWN.

In preparing our collection of hymns we had the desire to make it complete by adding the music. But, since nearly all the modern tunes are copyrighted, we found that we must publish only the hymns with uncopyrighted tunes, or some with music and some without it, or do as we did do, —publish the best hymns from every quarter and indicate where the tunes can be found.

The following hymn-books contain the tunes; the first three named containing almost all of them. These books are *standard* and are sold very close by all dealers. Our prices, named below, *include postage*. We supply them merely for the convenience of those using *Hymns of Dawn*.

GOSPEL HYMNS (combined, Nos. 1 to 4), paper boards,	$ .80
SONGS OF PILGRIMAGE (350 tunes), cloth, leather back,	1.25

(The price of this elegant volume alone is limited by the publishers; but we are at liberty to supply it and our *Hymns of Dawn* together for $1.50, postpaid.)

WINNOWED HYMNS, limp cloth, - - -	$ .35
EPWORTH HYMNAL, No. 1., paper boards, -	.40

THE EXHAUSTIVE CONCORDANCE.

As we go to press we are advised that this great work by James Strong, an M. E. minister of note, will probably be ready shortly. The prospectus indicates that this also will be a valuable Bible Study help. It must be ranked along side of *Young's*. It is on a different plan, and each will find those who will prefer it. Both would be desirable, but those who can have but the one will find difficulty in making a choice between these masterly works.

Young's Concordance is described foregoing. Its advantage over *Strong's* is in the fact that the texts are *grouped* according to the originals and not according to the English.

Strong's Concordance will be much like *Cruden's* in the arrangement as a concordance, but it will have the additional advantage that each reference, by a number, will indicate its Greek or Hebrew derivative and its signification in a lexicon which will follow the concordance in the same volume.

The publishers have announced prices as follows: Cloth binding, $5.00; Half Russia, $6.00; Half Turkey, $7.50; postage or expressage extra. They fear, however, that they can give little or no discount, and even announce that these prices may be advanced, as their expense is more than was anticipated.—However, we shall expect *some* discount, and will be able to save you at least the expressage or postage (about 60 cents), if nothing more.

FAMILY BIBLES.

We have arranged with the Methodist Publishing House for the choice line of Family Bibles in English and German published by them.

These we will supply to any subscriber to Zion's Watch Tower or to any purchaser of Millennial Dawn at one half the regular list price, the price at which the publishers furnish them to agents, wholesale. Or we will supply them to any one else for 10 per cent more, to cover our time and trouble. Illustrated Catalogue free on application.

Address orders to—

TOWER BIBLE & TRACT SOCIETY,
Bible House, Arch St., Allegheny, Pa.

The Old Theology

No. 6—The Scripture Teaching on The Hope of the Groaning Creation

Bible Students'
1890
TRACTS

Sample Copy. *Box*..............

THE OLD THEOLOGY.

The Scripture Teaching

ON

The Hope

OF THE

Groaning Creation.

"*Inquire for the old paths.*" Jer. 6: 16.

BIBLE STUDENTS'
1890.
TRACTS.

No. 6.—July, 1890.

Entered as Second Class Mail Matter, at the Post-office,
Allegheny, Pa.

Old Theology Tracts

- **No. 1.** DO THE SCRIPTURES TEACH THAT ETERNAL TORMENT IS THE WAGES OF SIN?
- **No. 2.** CALAMITIES—WHY GOD PERMITS THEM.
- **No. 3.** PROTESTANTS, AWAKE! HOW PRIESTCRAFT NOW OPERATES.
- **No. 4.** DR. TALMAGE'S VIEW OF THE MILLENNIUM.
- **No. 5.** BIBLE STUDY AND STUDENTS' HELPS.
- **No. 6.** THE HOPE OF THE GROANING CREATION.

PUBLISHED BY THE
TOWER TRACT SOCIETY,
"BIBLE HOUSE,"—ARCH ST.,
ALLEGHENY, PA.

Quarterly 6 cts. a year, 2 cts. per copy.

10	copies	quarterly,	1	yr.	(40 tracts),	50 cents.
25	"	"	1	"	(100 "),	$1.00
50	"	"	1	"	(200 "),	1.75
100	"	"	1	"	(400 "),	3.00
500	"	"	1	"	(2000 "),	13.50
1000	"	"	1	"	(4000 "),	25.00
3000	"	"	1	"	(12000 "),	68.00

⁂ We specially commend, both to honest skeptics and to saints, "The Plan of the Ages." No book of its size, known to us, so fully unfolds the divine plan reveale in the Scriptures. It is a veritable "Bible Key," and is well described as "A helping hand for Bible students." We can supply it by mail, cloth bound, for $1, or in paper covers for 25 cents, or will loan it to the poor, who will promise a careful reading and to pay return postage.

THE HOPE
OF THE
GROANING CREATION

THE DESIRE OF ALL NATIONS.

"We know that the whole creation groaneth and travaileth in pain together until now, . . . for the earnest expectation of the creature waiteth for the manifestation of the sons of God." "And the Desire of all nations shall come."—Rom. 8 : 19, 22; Hag. 2 : 7.

Thus the Apostle and the Prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None experienced in life or acquainted with history will dispute the correctness of the Apostle's statement. And the declaration of the prophet, that God will eventually establish a reign of righteousness in the earth which, when realized, will indeed be the desire of all nations, is borne out by the testimony of every prophet and apostle (Acts 3 : 19–21), and cannot, therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin; for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus under a blight, and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its imperfect, fallen condition. And though men can do something toward general improvement, their efforts are at best but feeble and spasmodic; they are utterly incapable of releasing themselves from their difficulties. Their varying successes, but on the whole futile efforts, for the past six thousand years, prove this conclusively.

They have never yet, in all the centuries they have had for experiment, succeeded in establishing a perfect government; nor have they silenced the groans and wiped away the tears of the race, nor lifted it up physically, or mentally, or morally, to the image of God in which they were created, as represented in Adam. Diseases of every description still prey upon them physically. There are still burning fevers, wasting ulcers, frightful cancers, loathsome skin and poisonous blood diseases; and there are sightless eyes, deaf ears, dumb tongues, broken backs and limbs, and other physical disorders and deformities. Mentally, their condition is still worse: some are crazed; others are partially so; and in all the race not one is perfectly balanced. Morally, their condition is no less deplorable: selfishness, and greed, and pride, and love of display, and hatred, and malice, and evil speaking, and deceit, and envy, and contention, and war, and bloodshed wring agonizing groans from the lips of millions; and desolate widows, and helpless orphans, and broken-hearted mothers, and grief-stricken fathers, and disappointed friends still weep over the graves of buried hopes and fond ambitions.

A BOW OF PROMISE.

Truly, it is a groaning creation still; and yet, as the Apostle suggests, they are not hopeless; they are waiting for something, they know not exactly what—a panacea for sickness and pain and sorrow and death, and a just and righteous government, which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort and happiness and a share of life's luxuries. They are looking forward to "a good time coming," "a golden age," of which even heathen poets and philosophers have dreamed and sung in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of the blessed Millennium—

"When, man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old."

But what heathen poets and philosophers, and all mankind, have longed and vaguely hoped for—but have proved themselves utterly incapable of bringing about, with all their state-craft and priest-craft, and multiplied religious ceremonies and forms of godliness without the powers—God, through his prophets, has clearly and definitely foretold will come. And further, he has shown exactly how it is to be brought about—that it is to come to pass through the agency of the Lord Jesus Christ, the Messenger of Jehovah, who nearly nineteen centuries ago redeemed the world, giving his life as the ransom-price for the life of the world; and who will shortly set up his Millennial kingdom and establish his authority over the redeemed world. He will not oppress the people to exalt himself, as human rulers generally do; but will "bless all the families of the earth" through a wise and righteous administration.—Gen. 22 : 18; Gal. 3 : 16; Psa. 9 : 8; Isa. 32 : 1.

Our Lord Jesus by the grace of God having "tasted death for every man," and thus secured the right to give lasting life to all who shall prove themselves worthy of it, the object of his Millennial reign will be to so instruct, train and discipline men as to enable them to become worthy of lasting life, on the original conditions—perfection and obedience. To this end, he will first "rule with a rod of iron" (Psa. 2 : 9)—with power and force, causing, in the overthrow of present imperfect, selfish, proud and unjust systems, "a time of trouble such as never was since there was a nation" (Dan. 12 : 1); and then he will "fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2 : 14.) He will restrain and humble the wicked and selfish, and bless and lift up the humble and those seeking righteousness (Zeph. 2 : 3; Matt. 5 : 5); finally making an end of sin and all its train of evils, by destroying (completely and forever) all who then, with full knowledge and appreciation, still love sin; and by bestowing upon all who shall then love righteousness "the gift of God," everlasting life.—Rom. 6: 23.

OBSTACLES TO BELIEF IN CHRIST'S MILLENNIAL KINGDOM.

All this would seem reasonable to thinking people but for two reasons. One is, that another and an unscriptural view has for centuries predominated, and the people have been instructed from infancy in that direction. The second reason is, that so long a period has elapsed, before the establishment of his kingdom as the remedy for sin and its disorders. Yet so convinced are people of *the propriety* of such a divine rulership, that regardless of facts and Scripture, some claim that Christ is now reigning over and ruling the world. And yet, if posted in the world's history, and candid, all must admit that it has been a monstrously bad rule; and all might well pray that it be discontinued. Humanity, if given the entire control, certainly would not do much worse than has been done in the way of misgovernment.

As we look backward our hearts are sickened with the injustice, misery and oppression we behold. If this be God's kingdom and ruling, let it end; it is far from what sane people want. But it is not God's kingdom. On the contrary, as the Scriptures declare, it is the dominion and ruling of Satan, "the prince of this world" (John 14 : 30), and will cease with the introduction of Christ's Millennial Kingdom, for which his servants have long prayed, as some still do, "Thy kingdom come, thy will be done on earth as it is done in heaven."

People naturally wonder that God has not long since exerted his great power (his kingdom power and authority) to suppress sin, and to lift mankind out of its present state of ignorance, superstition, groveling depravity, disease and death. But since six thousand years have passed without such an interposition, they reason that God's future dealings should be judged of by the past. And hence they think, we cannot expect such a rule or kingdom in the future, believing that all things must continue as they now are and have been from the foundation of the world.—2 Pet. 3 : 4.

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God not only has promised such a kingdom for the purpose of blessing the world, but that he also foretold the long period intervening, in which evil has been permitted.

And they show good and sufficient reasons for the six thousand years' delay. This, clearly seen, should remove every obstacle to belief in the promised Millennial Kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of the present life that six thousand years seem very long. With God, "a thousand years are but as yesterday."—Psa. 90 : 4.

WHY THE LONG DELAY?

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, the redemption was accomplished; and nearly two thousand more fill the measure of the Gospel age, for the selection and development of the Gospel church; while the whole long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that justice which will by no means clear the guilty violators of God's just and holy law—an experience which will be of inestimable value to all, for all eternity. By contrast, it will lead to such an appreciation of righteousness, during Christ's Millennial reign, as to make it, when realized, what the prophet predicted—"The desire of all nations."

The delay, from the time of the redemption to the Millennial age, while it served this purpose to the world, served also and particularly a further purpose—the development of the Church, a "little flock" of believers in and followers of Christ, sharers of his reproach in the present time, and therefore chosen and counted worthy to share his spiritual kingdom and glory and his Millennial work—to reign with him as joint-heirs of the long promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28: 14; Gal. 3: 16, 29.

The selection of this company, as individuals, has been in process during the entire Gospel age now closing, though as a class they were foreknown from the foundation of the world. (Eph. 1: 4.) That is, God predetermined to exalt to this kingdom honor and restitution work a certain class, each of whom should meet certain predetermined conditions; and the Gospel age of nearly two thousand years was appointed as the time for developing, testing and selecting the individuals who should compose that class. The election of these individuals is not arbitrary, but according to fitness; the qualifications being, first, justification by faith in Christ; then meekness and devotedness to God's service, at the cost of self-sacrifice, even unto death.

Many (justified believers) were "*called*" or invited to share these kingdom honors, but only the above mentioned, a faithful few, will be selected or chosen; the majority even of professed Christians, we are informed, will fail to make their calling and election sure: and hence will fail to share those kingdom glories as joint-heirs with Christ their Lord—though with the world they will be blessed and disciplined under this kingdom. During the Millennial age, Christ's power will be exercised to prevent deceptions, to clear away ignorance, to strengthen the weak and to lead and restore to sight those now blinded by the god of this world. (2 Cor. 4:4.) A thousand enticements to sin, which appeal specially to the depraved appetites of the fallen race now, will not be tolerated, when the new, heavenly rule is established. But the Gospel church—the kingdom class—is called and tested during this age, while *evil is permitted* to hold sway, in order that their testing may be like that of gold tried in the fire. This company will be complete when the present age ends, and the control of earth will then be entrusted to them, under and in co-operation with the Lord Jesus, then the King of kings.—1 Cor 6: 2.

LOOKING FOR THE KINGDOM OF GOD.

No student of the Bible can have overlooked the fact that the constant theme of our Lord and his apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah's coming, to be the ruler of the world; and they naturally expected that as he was to come out of their nation, they would be his soldiers, co-workers, and joint-heirs in that kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God's plan. They saw not that spiritual children of God, of the faith and loyalty of Abraham, were meant.

But the real greatness of the promised kingdom and its work of blessing were not appreciated by Israel: they expected a kingdom similar to the kingdoms of this world; that Messiah, as a fleshly being of the seed of Abraham, would establish his kingdom at Jerusalem, and that his glory would be the earthly glory of purple and fine linen and gold and silver and the usual accompaniments of earthly royalty. And their pride and ambition longed for the time when this promised king should exalt himself above the Cæsars, and them above all the nations of the earth. Hence their rejection of him who came humbly, born in a manger, with no assumptions of titles, or earthly honors, or influence, or even friends; and yet he came proclaiming the Kingdom of Heaven at hand and himself the promised king.

So thoroughly impressed upon the Jewish mind was the thought, that Messiah's coming meant the establishment of a kingdom of righteousness, that several times the "common people" would have taken Christ by force to make him king; but he withdrew, that their ardor might cool, knowing that they who shouted "Hosanna to the Son [and heir] of David" were not the class whom the Father designed should be the joint-heirs with him of that kingdom. He knew, too, that the Father's *time* for his exaltation to power had not yet come, and that first he must die to purchase those whom he was afterward to reign over—to whom he might *therefore* restore the original blessings and favors lost for all through Adam's failure. —Rom. 5:12–19.

Like others, the twelve apostles held this hope of the kingdom, and believed

Christ to be the promised Messiah, the King of kings. And our Lord Jesus, so far from ever contradicting their ideas, always encouraged them, and told them that they should yet sit with him in his throne. But he explained that *first* he must suffer many things and be rejected of that generation [people], and that as it had been written in the prophets, "Thus it behooved Christ to suffer and to rise from the dead;" and he said to them: O, slow of heart to believe *all* that the prophets have spoken; was it not needful for Messiah to suffer these things and to enter into his [kingdom] glory?—Luke 24: 25.

THE NOBLEMAN'S RETURN.

One of our Lord's parables, given just before his crucifixion, was for the very purpose of teaching them that the expected kingdom would be deferred until his second coming. It is introduced thus: "And he spoke this parable unto them because they were near to Jerusalem, and *because* they thought that the Kingdom of God would be manifested immediately." (Luke 19: 11–27.) That parable represents the Gospel age as the period in which Christ, "the Nobleman," went "into a far country" (heaven) to receive for himself a kingdom—to be invested with authority. The parable also shows that during the absence of the Nobleman, the opponents of his rule are in the majority and hold sway; they even declare that they do not desire him to come and establish his kingdom, preferring to be let alone as they are—"They sent an embassage after him, saying, We do not desire this man's rule."

The parable shows, too, the proper attitude of those who love the Nobleman. To his servants he intrusted certain talents —here represented as ten pounds, all of which could, during his absence, be utilized in his service—saying to them, "Trade herewith till I come." (R. V.) Obedient to this command, they are to use their various talents to forward the interests of his coming kingdom. And finally, the parable shows that the Nobleman will surely return with full power, and that he will use it, to reward those faithful to him with a share in the kingdom, and to destroy all opposed to his rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of kings will not be such when present misconceptions are cured by the increased knowledge of the King's character, plan and kingdom, then to be afforded to all, for which we pray, "Thy Kingdom come."

A SCRAP OF HISTORY.

THE BEGINNING OF PRESENT SO-CALLED CHRISTIAN KINGDOMS.

During the first century of its existence the Church held firmly to the apostolic teaching and waited for the second coming of the Lord Jesus, and the establishment then of the long-promised kingdom of God and its rule of righteousness, in which triumph all overcoming Christians were to share with Christ. The period of that reign, it was generally understood, would be a thousand years.—Rev. 20 : 2–4.

Chamber's Encyclopædia says, "In the first century of the Church, Millennarianism (the Greek equivalent of which *Chiliasm* from *chilioi*, a thousand, is the term employed by the "fathers,") was a widespread belief. . . . The *unanimity* which early Christian teachers exhibit in regard to Millennarianism proves how strongly it had hold."

This was the period of the church's purity and fervor, before she left her first love. But, as time passed, and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the foretold great apostasy, or falling away from the true faith. (2 Thes. 2 : 3.) Nevertheless, there was always a faithful though small minority, which clung to the truth; for the Lord has never left his truth without *witnesses.*

It was at this time that the degenerated Christian system conceived the view commonly held since, that the Church was to establish Christ's Kingdom upon the earth, without waiting for the Young Nobleman's return, and that Christ would come after the Millennial reign of the Church had ended—to approve her work. This is styled the post-millenarian view of the Lord's coming. This view introduced into the nominal church an aggressive *political policy;* and thenceforth the Church sought influence with the civil power—and that successfully, though to her injury and apostasy. It was not long until Christianity was recognized by Constantine, the Roman emperor. Soon, from among several aspiring chiefs, or bishops, the bishop of the city of Rome rose to prominence and influence in religious matters, and finally to influence in the empire. In 534 A. D. the emperor of Rome, Justinian, recognized the Bishop of Rome as chief bishop, or POPE—the head of the religious affairs of the Roman empire, whose emperors had long held the office and title of *Pontifex Maximus* or Chief Priest.

This great success, though accomplished by cunning, trickery and scheming political intrigue wholly foreign to the spirit of true Christianity, and in opposition to the express counsel of the Lord and the apostles (Matt. 20 : 25–28; 23 : 8–12 and 1 Pet. 5 : 3), was hailed as the beginning of the establishment of Christ's kingdom *in power*. By this time, be it remembered, the nominal church numbered millions who were Christians in name merely, and totally ignorant of the doctrines of Christ; for the clergy had gradually lowered the true standard, amalgamated errors, and exalted themselves, to gain popularity and to draw the people, through fear and superstition, to their support. And when the imperial authority began to recognize the apostate church and to concede its false claims, the unregenerate heathen millions rushed into her bosom, adding to her defilement their uncircumcised views and heathen superstitions.

THE COUNTERFEIT OR ANTICHRIST KINGDOM SET UP.

But though nominal Christianity had now gained freedom from persecution, civil recognition, and finally religious jurisdiction as Papacy, her ambition, sustained by her post-millennial error, was far from satisfied. Scheming, plotting, etc., continued, under the theory that the end to be gained [the subjugation of the world in the name of Christ's Kingdom] justifies the means; until the power, authority and crowns of the civil rulers of Europe were subjected to the popes. The beginning of this temporal power was gradual, from A. D. 539, but it was fully established in A. D. 800, when Charlemagne, king of France, was crowned by Pope Leo III., and accepted from him, and by his supposed divine authority, the title of Emperor of the West. There, really, what was afterwards known as "*The Holy Roman Empire*" had its beginning.

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy and waited for the establishment in righteousness of his true, promised kingdom) that the (nominal) church was God's kingdom in the world, and that the popes successively *represented* Christ as King of kings, while as his joint-heirs, cardinals and bishops filled the places promised to the overcomers. In support of these claims, the universal authority of the popes in matters both secular and religious was claimed and admitted; and kings and emperors representing the greatest nations of Europe and the world prostrated themselves at the feet of the pope, acknowledging him as King of kings. Every title which the Scriptures apply to the true Christ, and every prophecy describing his future kingdom and its glory, has been applied by the popes to themselves and the kingdom thus introduced, which was none other than the kingdom of Antichrist, the counterfeit of the true, predicted by the prophets and the apostles. (See 2 Thess. 2 : 3–7; Dan. 7 : 25, 26; Rev. 13 : 4–8.) The deception was so great and magnificent that all the nations of Europe were deceived; and as the Lord himself foretold, had it been possible, the very elect [the faithful] would also have been deceived by it.

But the inevitable came: the reverence and flattery of the people, the pride and power of the clergy, and especially of the higher dignitaries, gradually sunk the doctrines and practices so low as to excite the disgust and open the eyes of the honest and blinded souls connected with the system. It was nearly a century after the invention of printing, when men were beginning to think for themselves, that the public sale of indulgences by the authority of the pope for the purpose of raising money for the completion of St. Peter's Cathedral at Rome, and particularly by one John Tetzel, a Dominican monk of notorious character and shameless effrontery, that general indignation was aroused. Then under the bold leadership of Luther, Zwingli, Carlstadt, Melanchthon, and others, a reformation movement set in, which, though beset by many hindrances, thank God, is not yet extinct. It is progressing steadily toward the utter repudiation of priestcraft and the various superstitions and errors of the dark ages, back to the old landmarks of primitive simplicity and purity which characterized the apostolic Church, both in life and in doctrines.

REFORMATION NOBLY BEGUN.

Luther, Knox, Melanchthon, Zwingli, Calvin, and others of their time, though still befogged by the errors of Antichrist, which for so many centuries held the world as under a mesmeric power, made remarkable progress out of darkness toward the full clear light. When all the circumstances of their time are considered, it cannot be denied that they were remarkable men, and that they not only took a courageous step, but a long one in the right direction. The trouble is that those who since have followed these leaders have taken their names as sects, without having their spirit of reform. So far from continuing the *reform movement*, each party or sect set itself against all light, truth and reformation in advance of what its leader had seen and advocated. Hence reform almost ceased with the reformers of the sixteenth century. What progress has since been made has been in opposition, not only to Papacy, but to professed Protestants as well.

But the course of the reformers was not a wholly uncompromising one. They soon saw that the masses of the people were so steeped in ignorance that they could not appreciate the Scriptural teaching that God is no respecter of persons; that in his sight all men are free, and that king, peasant and slave are on a common footing before God. So long had people been taught that the pope and church dignitaries represented God, and must be obeyed as God; so long had they been taught that kings and princes, when crowned and commissioned by the pope, were God's appointed rulers, reigning by God's authority in matters civil, as the "clergy" by the same authority reigned as princes in matters religious; so long had they been taught that to deny or oppose such pope-sanctioned authority was to deny or oppose God and his kingdom, that (under this ignorance and superstition) to have declared the whole truth would have involved all Europe in anarchy and lawlessness. Stepping out of such deep slavery of mind and body, into full liberty, the masses were far from prepared to use it wisely.

This, indeed, was the basis of the conflict between the early reformers. Zwingli in Switzerland was a representative of some who took their stand for full liberty; he not only denied the authority of the pope to rule the church, but denied also his authority to appoint civil rulers in the name of God. He claimed for the people the right to elect their rulers, as we do in this great American Republic. Here Luther wavered for a time as to what course to pursue, when he saw that the reform, fully carried out, would not only take away the authority of the pope, but also the authority of all the princes and kings of earth appointed by him. While retired for ten months in Wartburg Castle under the hiding and protection of Elector Frederick, Luther reflected on the situation carefully; then he came forth to oppose

Zwingli, Carlstadt and others under whose preaching the images in the churches were being dashed to pieces and the Mass abolished. His plea was *moderation.* He cooled the rising ardor of the Germans, and with Melanchthon turned the German Reformation into the channel which it finally took. The German princes, on the one hand glad to be freed from their abject bondage to Papacy, and on the other hand glad to escape the growing tendency of teachings such as Zwingli's, toward Republicanism, recognized in the teaching of Luther and Melanchthon a way of escape from both, which would still preserve their powers, and even increase them. From policy, therefore, may of the German princes embraced the Lutheran cause, which prospered, while the yet more thorough reformers and their works went down.

Why did not God forward the greater and purer views? it may be asked. Because it was not then due time, we answer. But slowly, after three centuries, thinking people will admit that Zwingli and Carlstadt were much nearer the truth, much more thorough teachers of reform than Luther. D'Aubigne (Hist., Vol. 3., p. 243) upon this subject cautiously but forcibly remarks: "Notwithstanding his opposition to Papacy, Luther had a strong conservative instinct. Zwingli, on the contrary, was predisposed to radical reforms. Both these divergent tendencies were needed. If Luther and his followers had been alone in the work, it would have stopped short in its progress; and the principle of *reformation would not have wrought its destined effect.*"

Luther, though he had denounced the Papacy as Antichrist, and declared that the popes had no right or authority whatever to rule the world in the name of Christ, was led by his course of *moderation* into doing the very thing he had condemned in Papacy. The princes who remained in harmony with Papacy, were forward to claim its sanction as the true basis of *authority* over the people; and those who espoused Luther's side of course looked to him who claimed to represent the true *reformed* Church, to pronounce in their favor—as the choice of the *true* Church, and hence the divine choice. Having taken the stand he did, escape from the dilemma was impossible; and there was considerable truth in Luther's joke, when, later on, he called himself

"THE GERMAN POPE."

Thus it came that Protestantism continued the very error which lay at the foundation of the great apostasy—the very error it started out to remedy. Instead of advocating freedom—government of and by the people—it arrayed itself on the side of those falsely styled kingdoms of God whose rulers were glad to have assistance in holding the control which Antichrist had given them over the people. They desired to hold forever, for themselves and their families, the fat positions already attained. Hence, each of the various governments of Europe is wedded to some religious system, which it supports, and at the hands of whose officers, with religious pomp and ceremony, titles and offices are entered upon. No matter how villianous, or imbecile, or insane, or opposed to both the letter and spirit of God's Word, these announce their authority to perpetuate wrongs under the hypocritical mask (authorized first by Papacy, and since conceded by all Protestant sects)—king, queen, or emperor, "*by the grace of God.*"

Thus we find to-day many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established *one* church, which in due time was to be completed and glorified to constitute the *one* promised kingdom of God. In the light of God's Word, we must deny that kings and emperors now reign by the grace of God, or that God is in any degree responsible for their misruling, though he predetermined to *permit* these various experiments at self-government for an appointed time—"until He come, whose right it is." (Ezek. 21 : 27.) The facts of history corroborate the testimony of the Scriptures, that present governments are under the control of "the prince of this world." (John 14 : 30; Eph. 2 : 2.) To deceive the people and to control them more thoroughly, Satan favors and advances to place and power those persons and systems agreeable to his plans; and to make the deception complete, he does this in the name of God and at the hands of the apostate church.—2 Cor. 11 : 14, 15.

NOT KINGDOMS OF CHRIST, BUT OF FALLEN MEN, UNWITTINGLY RULED BY SATAN.

How much of the spirit of Christ do these kingdoms manifest? Hear louder and louder down the centuries the clash of arms, the thunder of artillery, the tread of mighty armies, and the groans of the dying, in the strife of these so-called kingdoms of God to annihilate each other; and remember, that at no other period of the world's history were there ever, as to-day, armies numbering eleven or twelve millions of men, thoroughly equipped, and ready at a moment's call to rush to battle, armed with weapons of carnage many fold more dreadful and destructive than were ever before known, which make them equal to a hundred millions in former times.

Remember, too, that these twelve millions must soon be called into action, if for no other reason than that the great expense of their maintenance is rapidly bankrupting these various kingdoms of Christ (?). Remember, too, that when the tocsin of war shall sound, the various pulpits will support the various thrones with words of burning eloquence and prayers to God for help, each to consume the other. And with the army corps shall go chaplains, to cheer the dying soldiers of God's (?) kingdom; to assure each host that its cause is just, and that if they fall it is in support of the Lord's representatives who reign "by the grace of God."

Mark the oppression, and injustice, and tyranny, and misrule; and behold how giant evils are licensed to enslave and degrade and oppress mankind; and say not that these are Immanuel's kingdoms. Surely they bear little resemblance to the character of that kingdom promised under the "Prince of Peace." Verily, if these kingdoms of Europe are Christ's kingdoms, free America wants none of them.

When Christ's kingdom has come, it will indeed be "the desire of all nations." It will be just what all men need. At first it will rule with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2 : 9), breaking up civil, social and religious systems of tyranny and oppression, putting down all authority and power opposed to it, humbling the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion. (Psa. 46 : 10.) Then the blessing of its peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing; "justice will be laid to the line, and righteousness to the plummet" (Isa. 28 : 17); and the great restitution work will progress grandly to its glorious consummation. There will be sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith-cures from every disease and deformity, mental and physical. There will be awakenings also from death, and a grand re-organization of society under the new order of the Kingdom of God. And all the world's bitter experience during the six thousand years past will prove valuable lessons on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfect will of God, and thus to accept God's gift of everlasting life, designed for all who will receive it on his conditions of love and loyalty and obedience to him. Then, "Whosoever will, let him take the water of life freely."—Rev. 22 : 17.

Such being the grand object of our Lord's return and the establishment of his kingdom, we believe with the Prophet, that it will be "The desire of all nations;" and with the Apostle that the earnest expectation of the creature longs, though ignorantly, for the coming revelation of the Sons of God—the overcoming Church exalted with her Lord.

⁂ FURTHER READING upon the character of the coming deliverance of the groaning creation and what is signified by its deliverance from the bondage of corruption will be sent *free* upon application.

ADDRESS

TOWER BIBLE AND TRACT SOCIETY,

"BIBLE HOUSE," Arch Street,

ALLEGHENY, PA., U. S. A.

BIBLES SUPPLIED IN ANY QUANTITY AT OR BELOW WHOLESALE PRICES. SEND FOR DESCRIPTIVE PRICE-LIST, FREE.

OLD THEOLOGY
TRACTS

FOR THE PROMOTION OF

Christian Knowledge.

- *No.* 1. *Do the Scriptures Teach that Eternal Torment is the Wages of Sin?*
- *No.* 2. *Calamities—Why God permits them.*
- *No.* 3. *Protestants, Awake! How Priest-craft now operates.*
- *No.* 4. *Dr. Talmage's View of the Millennium.*
- *No.* 5. *Bible Study and Students' Helps.*
- *No.* 6. *The Hope of the Groaning Creation.*
- *No.* 7. *The Old, Old Story.* (*Poem—see below.*)

Tower Tract Society,

"BIBLE HOUSE,"

ALLEGHENY, PA.

N. B.—We expect to issue shortly the poem entitled The Old, Old Story, complete, 156 verses.. You will want a quantity for your friends. We will supply them for this purpose at One Cent each. Order a Sample Free.

The Old Theology

No. 7—The Wonderful Story of Wisdom, Love and Grace Divine

Bible Students'
1890
TRACTS

THE
Old, Old Story
TO THE END

The Wonderful Story

OF
WISDOM
LOVE and GRACE
DIVINE.

No. 7.—October, 1890.

OLD THEOLOGY TRACTS.

PUBLISHED BY THE
Tower Bible & Tract Society,
"BIBLE HOUSE"—ARCH ST.,
ALLEGHENY, PA.

QUARTERLY, 6 CTS. A YEAR; 2 CTS. PER COPY.

ENTERED AS SECOND CLASS MATTER AT THE POST-OFFICE,
ALLEGHENY, PA.

THE
WONDERFUL STORY.

THE OLD, OLD STORY.

Earnest Inquirer.—

TELL me the old, old story.
Some say from heav'n above,
One, Jesus, left great glory
To show to men God's love.

Tell me the story simply,
As to a little child;
For I with sin am wearied,
Dissatisfied, defiled.

Tell me the story slowly,
That I may take it in—
That story of redemption,
God's remedy for sin.

Tell me the story clearly,
How Christ a ransom gave.
O friend, am I the sinner
Whom Jesus came to save?

Young Christian.—

Tell me the story often,
For I forget so soon;
The early dew of morning
Has passed away at noon.

Tell me the same old story
When you have cause to fear,
That this world's empty glory
Is costing me too dear.

Christian in affliction.—

Tell me the story always,
If you would really be,
In any time of trouble,
A comforter to me.

Tell me the story sweetly,
In calm and soothing strain,
And let its blessed message
Refresh my soul again.

Yes, and while coming glory
Is dawning on my soul,
Tell me the old, old story:
'Twill help me reach the goal.

THE RESPONSE.

You ask me for the story
  How Jesus, from above,
Left all his heavenly glory,
  To prove that God is love.

Well, you shall have the story,
  The old, old story, too;
And I am pleased to tell it;
  To me 'tis always new.

I'd gladly tell to some one
  These tidings every day.
I never should grow weary
  Of pointing out the way—

The way to life and glory,
  Whose end is bliss complete,
In which the blest old story
  Directs our willing feet.

And as you hear these tidings
  Of joy and peace, you'll see
They're not the awful warnings
  Of endless misery;—

Of a death "whose pang outlasts
  The quiv'ring, fleeting breath,"
Round which "eternal horrors hang,"
  A never dying death.

And this, the hopeless doom for all
Except a "little flock."
You see they do not comprehend
The precious old, old Book—

But as the herald angels sang,
Good news without alloy, *
Which yet "shall to all people be
Good tidings of great joy."

The story of our mournful fall †
From Eden's blissful state,
Into the depths of sin and death, ‡
Called pity forth so great—

That, from his shining courts above,
God sent his own dear Son, §
And by his full empowered arm,
For us deliv'rance won.

Not in a way which set aside
His wise and just decree,
That whosoe'er his law defied
Must therefore cease to be, ‖

* Luke 2:10; † Gen. 3; ‡ Gen. 2:17, margin; Rom. 5:12; 6:23; § John 3:16; ‖ Job 14:14, 12, 13, 15; 10:19; Psa. 146:3, 4; 90:3; Matt. 7:13.

But by rend'ring unto Justice
The fullest satisfaction, *
That thus he might be just, and still
Perform the great transaction—

Saving a lost and ruined race
To endless life and glory.
This is the burden of his plan,
So I'll begin the story.

THE FALL AND THE PROMISED REMEDY.

In Eden's pleasant garden †
God placed a perfect pair;
Their surroundings were delightful,
Their eternal prospects fair.

But soon they disobeyed him
In the only thing denied: ‡
Forbidden fruit they tasted,
So in course of time they died.

Yet even with this sentence,
God's mercy was declared §
In a promise of redemption,
Through the woman's seed prepar'd.

Yes, one of Eve's descendants
Should bring to all the rest
The boon of life thus promised,
And all through him be blest.

*Rom. 3:24–26; † Gen. 2:8–15; ‡2:16; § 3:15.

He should indeed be Son of Eve,
But Son of God as well; *
And bring a full salvation, †
The Holy Scriptures tell.

Thus as a new creation—
The Son of God by Eve,
No trace of condemnation
Would he from man receive. ‡

Thus escaping condemnation
That fell on Adam's race.
As a suitable oblation
He'd take the sinner's place.

He did not come of sinful blood,
Though by a human mother,
His spotless life was but transferred
When he became our Brother.

And thus for us was he made poor
Who once in glory reigned, §
Eternal riches to secure
For man, to life regained.

THE FULFILMENT BEGUN.

Four thousand years had passed away,
Adam and Eve had died,
And all mankind were struggling
In death's o'erwhelming tide.

---

* Luke 1 : 35 ; † 1 Tim. 2 : 5, 6 ; ‡ Matt. 1 : 20-23 ; Heb. 7 : 26 ; § Phil. 2 : 6-9.

One night some shepherds, watching
  On fair Judea's plains, *
A heavenly light saw streaming,
  And heard angelic strains.

A beautiful holy angel †
  Had come from heaven above,
To tell the then new story
  Of God's and Christ's great love.

[It was not only love of Christ, ‡
  But of Jehovah first,
Who planned the great deliv'rance,
  The bands of death to burst;

Who "*sent*" his well-beloved Son,
  The idol of his heart,
And thus his love commended §
  By a sacrificer's part.

In this great plan his love devised,
  Which Christ was pleased with too:
Both love of God and love of Christ ‖
  Are thus brought to our view.]

He came to bring good tidings—
  Saying, You must not fear;
For Christ, your new-born Savior,
  Lies in the village near.

---

*† Luke 2:8–12. ‡ John 3:16, 17. § Rom. 5:8. ‖ Heb. 10:4-7; Psa. 40:7, 8.

And a multitude of angels *
  Joined in an anthem then:
"Glory to God in the highest!
  Peace on earth! Good will to men!"

And was that strange new story true?
  They went at once to see, †
And found the babe in a manger.
  Yes, it was truly he—

The Seed that had been promised
  So many ages past,
Had come to save lost sinners:
  Yes, he had come at last.

THE MAN CHRIST JESUS.

The babe to lovely boyhood grew,
  And then to manhood's prime;
Then, "Lo, I come, Thy will to do,
  O God," he said, "not mine."

He did his work so faithfully;
  It was his heart's delight,
To show the path of duty,
  From early dawn till night.

He heard of sin and sorrow
  With sympathetic ear,
His words were like a healing balm
  For trouble and for fear.

---

* Luke 2:13, 14. † Luke 2:16.

He, too, was a man of sorrows, *
Acquainted with our grief,
Hence his sympathy a brother's
Which brought with it relief.

Indeed, of him it is written, †
Our sorrows he did bear,
And all our griefs he carried, too;
O, what a load of care!—

And that he bore our sickness, ‡
When he gave the healing balm,
And virtue from his body went, §
Men's sufferings to calm.

Thus from the day of his baptism
His sacrifice began;
And then he said, "It is finished," ‖
When he gave his life for man.

OUR RANSOM SACRIFICE.

Such was "the man Christ Jesus,"
Savior of fallen man:
You've heard of his death so tragic,
Yet part of God's good plan.

Wicked priests stirred up the people
To clamor for his life,
And the Roman Judge was feeble
And yielded to their strife.

---

* Isa. 53:3. † Isa. 53:4. ‡ Matt. 8:17. § Mark 5:30; John 17:4; 19:30.

So the Lamb of God, Christ Jesus,
Was crucified and slain,
Though not a proof was given
Of any sinful stain.

Meekly for us he bore disgrace
And undeserved pain,
Submitted to the cruel cross,
For our eternal gain.

Look, dear one, if you can bear it,
Look at our dying Lord;
Draw near the cross; behold him;
"Behold the Lamb of God!" *

How his hands and feet are mangled,
And before his loving face,
Hard, cruel men stand mocking
At his undeserved disgrace.

A crown of thorns they've placed upon
His truly royal brow;
How little do they comprehend
The "King of Glory" now!

With heartless laugh and cruel scorn
They told him to come down,
And leave that cross of suffering
And take a kingly crown.

* John 1:29; 1 Pet. 1:19; Rev. 5:12.

But little did they realize
  What cost 'twould be to men,
Or that he could have done it *
  And spared himself the pain;

And that 'twas love that held him there
  A willing sacrifice,
Preferring even death to share,
  To bring to men release.

Yes, he became man's surety;
  The debt we could not pay
He willingly paid for us,
  On that dark, dreadful day.

For his Bride, the Church, he suffered,
  'Twas for our sins he died;
And not for our sins only, †
  But all the world's beside.

HOLY, ACCEPTABLE TO GOD.

From infancy to thirty years ‡
  The perfect man was coming;
He there, the Lamb acceptable, §
  Became the world's sin-off'ring.

At once to John, on Jordan's banks,
  He came to symbolize ‖
His consecration e'en to death,
  And, too, that he should rise—

* Matt. 26 : 53, 54. † 1 John 2 : 2. ‡ Num. 4 : 3; 1 Chron. 23 : 3; Luke 3 : 23. § Gen. 22 : 8; John 1 : 29, 36. ‖ Luke 3 : 23.

Be lifted up by God's own power,
From out the silent grave;
That death, led captive in that hour,
Should prove him strong to save.

Thus, with our Lord, this solemn rite
Did a new meaning gain;
No sins had he to wash away,
No evil to restrain.

His life, without one sinful spot,
Was pleasing in God's sight: *
Even his enemies found naught †
But what was pure and right.

Assured of this, the prophet John
From such a task drew back, ‡
Saying, I've need to be baptized of thee,
In whom there is no lack.

And comest thou to me, to be
Baptized in Jordan's wave?
Yea, Suffer it to be so now,
Said he who came to save.

This speaking symbol did proclaim
His consecration and his faith—
That he should rise in God's own name,
Though faithful unto death.

* Heb. 9:14; 1 Pet. 1:19; Matt. 3:17. † John 7:46, ‡ Luke 23:4, 14–22.

HIS EARTHLY MINISTRY.

His station in life was lowly;
He was a working man: *
Hence knew the poor man's trials
As only a poor man can.

The three years of his ministry
After the age of thirty,
Were busy years of toils and cares,
Teaching the way of duty:

The duty of love to God and man,
Which is the law's fulfilling; †
And then of trust in God's great plan
To save all who are willing. ‡

His mighty works in those three years
But shadowed forth his glory; §
His kingly ministry will end
The scope of this old story.

As when he opened blinded eyes,
And unstopped deafened ears,
And even waked the dead to life,
And gave sweet smiles for tears,

So, then, he'll cause the blind to see,
And all the dead shall hear; ‖
And his kind hand, from every eye,
Shall wipe the falling tear.

* Matt. 3:13, 15; Mark 6:3. † Matt. 22:37-40; Rom. 13:10. ‡ Mark 1:15; 9:23; 11:24; John 11:40; Rev. 22:17. § John 2:11. ‖ Isa. 29:18, 19; 35:5, 6; John 5:28, 29; Rev. 21:4.

Beauty he'll give for ashes, oil
Of joy for heaviness; *
And in the end, with joy and praise,
Rightness and peace shall kiss.

In his teaching was the freshness
And simplicity of truth,
Which corrected false traditions
Men had cherished from their youth.

Many said, "This Jesus speaketh
As ne'er before man spake; †
With authority he teacheth:"
Yet his words they would not take.

His sacrificed humanity
Remains an off'ring still, ‡
Though as the high exalted One,
He lives to save who will.

HIS COMING REIGN OF GLORY AND BLESSING.

He lives; and at his coming, §
He'll wake men from the dust—
In the glad Millennial morning
When all will learn to trust.

---

* Isa. 61:3; Psa. 85:10; † John 7:46; Matt. 7:28, 29; Mark 1:27, 28. ‡ Matt. 13:46; 20:28; John 6:51; 1 Cor. 15:21; 1 Pet. 3:18; Phil. 2:9; Heb. 7:25; § Acts 3:19–21.

Then he'll banish sin and sorrow *
  And triumph o'er the grave,
When from death, on that glad morrow,
  Earth's ransomed hosts he'll save.

Yes, at the time appointed
  By the Father's wise decree, †
The Times of glad Refreshing
  Earth's blood-bought hosts shall see.

A highway grand he'll then cast up,
  And gather out the stones; ‡
And up to everlasting life
  He'll lead obedient ones.

No lion shall go up thereon, §
  Nor any ravenous beast;
For all the ills these symbolize,
  Forevermore must cease.

The desert he will make to bloom
  And blossom as the rose; ‖
Beside the lion and the lamb
  May the young child repose.

For nothing shall offend or hurt
  In all his holy mountain; ‖
And evil, sin and death shall be
  Washed out in Calv'ry's fountain.

* Isa. 35:10; 51:11; 1 Cor. 15:21, 54, 57.
† Acts 17:31; 3:19, 21. ‡ Isa. 35:8; 62:10.
§ Isa. 35:9, 10. ‖ Isa. 35:1, 2; 11:6–9.

In a thousand years of reigning *
He'll instruct and train and bless;
And fully he'll establish them
In life and righteousness.

To his Father he'll present them—
Pure, blameless, without fault;
And earth's true lord shall nevermore
Be blind or maimed or halt. †

With lasting joy and singing ‡
They'll come to Zion's mount:
But of Zion's wondrous glory
I must give you an account.

JOINT-HEIRS WITH JESUS CHRIST, OUR LORD.

But where begins the story §
Of this "Seed of Abraham?"
How can pen portray thy glory,
Thou Bride of God's own Lamb?

True Zion is a "little flock,"
The Lord's own faithful few, ‖
Who firmly build upon the rock
With truths both old and new.

* 1 Cor. 15:25; Rev. 5:10; 20:6; Isa. 32:1; Jer. 23:5; Gen. 28:14. † 1 Cor. 15:24; Matt. 25:34; Psa. 8:5–8. ‡ Isa. 35:5–10. § Gal. 3:29; Rev. 21:2, 9; Eph. 5:31, 32. ‖ Luke 12:32; Matt. 7:24; 13:52; 2 Pet. 1:4.

Called to be sons and heirs of God
And Bride of his dear Son, *
They sacrifice the earthly good
To join the heav'nly One.

They mark the steps their Leader trod,
And in his shining track,
With courage high and faith in God,
Follow and ne'er turn back—†

Till life itself goes out in night:
Faithful unto the end,
They walk by faith, and not by sight,
And every talent spend.

Worthy are they to be his Bride,
The Bride of God's Anointed, ‡
Whom, for the work of blessing all,
Jehovah hath appointed.

This is the New Jerusalem, §
This is the great Mount Zion.
Heav'nly, from God it shall come down;
Its King is Judah's Lion.

In exaltation these shall shine—
A "Sun of Righteousness," ‖
They shall be like their Lord, divine,
And men and angels bless. * *

---

* Rom. 8:28; Gal. 4:7; Acts 15:14. † Rev. 17:14. ‡ Rev. 3:4. § Rev. 21:2, 10. ‖ Matt. 13:43; Mal. 4:2. ** 2 Pet. 1:4; 1 John 3:2; 1 Cor. 6:2, 3.

Now, in her low and trial state,
Despised and scorned of men,
This "little flock," the Church of Christ,
Delights to follow him.

Her glory and exceeding joy
In symbols now appear; *
Yet, of that grace without alloy,
She has a foretaste here.

Now she's a troop of "soldiers"
Following Christ's command,
His flock of "sheep" well tended,
And fed by his own hand. †

She's a band of the Lord's "brethren"
Of whom he's not ashamed,
And the very "salt of earth," ‡
The Lord himself has claimed.

Ay, more: the "light of earth" is she,
Amidst gross darkness shining, §
Since her dear Lord his light withdrew
From men, the undeserving.

---

* 1 Cor. 10:17. † 2 Tim. 2:3,4; John 10: 4–15; Psa. 23. ‡ Heb. 2:11; 3:1; Matt. 5:13. § Matt. 5:14, 16; John 1:4, 5; John 9:5; 12:35.

A pure and "virgin" Church is she,
Espoused unto her Lord. *
Like a meek and comely maiden
She trusts his faithful word.

But when she has crossed the borders
Into the promised land,
His glorious Bride and full joint-heir,
She'll be at Christ's right hand. †

Together, they'll be a "Priesthood,"
A "Royal Priesthood," too; ‡
And their royal, priestly power
Shall make earth's all things new.

Then, together they're presented
As King, enthroned and great; §
Jesus as the head considered,
And the body, his elect.

This Christ shall be the Prince of Peace,
"Wonderful," "Counselor;"
A "Mighty God" of truth and grace,
Man's "Everlasting Father." ‖

* 2 Cor. 11:2; Mark 13:35; Psa. 45:10, 11, 13, 14. † Rev. 19:7; Rom. 8:17. ‡ 1 Pet. 2: 5, 9; Rev. 21:2, 5. § Rev. 3:21; 20:6; Col. 1:18. ‖ Isa. 9:6.

As mighty Prophet, Priest and King,
In "Times of Restitution," *
He shall to men salvation bring—
An everlasting portion.

But to share this exaltation,
Christ's Bride must like him be;
And the "first resurrection" †
Shall complete her perfectly.

Though this chief and heav'nly portion
"The Elect" alone shall gain,
Yet for others there's salvation
From every sinful stain.

Such of all earth's many millions
As obey "That Prophet's" voice ‡
Shall be pluck'd from death's dominion,
Choosing life, may have their choice.

Yet remember, all this blessing
Which to earth and men shall come
Is dependent on Christ's coming:
Hence we pray, Thy Kingdom come.

To claim his Bride he comes with stealth
Not then to men appearing; [wealth,
First she's endowed with pow'r and
Then comes the world's great blessing.

---

* Acts 3:21–23; Heb. 7:15, 17, 1, 2. † 1 John 3:2; Rev. 20:6. ‡ Deut. 18:15; Acts 3:22, 23.

This Christ, the 'Sun of Righteousness,'
Shall rise with healing beams,
And, as the glorious years progress,
Sweet peace shall flow in streams. *

There naught that's wrong shall be termed right,
Nor right as wrong appear; †
The Lord, the Way, the Life, the Truth,
Shall make the right most clear.

CHRIST'S PAROUSIA AND THE GOSPEL HARVEST.

When for his Bride the Lord has come,
With joy and glad surprise,
His presence she will recognize
By faith's anointed eyes. ‡

Then soon she will be like him
And see him as he is—§
When her blessed hope's fruition
The heavenly Father gives.

Quickly she hears his welcome voice,
Not borne upon the wind;
Nor in the secret chamber ‖
Does she her loved one find.

---

* Isa. 66:12. † Mal. 3:18. ‡ 2 Cor. 5:16.
§ 1 John 3:2. ‖ John 10:4, 5; Matt. 24:26.

But in the prophecies fulfilled, *
And in the signs foretold,
By faith, with fullest confidence,
She doth her Lord behold.

For him she long has waited
And watched by night and day;
And, for his promised kingdom,
She has never ceased to pray. †

Christ's appearing to the world at large
Will be in wrathful token, ‡
With "iron rod" and heavy scourge,
Because God's law they've broken.

Human pride will not be willing
To yield to his control;
And selfishness will aggravate
The weakness from the fall.

The kings of earth and lords of lands,
The rich and clergy, too,
Will cling to pow'r within their hands
As erst they used to do.

"A time of trouble" there shall be
On every tribe and nation;
With fear and trembling earth shall see
Her greatest tribulation. §

---

* Matt. 24:33. † Matt. 6:10. ‡ Matt. 24:30; Rev. 1:7; 2:27. § Dan. 12:1.

Empires and thrones shall disappear,
And creeds and systems fall;
And on their ruins God will rear
His kingdom over all.

Yet to men this tribulation
Is a blessing in disguise.
The desire of every nation—*
God's Kingdom—then shall rise.

TIMES OF RESTITUTION. †

That is the good time coming, though
This dark night lies between,
Whose gathering shadows even now,
By thinking men are seen.

'Twill teach mankind the lesson
Which eternally will last—
That sin brings tribulation,
And virtue blessings vast.

Then fetters and bonds all broken,
Earth's idols all destroyed,
The bow of peace, God's token,
O'er man shall e'er abide.

Knowledge of God shall fill the earth
As waters cover the sea; ‡ [mirth
And praise, thanksgiving, and voice of
Make sweetest melody.

---

* Hag. 2:7. † Acts 3:19-21. ‡ Isa. 11:9.

There joyfully men will press along
  The highway to perfection, *
With faith and hope and courage strong
  Under divine direction.

When crowned at last with perfect life
  And everlasting joy, [praise—
They'll raise to heaven their notes of
  Through Christ this Victory! †

[And those who shall refuse him—
  Few, exceptions of the race—[earth,
Who, when clear knowledge fills the
  Reject the proffered grace—

These shall no further thus proceed:
  A second time they'll die;
They'll be cut off, as God hath said
  The soul that sins shall die.

Their souls, redeemed by Jesus' blood
  From the Adamic fall,
They'll forfeit by not willing good,
  The terms of life to all.] ‡

THE RANSOM, THE BASIS OF BLESSING.

Thus will the work be finished
  Because our debt was paid,
Because on Christ, the righteous,
  The sin of all was laid.

---

* Isa. 35:8. † Rev. 5:13. ‡ Acts 3:23; Heb. 6:4–6; 10:26.

Wherefore, because Christ did this
He's now exalted high, * [work,
To nature and to power divine, †
Never again to die.

O, this wonderful redemption!
God's remedy for sin;
The way to life is opened ‡
That all may enter in.

Who, who hath been God's counselor?
Or who hath known his mind? §
Not one of all the heav'nly host,
And surely not mankind.

This wisdom, power, love and grace,
His blessed Word reveals,
Are but the beamings of his face
In whom all goodness dwells.

THE JOYFUL STORY.

Thus runs the old, old story.
Do you now take it in?—
This wonderful redemption,
God's remedy for sin.

Search the Scriptures, and believe it;
The Bible says it's true;
'Tis provided for all sinners,
And therefore meant for you.

* Phil. 2:8–11. † Rom. 6:9; Matt. 28:18.
‡ 2 Tim. 1:10. § Rom. 11:33–36.

Then take this great salvation,
Which our Father loves to give;
Just now by faith receive it,
In due time you shall live.

And since this simple message
Brings peace and joy to you,
Make known the wondrous story;
For others need it too.

Go tell the blessed tidings
That legally we're free *
From sin and pain and dying,
To live eternally.

By faith enjoy the prospect now,
And by and by fruition; †
Let every act of life now show
Your thanks for this salvation.

Soon shall our eyes behold it—
Salvation from above!
The theme of this old story
Of precious, heavenly love.

EXPERIENCE AND JOY OF THE SAINTS.

"I love to tell the story
Of gracious, heavenly love;
How Jesus left his glory,
That wondrous love to prove.

---

* Rom. 8:1. † Rom. 8:24.

"I love to tell the story,
Because I know it's true;
It satisfies my longings
As nothing else would do.

"I love to tell the story!
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.

"I love to tell the story!
It did so much for me;
And that is just the reason
I tell it now to thee.

"I love to tell the story!
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.

"I love to tell the story,
For some have never heard
The message of salvation
From God's own holy Word.

"I love to tell the story!
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.

"And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long."

THE

Wonderful Story

ILLUSTRATED

WITH

Fifteen full-page cuts, on extra fine
paper, bound in handsome
"Leatherette,"
62 pages, 4 by 6 inches.

Price 25 cents.

FOR SALE BY LEADING BOOKSELLERS.
(TO SEE IT IS TO WANT IT.)

Sent by us post free on receipt of
the price.

OLD THEOLOGY TRACTS

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

No. 1. Do the Scriptures Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities—Why God Permits Them.
No. 3. Protestants, Awake! How Priestcraft now Operates.
No. 4. Dr. Talmage's View of the Millennium.
No. 5. Bible Study and Students' Helps.
No. 6. The Hope of the Groaning Creation.
No. 7. The Wonderful Story—The Old Story.
No. 8. The Wonderful Story—with 15 Illustrations, 64 pages, Price 25 cts., (*with remainder of 1891 series*).

We specially commend, both to honest skeptics and to saints, "The Plan of the Ages." No other book of its size, known to us, so fully unfolds the divine plan revealed in the Scriptures. It is a veritable "Bible Key," and is well described as "A Helping Hand for Bible Students." We can suppy it by mail, cloth bound, for $1, or in paper covers for 25 cents; or we will *loan it* to the poor, who will promise a careful reading and to pay return postage.

We supply a large line of Bibles with and without Teacher's Helps, at or below wholesale prices. Send for descriptive Price List, free.

ADDRESS ORDERS TO

Tower Bible & Tract Society,
"BIBLE HOUSE"—ARCH ST.,
ALLEGHENY, PA., U. S. A.

"HOW READEST THOU?"

—LUKE 10 : 16.—

'Tis one thing, friend, to read the Bible through,
Another thing to read, to learn and do;
'Tis one thing, too, to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long t'will take to read it through.

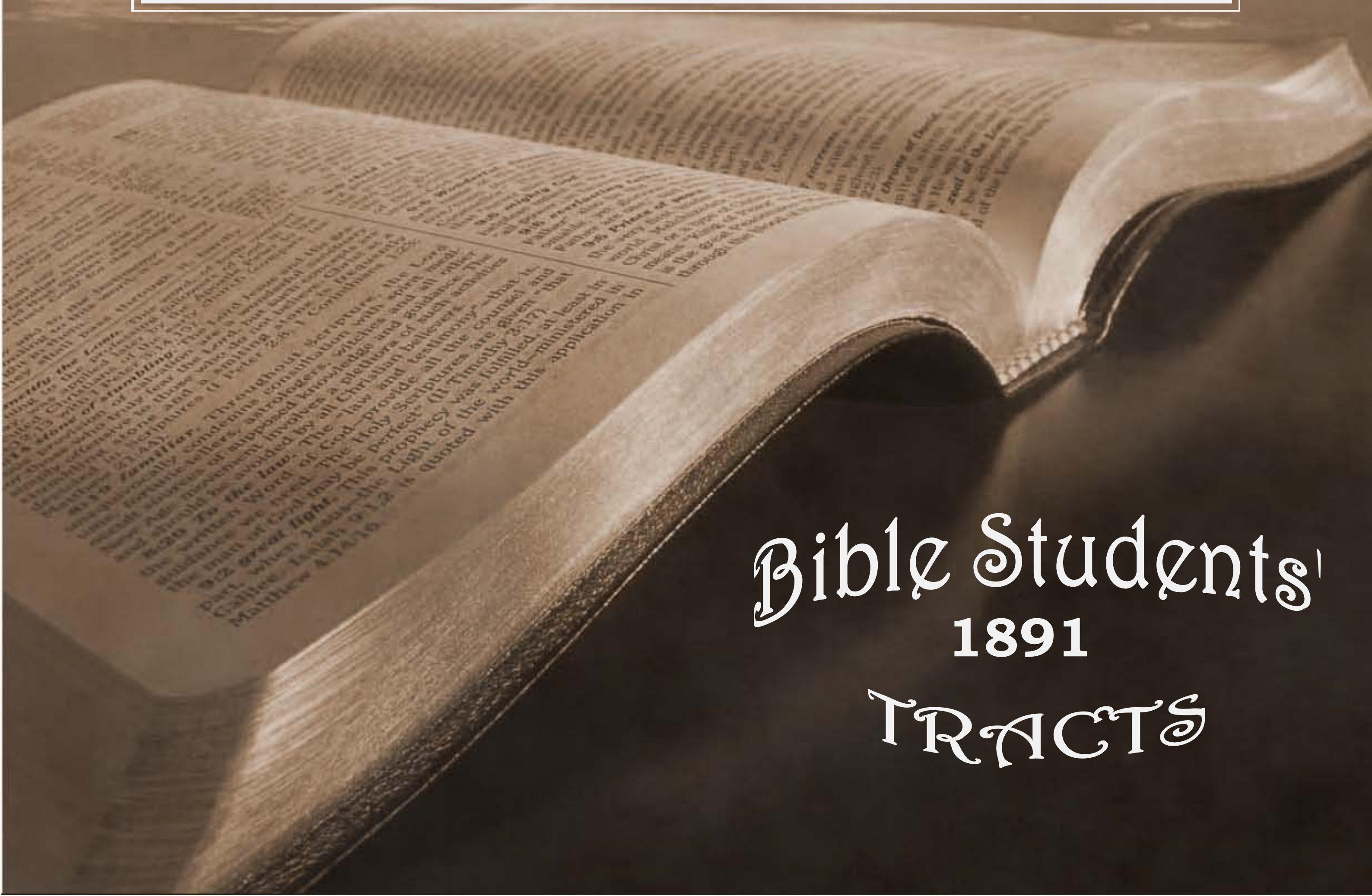
Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what *they* thought.

Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book instead of to be taught.

The Old Theology

No. 8—The Wonderful Story—Illustrated



Bible Students'
1891
TRACTS

JESUS HAS SATISFIED.

The Wonderful Story.

JESUS IS MINE.

THE OLD THEOLOGY—SERIES 1891—QUARTERLY, 25 CTS.
Special Issue—January.
ENTERED AT THE POST-OFFICE, AS SECOND CLASS MATTER.

THE
Wonderful Story
ILLUSTRATED.

Price 10 cents.

FOR SALE BY LEADING BOOKSELLERS.
—OR—
Sent by us post free on receipt of the price.

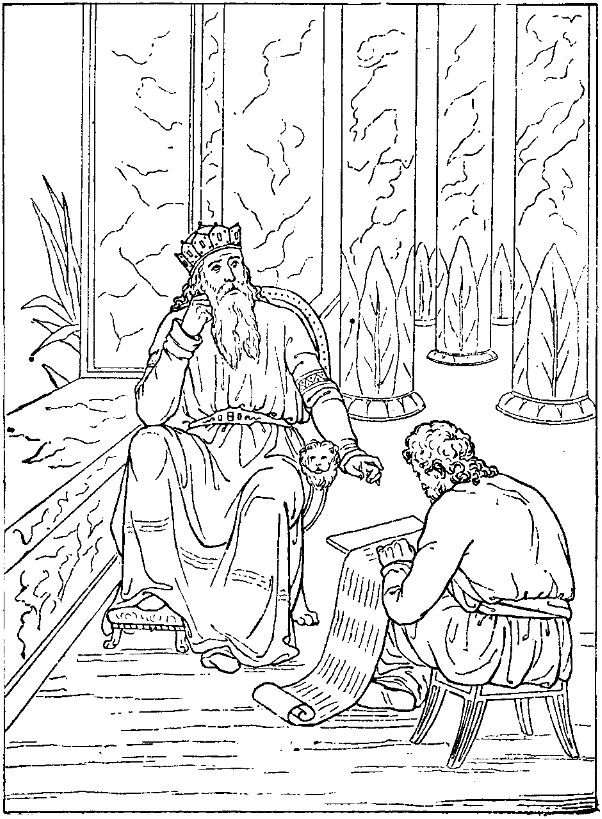
PUBLISHED BY THE
Tower Bible & Tract Society,
"BIBLE HOUSE," ARCH ST.,
ALLEGHENY, PA.

COPYRIGHT, 1891.

N. B.—The Wonderful Story without illustrations, and more cheaply gotten up, can be had for gratuitous distribution at 1 cent each, or $10 per thousand, postage paid by us.

"The Reverence of The Lord
Is the Beginning of Wisdom."—Psalm 111 : 10.

The Wonderful Story
"Satisfies my Longings as Nothing else can do."



"*Vanity of vanities! All is Vanity!" said the Wise Man.—Eccles. 1:1, 2.*

"All Else my Soul has tried Left but an Aching Void.
Jesus has Satisfied! Jesus is Mine!"—saith the Christian.

THE

Wonderful Story

OF

WISDOM, LOVE and GRACE DIVINE.

FIFTEEN ILLUSTRATIONS.

"The Old, Old Story"
TO THE END.

PUBLISHED BY THE
Tower Bible & Tract Society,
"BIBLE HOUSE," ARCH ST.,
ALLEGHENY, PA.

BIBLE STUDY
—and—
BIBLE STUDENTS' HELPS.

* * *

A sample copy of
This valuable little treatise,
36 pages,
will be sent to any address on receipt
a two-cent postage stamp.

ADDRESS ORDERS TO

Tower Bible & Tract Society,
"BIBLE HOUSE"—ARCH ST.,
ALLEGHENY, PA.

We can heartily commend, as a most valuable Helping Hand to Bible Students, a 350-page volume entitled

The
DIVINE PLAN OF THE AGES.
Limp "Leatherette" Binding,
Fifty Cents.

For Sale by Leading Booksellers.

Sent post free by us on receipt of the price.

THE
WONDERFUL STORY.

THE OLD, OLD STORY.

Earnest Inquirer.—

TELL me the old, old story.
  Some say from heav'n above,
One, Jesus, left great glory,
  To show to men God's love.

Tell me the story simply,
  As to a little child;
For I with sin am wearied,
  Dissatisfied, defiled.

Tell me the story slowly,
  That I may take it in—
That story of redemption,
  God's remedy for sin.

Tell me the story clearly,
  How Christ a ransom gave.
O friend, am I the sinner
  Whom Jesus came to save?

Young Christian.—

Tell me the story often,
For I forget so soon;
The early dew of morning
Has passed away at noon.

Tell me the same old story
When you have cause to fear,
That this world's empty glory
Is costing me too dear.

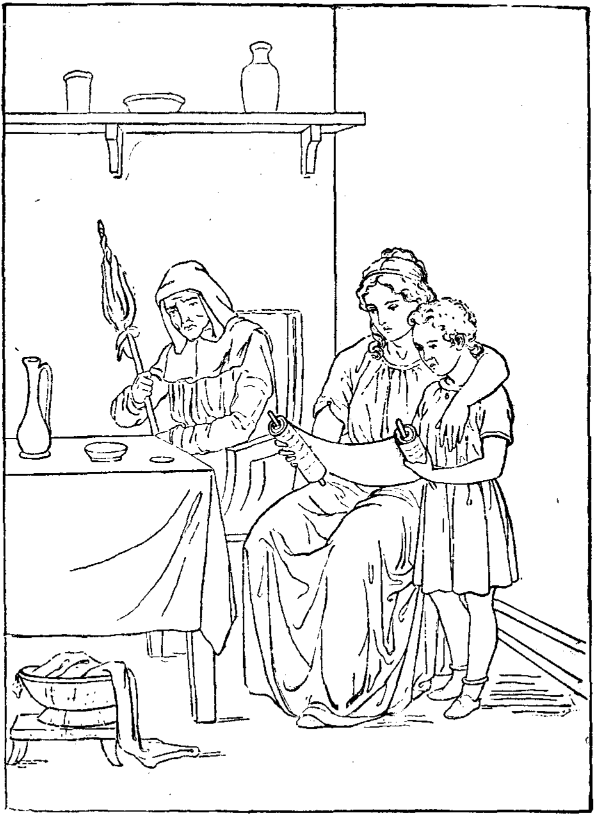
Christian in affliction.—

Tell me the story always,
If you would really be,
In any time of trouble,
A comforter to me.

Tell me the story sweetly,
In calm and soothing strain,
And let its blessed message
Refresh my soul again.

Yes, and while coming glory
Is dawning on my soul,
Tell me the old, old story:
'Twill help me reach the goal.

The Wonderful Story
"Able to Make Thee Wise unto Salvation."



"From a Child thou (Timothy) hast Known the Holy Scriptures, Which are Able to Make Thee Wise unto Salvation, through Faith, Which is in Christ Jesus."—2 Tim. 3:15.

“Thy Words were Found and I did Eat Them.” —Jer. 15 : 16.

“All Scripture given by Inspiration of God is Profitable, that the Man of God may be Perfect, Thoroughly Furnished unto All Good Works.”—2 Tim. 3 : 16, 17.

THE RESPONSE.

You ask me for the story
  How Jesus, from above,
Left all his heavenly glory,
  To prove that God is love.

Well, you shall have the story,
  The old, old story, too;
And I am pleased to tell it;
  To me 'tis always new.

I'd gladly tell to some one
  These tidings every day.
I never should grow weary
  Of pointing out the way—

The way to life and glory,
  Whose end is bliss complete,
In which the blest old story
  Directs our willing feet.

And as you hear these tidings
  Of joy and peace, you'll see
They're not the awful warnings
  Of endless misery;—

Of a death "whose pang outlasts
  The quiv'ring, fleeting breath,"
Round which "eternal horrors hang,"
  A never dying death.

And this, the hopeless doom for all
  Except a "little flock."
You see they do not comprehend
  The precious old, old Book—

But as the herald angels sang,
  Good news without alloy, *
Which yet "shall to all people be
  Good tidings of great joy."

The story of our mournful fall †
  From Eden's blissful state,
Into the depths of sin and death, ‡
  Called pity forth so great—

That, from his shining courts above,
  God sent his own dear Son, §
And by his full empowered arm,
  For us deliv'rance won.

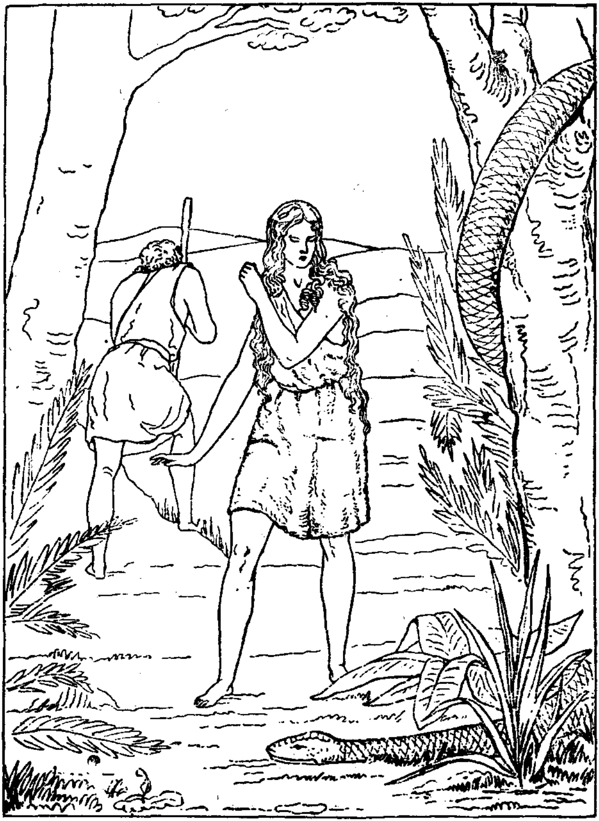
Not in a way which set aside
  His wise and just decree,
That whosoe'er his law defied
  Must therefore cease to be, ‖

---

* Luke 2:10; † Gen. 3; ‡ Gen. 2:17, margin; Rom. 5:12; 6:23; § John 3:16; ‖ Job 14:14, 12, 13, 15; 10:19; Psa. 146:3, 4; 90:3; Matt. 7:13.

The Wonderful Story

Its Necessity—The Fall—Sin, Sorrow, Death.



" Cursed is the Ground for Thy Sake.—In the Sweat of Thy Face shalt Thou Eat Bread." And I will put Enmity Between the Serpent and the Woman.—Gen. 3:14-19.

"By One Man's Disobedience Sin Entered into the World, and Death as a Result of Sin, and so Death Passed upon All because All are Sinners." "As by One Man's Disobedience Many were made Sinners, so by the Obedience of One [Christ] shall Many be made Righteous."—Rom. 5 : 12, 19.

But by rend'ring unto Justice
  The fullest satisfaction, *
That thus he might be just, and still
  Perform the great transaction—

Saving a lost and ruined race
  To endless life and glory.
This is the burden of his plan,
  So I'll begin the story.

THE FALL AND THE PROMISED REMEDY.

In Eden's pleasant garden †
  God placed a perfect pair;
Their surroundings were delightful,
  Their eternal prospects fair.

But soon they disobeyed him
  In the only thing denied: ‡
Forbidden fruit they tasted,
  So in course of time they died.

Yet even with this sentence,
  God's mercy was declared §
In a promise of redemption,
  Through the woman's seed prepar'd.

Yes, one of Eve's descendants
  Should bring to all the rest
The boon of life thus promised,
  And all through him be blest.

*Rom. 3:24–26; † Gen. 2:8–15; ‡2:16; § 3:15.

He should indeed be Son of Eve,
But Son of God as well; *
And bring a full salvation, †
The Holy Scriptures tell.

Thus as a new creation—
The Son of God by Eve,
No trace of condemnation
Would he from man receive. ‡

Thus escaping condemnation
That fell on Adam's race.
As a suitable oblation
He'd take the sinner's place.

He did not come of sinful blood,
Though by a human mother,
His spotless life was but transferred
When he became our Brother.

And thus for us was he made poor
Who once in glory reigned, §
Eternal riches to secure
For man, to life regained.

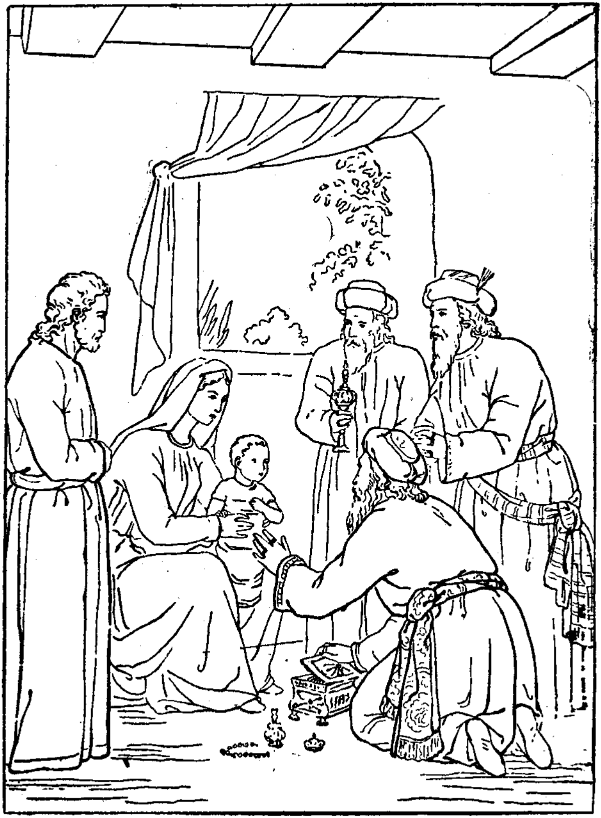
THE FULFILMENT BEGUN.

Four thousand years had passed away,
Adam and Eve had died,
And all mankind were struggling
In death's o'erwhelming tide.

---

* Luke 1:35; † 1 Tim. 2:5, 6; ‡ Matt. 1:20-23; Heb. 7:26; § Phil. 2:6-9.

The Wonderful Story
"He Humbled Himself—He was Made Flesh."



"And when the Wise Men were come into the house, They Saw the Young Child, with Mary his Mother; and They fell down and Worshiped Him—and presented unto Him Gifts."—*Matt. 2:11.*

"Fear not: for Behold, I Bring you Good Tidings of Great Joy, which Shall Be to All People.—Glory to God in the Highest, on Earth Peace, Good Will toward Men."—Luke 2: 10–14.

One night some shepherds, watching
 On fair Judea's plains, *
A heavenly light saw streaming,
 And heard angelic strains.

A beautiful holy angel †
 Had come from heaven above,
To tell the then new story
 Of God's and Christ's great love.

[It was not only love of Christ, ‡
 But of Jehovah first,
Who planned the great deliv'rance,
 The bands of death to burst;

Who "*sent*" his well-beloved Son,
 The idol of his heart,
And thus his love commended §
 By a sacrificer's part.

In this great plan his love devised,
 Which Christ was pleased with too:
Both love of God and love of Christ ‖
 Are thus brought to our view.]

He came to bring good tidings—
 Saying, You must not fear;
For Christ, your new-born Savior,
 Lies in the village near.

*† Luke 2:8-12. ‡ John 3:16, 17. § Rom. 5:8.
‖ Heb. 10:4-7; Psa. 40:7, 8.

And a multitude of angels *
  Joined in an anthem then:
"Glory to God in the highest!
  Peace on earth! Good will to men!"

And was that strange new story true?
  They went at once to see, †
And found the babe in a manger.
  Yes, it was truly he—

The Seed that had been promised
  So many ages past,
Had come to save lost sinners:
  Yes, he had come at last.

THE MAN CHRIST JESUS.

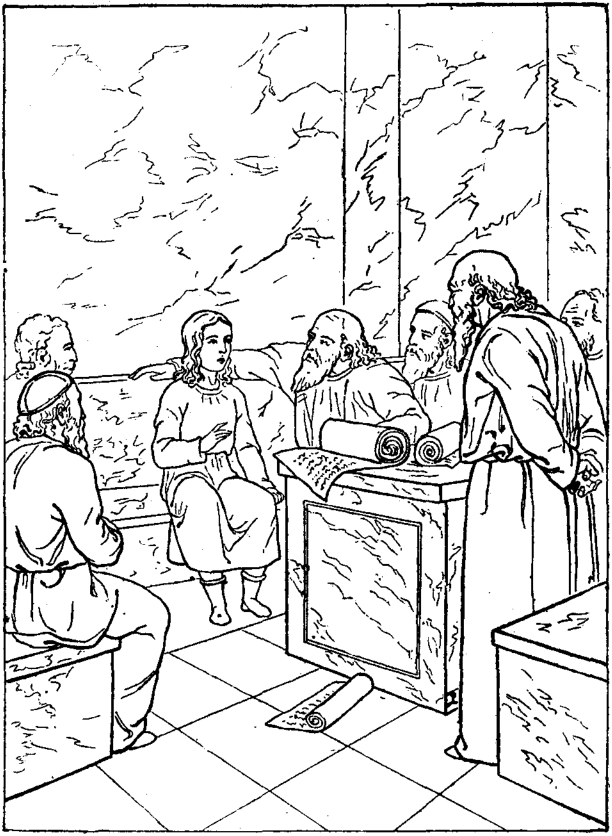
The babe to lovely boyhood grew,
  And then to manhood's prime;
Then, "Lo, I come, Thy will to do,
  O God," he said, "not mine."

He did his work so faithfully;
  It was his heart's delight,
To show the path of duty,
  From early dawn till night.

He heard of sin and sorrow
  With sympathetic ear,
His words were like a healing balm
  For trouble and for fear.

* Luke 2:13, 14. † Luke 2:16.

"I Must be About My Father's Business."



After three days They found Him in the Temple, sitting in The Midst of the Doctors, both Hearing Them and Asking them Questions. And All that Heard Him were Astonished."—Luke 2:46.

"Wist Ye Not that I must be About My Father's Business?"—Luke 2:49.

"Whosoever doth not Bear His Cross, and Come after Me, Cannot be My Disciple."—Luke 14:27.

He, too, was a man of sorrows, *
Acquainted with our grief,
Hence his sympathy a brother's
Which brought with it relief.

Indeed, of him it is written, †
Our sorrows he did bear,
And all our griefs he carried, too;
O, what a load of care!—

And that he bore our sickness, ‡
When he gave the healing balm,
And virtue from his body went, §
Men's sufferings to calm.

Thus from the day of his baptism
His sacrifice began;
And then he said, "It is finished," ‖
When he gave his life for man.

OUR RANSOM SACRIFICE.

Such was "the man Christ Jesus,"
Savior of fallen man:
You've heard of his death so tragic,
Yet part of God's good plan.

---

* Isa. 53:3. † Isa. 53:4. ‡ Matt. 8:17. § Mark 5:30; ‖ John 17:4; 19:30.

Wicked priests stirred up the people
To clamor for his life,
And the Roman Judge was feeble
And yielded to their strife.

So the Lamb of God, Christ Jesus,
Was crucified and slain,
Though not a proof was given
Of any sinful stain.

Meekly for us he bore disgrace
And undeserved pain,
Submitted to the cruel cross,
For our eternal gain.

Look, dear one, if you can bear it,
Look at our dying Lord;
Draw near the cross; behold him;
"Behold the Lamb of God!" *

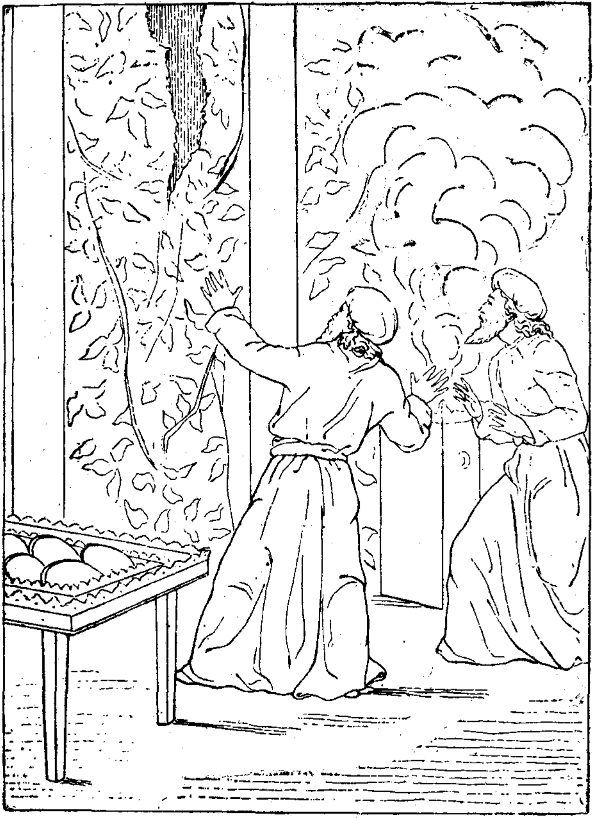
How his hands and feet are mangled,
And before his loving face,
Hard, cruel men stand mocking
At his undeserved disgrace.

A crown of thorns they've placed upon
His truly royal brow;
How little do they comprehend
The "King of Glory" now!

---

* John 1:29; 1 Pet. 1:19; Rev. 5:12.

"Truly This was the Son of God."



" And Jesus cried with a Loud Voice, and gave up the Spirit [of life]. And the Veil of the Temple was rent in Twain From the Top to the Bottom."—Mark 15:37, 38.

"Having therefore, Brethren, Liberty to Enter the Holiest by the Blood of Jesus, By a New and Living Way . . . through the Veil, that is to say, His Flesh . . . Let us Draw Near with a True Heart in Full Assurance of Faith."—Heb. 10: 19–23.

With heartless laugh and cruel scorn
They told him to come down,
And leave that cross of suffering
And take a kingly crown.

But little did they realize
What cost 'twould be to men,
Or that he could have done it *
And spared himself the pain;

And that 'twas love that held him there
A willing sacrifice,
Preferring even death to share,
To bring to men release.

Yes, he became man's surety;
The debt we could not pay
He willingly paid for us,
On that dark, dreadful day.

For his Bride, the Church, he suffered,
'Twas for our sins he died;
And not for our sins only, †
But all the world's beside.

HOLY, ACCEPTABLE TO GOD.

From infancy to thirty years ‡
The perfect man was coming;
He there, the Lamb acceptable, §
Became the world's sin-off'ring.

---

*Matt. 26: 53, 54. †1 John 2: 2. ‡ Num. 4: 3; 1 Chron. 23 : 3; Luke 3 : 23. § Gen. 22 : 8; John 1 : 29, 36.

At once to John, on Jordan's banks,
He came to symbolize *
His consecration e'en to death,
And, too, that he should rise—

Be lifted up by God's own power,
From out the silent grave;
That death, led captive in that hour,
Should prove him strong to save.

Thus, with our Lord, this solemn rite
Did a new meaning gain;
No sins had he to wash away,
No evil to restrain.

His life, without one sinful spot,
Was pleasing in God's sight: †
Even his enemies found naught ‡
But what was pure and right.

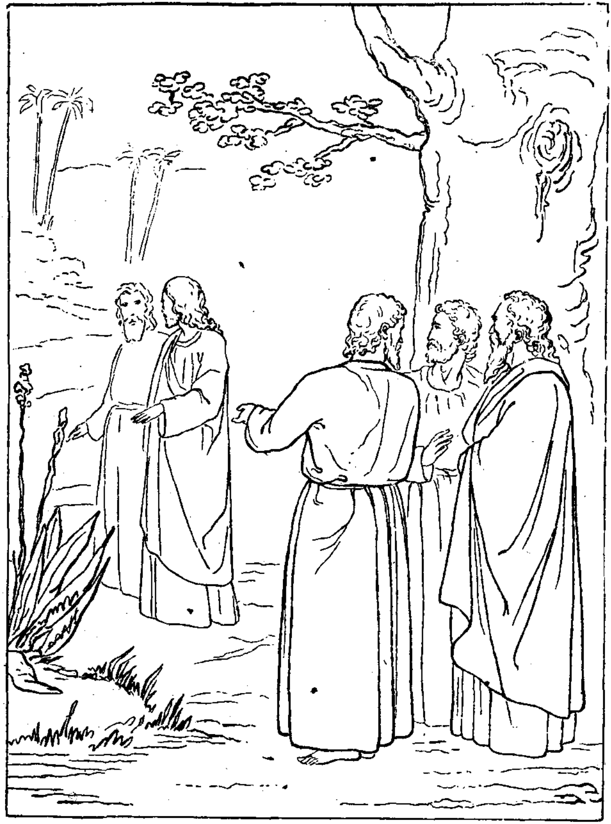
Assured of this, the prophet John
From such a task drew back, §
Saying, I've need to be baptized of thee,
In whom there is no lack.

And comest thou to me, to be
Baptized in Jordan's wave?
Yea, Suffer it to be so now,
Said he who came to save.

---

* Luke 3 : 23. † Heb. 9 : 14; 1 Pet. 1 : 19; Matt. 3 : 17. ‡ John 7 : 46. § Luke 23 : 4, 14–22.

The Wonderful Story
Of The Spotless Lamb of God — The Sin-Bearer.



" The next day after, John stood and two of His Disciples; and Looking upon Jesus as He walked, he saith: Behold the Lamb of God!—And they followed Jesus."—John 1:29, 35, 36.

"If Ye then be Risen with Christ, Seek those Things which are Above, where Christ Sitteth on the Right Hand of God."—Col. 3 : 1.

"Godliness is Profitable unto All Things, having Promise of the Life that now is, and of That which is to Come."—1 Tim. 4 : 8.

This speaking symbol did proclaim
His consecration and his faith—
That he should rise in God's own name,
Though faithful unto death.

HIS EARTHLY MINISTRY.

His station in life was lowly;
He was a working man: *
Hence knew the poor man's trials
As only a poor man can.

The three years of his ministry
After the age of thirty,
Were busy years of toils and cares,
Teaching the way of duty:

The duty of love to God and man,
Which is the law's fulfilling; †
And then of trust in God's great plan
To save all who are willing. ‡

His mighty works in those three years
But shadowed forth his glory; §
His kingly ministry will end
The scope of this old story.

* Matt. 3:13, 15; Mark 6:3. † Matt. 22:37–40; Rom. 13:10. ‡ Mark 1:15; 9:23; 11:24; John 11:40; Rev. 22:17. § John 2:11.

As when he opened blinded eyes,
  And unstopped deafened ears,
And even waked the dead to life,
  And gave sweet smiles for tears,

So, then, he'll cause the blind to see,
  And all the dead shall hear; *
And his kind hand, from every eye,
  Shall wipe the falling tear.

Beauty he'll give for ashes, oil
  Of joy for heaviness; †
And in the end, with joy and praise,
  Rightness and peace shall kiss.

In his teaching was the freshness
  And simplicity of truth,
Which corrected false traditions
  Men had cherished from their youth.

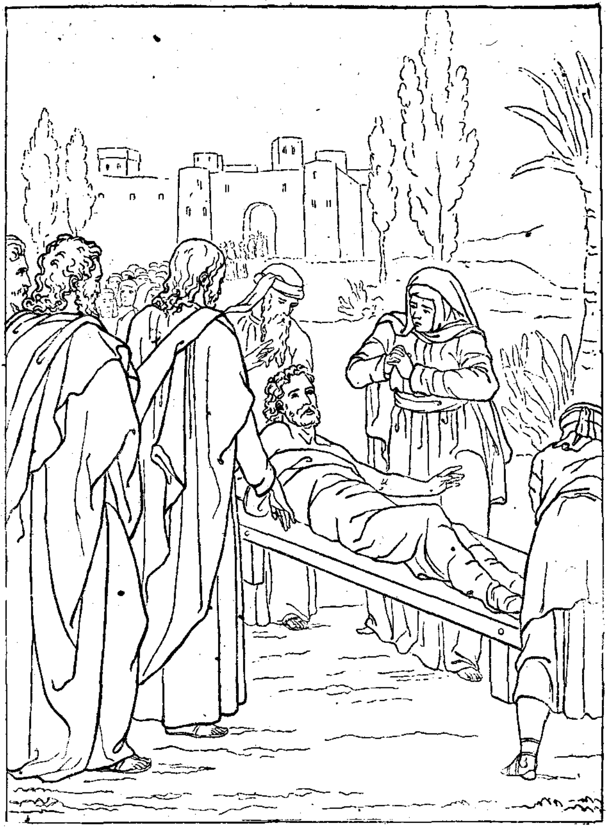
Many said, "This Jesus speaketh
  As ne'er before man spake; ‡
With authority he teacheth:"
  Yet his words they would not take.

---

* Isa. 29 : 18, 19; 35 : 5. 6; John 5 : 28, 29; Rev. 21 : 4. † Isa. 61 : 3; Psa. 85 : 10; ‡ John 7 : 46; Matt. 7 : 28, 29; Mark 1 : 27, 28.

The Wonderful Story

The Dead shall Hear His Voice and Come Forth.



“ And Jesus came and Touched the Bier: and They that bare it stood still. And he said, Young Man, I say unto Thee, Arise!”—Luke 7:14.

These Miracles did Jesus, Manifesting beforehand Coming Glory. Jno. 2:11

“The Redeemed of the Lord shall Return, and Come with Singing unto Zion; and Everlasting Joy shall be upon their Head: They shall obtain Gladness and Joy; and Sorrow and Mourning shall flee Away.”—Isa. 51 : 11.

His sacrificed humanity
Remains an off'ring still, *
Though as the high exalted One
He lives to save who will.

HIS COMING REIGN OF GLORY AND BLESSING.

He lives; and at his coming, †
He'll wake men from the dust—
In the glad Millennial morning
When all will learn to trust.

Then he'll banish sin and sorrow ‡
And triumph o'er the grave,
When from death, on that glad morrow,
Earth's ransomed hosts he'll save.

Yes, at the time appointed
By the Father's wise decree, §
The Times of glad Refreshing
Earth's blood-bought hosts shall see.

A highway grand he'll then cast up,
And gather out the stones; ||
And up to everlasting life
He'll lead obedient ones.

---

* Matt. 13:46; 20:28; John 6:51; 1 Cor. 15:21; 1 Pet. 3:18; Phil. 2:9; Heb. 7:25; † Acts 3:19–21. ‡ Isa. 35:10; 51:11; 1 Cor. 15:21, 54, 57. § Acts 17:31; 3:19-21. || Isa. 35:8; 62,:10.

No lion shall go up thereon, *
Nor any ravenous beast;
For all the ills these symbolize,
Forevermore must cease.

The desert he will make to bloom
And blossom as the rose; †
Beside the lion and the lamb
May the young child repose.

For nothing shall offend or hurt
In all his holy mountain; †
And evil, sin and death shall be
Washed out in Calv'ry's fountain.

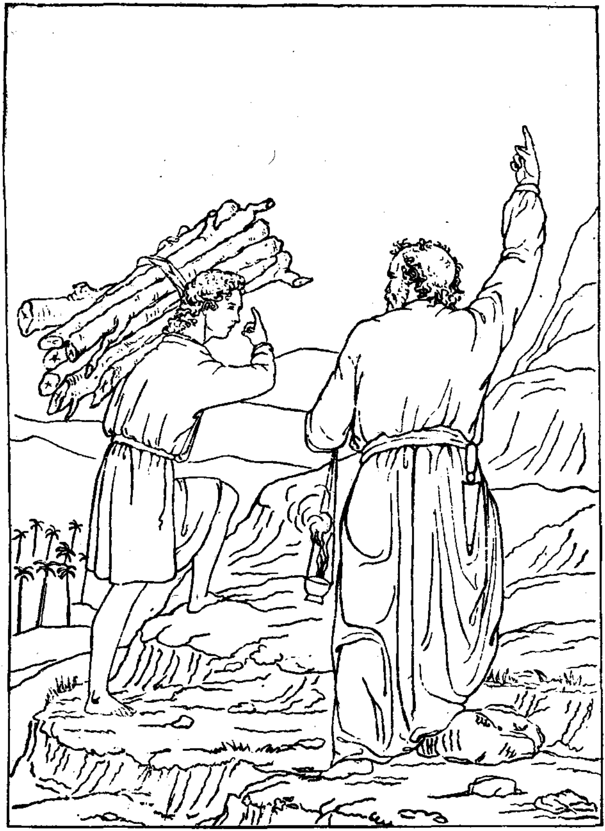
In a thousand years of reigning ‡
He'll instruct and train and bless;
And fully he'll establish them
In life and righteousness.

To his Father he'll present them—
Pure, blameless, without fault;
And earth's true lord shall nevermore
Be blind or maimed or halt. §

* Isa. 35:9, 10. † Isa. 35:1, 2; Isa. 11:6–9. ‡ 1 Cor. 15:25; Rev. 5:10; 20:6; Isa. 32:1; Jer. 23:5; Gen. 28:14. § 1 Cor. 15:24; Matt. 25:34; Psa. 8:5–8.

The Wonderful Story

Typfied in Isaac Abraham's Seed.—Gal. 3:16,19.



" And Isaac said, My Father, behold the fire and the wood; but Where is the Lamb for a Burnt Offering? And Abraham said: My Son, God will provide Himself a Lamb."—Gen. 22:7, 8.

"The Spirit Itself Beareth Witness with our Spirit that We are the Children of God: and if Children, then Heirs; Heirs of God, and Joint-heirs with Christ, if so be that we Suffer With Him."—Rom. 8:16, 17.

With lasting joy and singing *
  They'll come to Zion's mount:
But of Zion's wondrous glory
  I must give you an account.

JOINT-HEIRS WITH JESUS CHRIST, OUR LORD.

But where begins the story †
  Of this "Seed of Abraham?"
How can pen portray thy glory,
  Thou Bride of God's own Lamb?

True Zion is a "little flock,"
  The Lord's own faithful few, ‡
Who firmly build upon the rock
  With truths both old and new.

Called to be sons and heirs of God
  And Bride of his dear Son, §
They sacrifice the earthly good
  To join the heav'nly One.

They mark the steps their Leader trod,
  And in his shining track,
With courage high and faith in God,
  Follow and ne'er turn back—‖

---

* Isa. 35:5–10. † Gal. 3: 29; Rev. 21: 2, 9; Eph. 5: 31, 32. ‡ Luke 12:32; Matt. 7: 24; 13: 52; 2 Pet. 1: 4. § Rom. 8:28; Gal. 4: 7; Acts 15: 14. ‖ Rev. 17: 14.

Till life itself goes out in night:
  Faithful unto the end,
They walk by faith, and not by sight,
  And every talent spend.

Worthy are they to be his Bride,
  The Bride of God's Anointed, *
Whom, for the work of blessing all,
  Jehovah hath appointed.

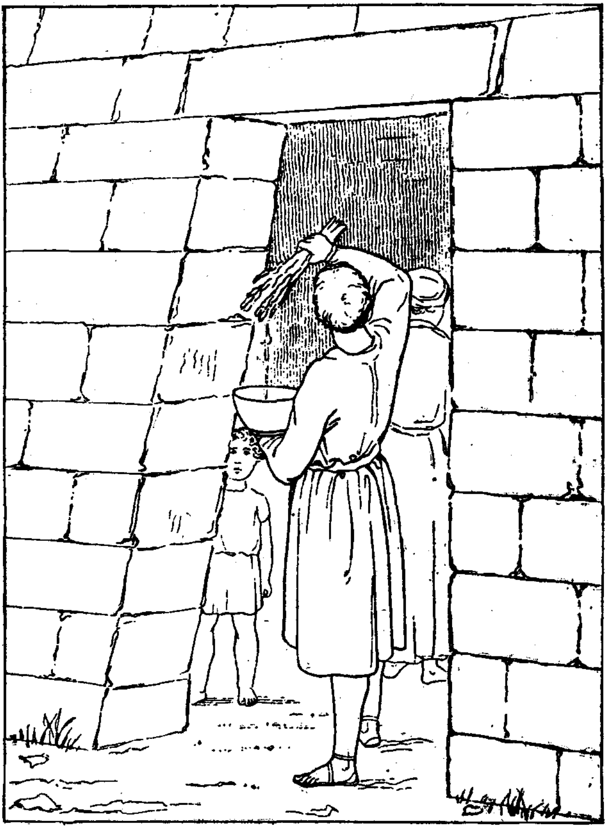
This is the New Jerusalem, †
  This is the great Mount Zion.
Heav'nly, from God it shall come down;
  Its King is Judah's Lion.

In exaltation these shall shine—
  A "Sun of Righteousness," ‡
They shall be like their Lord, divine,
  And men and angels bless. §

Now, in her low and trial state,
  Despised and scorned of men,
This "little flock," the Church of Christ,
  Delights to follow him.

* Rev. 3:4. † Rev. 21:2, 10. ‡ Matt. 13:43; Mal. 4:2. § 2 Pet. 1:4; 1 John 3:2; 1 Cor. 6:2, 3.

The Wonderful Story
The Precious Blood of Sprinkling Typified.



The Sprinkling of the Blood of the Typical Lamb.—Exod. 12:22.
The Precious Blood of Christ effects the Pass-Over of the Church of the First-born, through whom All are to be Blessed.—Gal. 3:29.

"Herein is Love, not that We loved God, but that He loved Us, and sent His Son to be the Propitiation for our Sins."—1 John 4: 10.

"He Died for All, that They which Live should not henceforth Live unto Themselves, but unto Him Which Died for Them, and Rose again."—2 Cor. 5; 15.

Her glory and exceeding joy
  In symbols now appear; *
Yet, of that grace without alloy,
  She has a foretaste here.

Now she's a troop of "soldiers"
  Following Christ's command,
His flock of "sheep" well tended,
  And fed by his own hand. †

She's a band of the Lord's "brethren"
  Of whom he's not ashamed,
And the very "salt of earth," ‡
  The Lord himself has claimed.

Ay, more: the "light of earth" is she,
  Amidst gross darkness shining, §
Since her dear Lord his light withdrew
  From men, the undeserving.

A pure and "virgin" Church is she,
  Espoused unto her Lord. ‖
Like a meek and comely maiden
  She trusts his faithful word.

---

* 1 Cor. 10:17. † 2 Tim. 2:3,4; John 10: 4–15; Psa. 23. ‡ Heb. 2:11; 3:1; Matt. 5:1. § Matt. 5: 14, 16; John 1: 4, 5; John 9: 3. 12: 35. ‖ 2 Cor. 11:2; Mark 13:35; Psa. 5; 45:10, 11, 13, 14.

But when she has crossed the borders
Into the promised land,
His glorious Bride and full joint-heir,
She'll be at Christ's right hand. *

Together, they'll be a "Priesthood,"
A "Royal Priesthood," too; †
And their royal, priestly power
Shall make earth's all things new.

Then, together they're presented
As King, enthroned and great; ‡
Jesus as the head considered,
And the body, his elect.

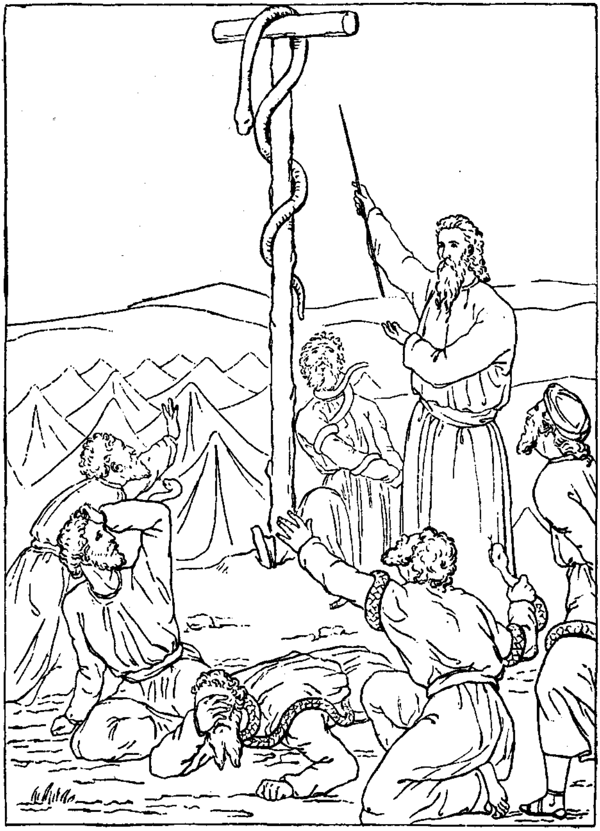
This Christ shall be the Prince of Peace,
"Wonderful," "Counselor;"
A "Mighty God" of truth and grace,
Man's "Everlasting Father." §

As mighty Prophet, Priest and King,
In "Times of Restitution," #
He shall to men salvation bring—
An everlasting portion.

---

* Rev. 19:7; Rom. 8:17. † 1 Pet. 2:5,9; Rev. 21:2,5. § Rev. 3:21; 20:6; Col. 1:18. ‡ Isa. 9:6. # Acts 3:21–23; Heb. 7:15, 17, 1, 2.

The Wonderful Story
Taught Typically by Moses.—John 5:46.



"As Moses lifted up the Serpent in the Wilderness, even so Must the Son of Man be lifted up, that Whosoever Believeth in Him should not Perish, but have Eternal Life."—John 3:14-15.

"He hath made Him to be Sin for Us, who Knew no Sin; that We might be Made the Righteousness of God in Him."—2 Cor. 5 : 21.

"Like as Christ was Raised up from the Dead by the Glory of the Father, even so We also Should Walk in Newness of Life."—Rom. 6 : 4.

But to share this exaltation,
Christ's Bride must like him be;
And the "first resurrection" *
Shall complete her perfectly.

Though this chief and heav'nly portion
"The Elect" alone shall gain,
Yet for others there's salvation
From every sinful stain.

Such of all earth's many millions
As obey "That Prophet's" voice †
Shall be pluck'd from death's dominion,
Choosing life, may have their choice.

Yet remember, all this blessing
Which to earth and men shall come
Is dependent on Christ's coming:
Hence we pray, Thy Kingdom come.

To claim his Bride he comes with stealth'
Not then to men appearing; [wealth,
First she's endowed with pow'r and
Then comes the world's great blessing.

---

* 1 John 3:2; Rev. 20:6. † Deut. 18:15; Acts 3:22, 23.

This Christ, the 'Sun of Righteousness,'
Shall rise with healing beams,
And, as the glorious years progress,
Sweet peace shall flow in streams. *

There naught that's wrong shall be termed right,
Nor right as wrong appear; †
The Lord, the Way, the Life, the Truth,
Shall make the right most clear.

CHRIST'S PAROUSIA AND THE GOSPEL HARVEST.

When for his Bride the Lord has come
With joy and glad surprise,
His presence she will recognize
By faith's anointed eyes. ‡

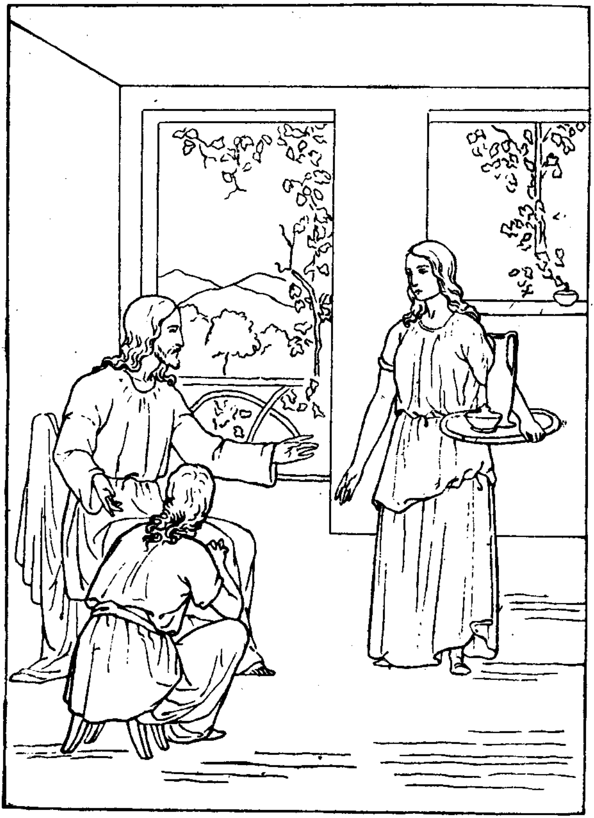
Then soon she will be like him
And see him as he is—§
When her blessed hope's fruition
The heavenly Father gives.

Quickly she hears his welcome voice,
Not borne upon the wind;
Nor in the secret chamber ‖
Does she her loved one find.

---

* Isa. 66:12. † Mal. 3:18. ‡ 2 Cor. 5:16.
§ 1 John 3:2. ‖ John 10:4, 5; Matt. 24:26.

The Wonderful Story
The One Thing Needful Oft Forgot.



"Jesus said unto her: Martha, Martha, Thou art Careful and Troubled about Many Things: But One thing is Needful, and Mary hath Chosen that Good Part."—Luke 10:41, 42.

" Whatever Ye Do, do it Heartily as to the Lord —for Ye Serve the Lord Christ."—Col. 3 : 23, 24.

" Blessed are those Servants whom the Lord when He Cometh shall find Watching : Verily, I say unto you, that He shall Gird Himself, and Make Them to Sit down to Meat, and will Come Forth and Serve them."—Luke 12 : 37.

But in the prophecies fulfilled, *
And in the signs foretold,
By faith, with fullest confidence,
She doth her Lord behold.

For him she long has waited
And watched by night and day;
And, for his promised kingdom,
She has never ceased to pray. †

Christ's appearing to the world at large
Will be in wrathful token, ‡
With "iron rod" and heavy scourge,
Because God's law they've broken.

Human pride will not be willing
To yield to his control;
And selfishness will aggravate
The weakness from the fall.

The kings of earth and lords of lands,
The rich and clergy, too,
Will cling to pow'r within their hands
As erst they used to do.

"A time of trouble" there shall be
On every tribe and nation;
With fear and trembling earth shall see
Her greatest tribulation. §

---

* Matt. 24:33. † Matt. 6:10. ‡ Matt. 24:30; Rev. 1:7; 2:27. § Dan. 12:1.

Empires and thrones shall disappear,
And creeds and systems fall;
And on their ruins God will rear
His kingdom over all.

Yet to men this tribulation
Is a blessing in disguise.
The desire of every nation—*
God's Kingdom—then shall rise.

TIMES OF RESTITUTION. †

That is the good time coming, though
This dark night lies between,
Whose gathering shadows even now
By thinking men are seen.

'Twill teach mankind the lesson
Which eternally will last—
That sin brings tribulation,
And virtue blessings vast.

Then fetters and bonds all broken,
Earth's idols all destroyed,
The bow of peace, God's token,
O'er man shall e'er abide.

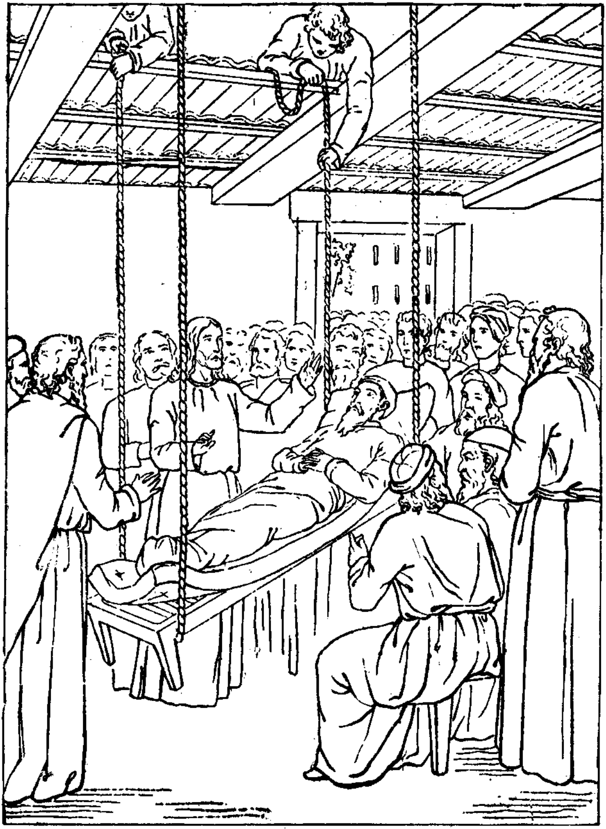
Knowledge of God shall fill the earth
As waters cover the sea; ‡ [mirth
And praise, thanksgiving, and voice of
Make sweetest melody.

---

* Hag. 2:7. † Acts 3:19-21. ‡ Isa. 11:9.

The Wonderful Story

Foreshadowings of Coming Blessings.



*" Son, thy Sins be Forgiven thee!—Whether is it Easier to say—
Thy Sins be Forgiven thee, or to say, Take up thy Bed and Walk?—
The Son of Man hath Power on Earth to Forgive Sins."—Mark 2:5-12.*

"Times of Refreshing shall Come from the Presence of the Lord; and He shall send Jesus—Whom the Heavens must Retain until the Times of Restitution of All Things which God hath Spoken by the Mouth of All His Holy Prophets since the World began."—Acts 3:19–21.

There joyfully men will press along
  The highway to perfection, *
With faith and hope and courage strong
  Under divine direction.

When crowned at last with perfect life
  And everlasting joy, [praise—
They'll raise to heaven their notes of
  Through Christ this Victory! †

[And those who shall refuse him—
  Few, exceptions of the race—[earth,
Who, when clear knowledge fills the
  Reject the proffered grace—

These shall no further thus proceed:
  A second time they'll die;
They'll be cut off, as God hath said
  The soul that sins shall die.

Their souls, redeemed by Jesus' blood
  From the Adamic fall,
They'll forfeit by not willing good—
  The terms of life to all.] ‡

THE RANSOM, THE BASIS OF BLESSING.

Thus will the work be finished
  Because our debt was paid,
Because on Christ, the righteous,
  The sin of all was laid.

---

* Isa. 35:8. † Rev. 5:13. ‡ Acts 3:23; Heb. 6:4–6; 10:26.

Wherefore, because Christ did this
He's now exalted high, * [work,
To nature and to power divine, †
Never again to die.

O, this wonderful redemption!
God's remedy for sin;
The way to life is opened ‡
That all may enter in.

Who, who hath been God's counselor?
Or who hath known his mind? §
Not one of all the heav'nly host,
And surely not mankind.

This wisdom, power, love and grace,
His blessed Word reveals,
Are but the beamings of his face
In whom all goodness dwells.

THE JOYFUL STORY.

Thus runs the old, old story.
Do you now take it in?—
This wonderful redemption,
God's remedy for sin.

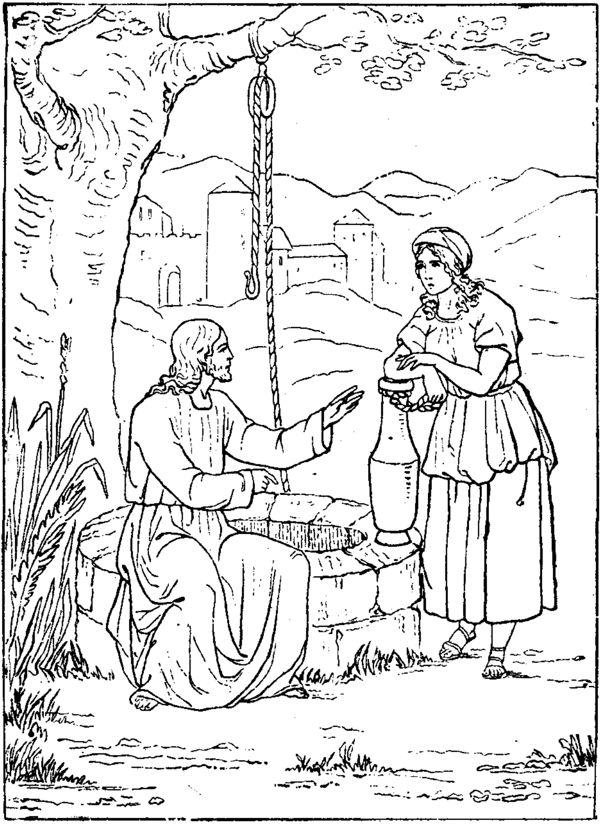
Search the Scriptures, and believe it;
The Bible says it's true;
'Tis provided for all sinners,
And therefore meant for you.

---

* Phil. 2:8–11. † Rom. 6:9; Matt. 28:18.
‡ 2 Tim. 1:10. § Rom. 11:33–36.

The Wonderful Story

Water of Life from the Life-Giver.



"Jesus said unto her, If thou Knewest the Gift of God, and Who it is that Saith to Thee, Give me to Drink; thou wouldest have asked of Him, and He would have Given Thee Living Water."—John 4:10.

"Thou hast the Words of Eternal Life. And We Believe and are Sure that Thou art that Christ, the Son of the Living God."—John 6 : 68,69.

"There is No Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit."—Rom. 8 : 1.

Then take this great salvation,
Which our Father loves to give;
Just now by faith receive it,
In due time you shall live.

And since this simple message
Brings peace and joy to you,
Make known the wondrous story;
For others need it too.

Go tell the blessed tidings
That legally we're free *
From sin and pain and dying,
To live eternally.

By faith enjoy the prospect now,
And by and by fruition; †
Let every act of life now show
Your thanks for this salvation.

Soon shall our eyes behold it—
Salvation from above!
The theme of this old story
Of precious, heavenly love.

EXPERIENCE AND JOY OF THE SAINTS.

"I love to tell the story
Of gracious, heavenly love;
How Jesus left his glory,
That wondrous love to prove.

---

* Rom. 8:1. † Rom. 8:24.

"I love to tell the story,
Because I know it's true;
It satisfies my longings
As nothing else would do.

"I love to tell the story!
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.

"I love to tell the story!
It did so much for me;
And that is just the reason
I tell it now to thee.

"I love to tell the story!
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.

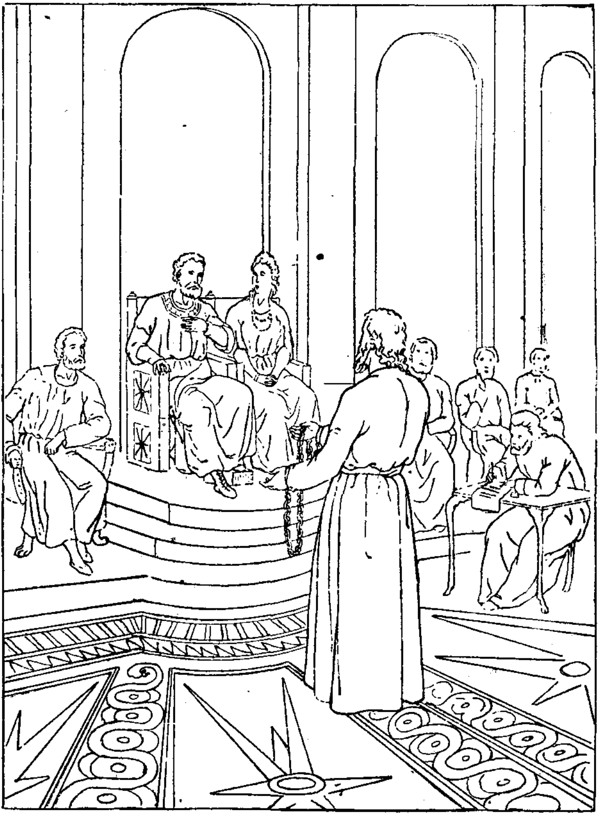
"I love to tell the story,
For some have never heard
The message of salvation
From God's own holy Word.

"I love to tell the story!
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.

"And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long."

The Wonderful Story

"I Love to Tell the Story! It did so Much for Me!"



Then Agrippa said, Almost thou Persuadest Me to be a Christian.
And Paul said, I would to God that All that Hear Me were
Altogether such as I am, Except these Bonds.—Acts 26:28, 29.

“Remember the Word that I said unto You, The Servant is not Greater than his Lord. If they have Persecuted Me, they will also Persecute You.”—John 15 : 20.

“My Grace is Sufficient for Thee: for My Strength is made Perfect in Weakness.”—2 Cor. 12 : 9.

INTERESTING
—TO—
CHRISTIAN BIBLE STUDENTS.

THERE ARE EVIDENCES THAT—

Six Thousand Years from Adam ended in A. D. 1872.
The Date of our Lord's Birth was October, B. C. 2.
The Date of Annunciation to Mary, Dec. 25th, B. C. 3.
The Date of our Lord's Baptism was Oct., A. D. 29.
The Date of our Lord's Crucifixion, April, A. D. 33.
The "Seventy Weeks" of Israel's favor ended A. D. 36.
The Jewish Age "Harvest" was 40 years, A. D. 30 to 70.
The Christian Age "Harvest," 40 yrs., A. D. 1875–1914.
The Jewish Jubilees were Typical of the "Times of Restitution of all Things."—Acts 3: 19-21.
The Typical Jubilees Mark the Date of their Antitype.
The "Times of the Gentiles" will End with A. D. 1914.
The Jewish Age, in Its Length, Its Ceremonies, etc., Typified the realities of the Christian Age and its Length.
Elias or "Elijah the Prophet" was a Type.–How fulfilled.
The Antichrist Has Come!—What? When? Where?

THESE SUBJECTS AND MANY OTHERS DEEPLY INTERESTING TO "THE HOUSEHOLD OF FAITH" AND "MEAT IN DUE SEASON" TO ALL WHO LOVE AND STUDY GOD'S WORD, CAN BE HAD IN

"The Time is at Hand."

360 PAGES—CLOTH BOUND, ONE DOLLAR; PAPER COVERS, 25 CTS.

ADDRESS ORDERS TO
Tower Bible & Tract Society,
"BIBLE HOUSE," ARCH ST.,
ALLEGHENY, PA., U. S. A.

GRACE AND TRUTH.

The "Old, Old Story."

JESUS AND HIS LOVE.

The Old Theology

No. 10—A Broad Basis for True Christian Union. Contend Earnestly for the Faith Once Delivered to the Saints

Bible Students'
1891
TRACTS

THE OLD THEOLOGY.

A BROAD BASIS
FOR
TRUE CHRISTIAN UNION.

CONTEND EARNESTLY
FOR
THE FAITH
ONCE DELIVERED
TO
THE SAINTS.

◆

Stand Fast in the Liberty Wherewith
Christ makes Free. Be not again
Entangled in any Yoke
of Bondage.

BIBLE STUDENTS'
1891.
TRACTS.

No. 10—July, 1891.
ENTERED AS SECOND-CLASS MAIL MATTER, AT THE POST-OFFICE,
ALLEGHENY, PA.

OLD THEOLOGY TRACTS

FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

No. 1. *Do the Scriptures Teach that Eternal Torment is the Wages of Sin?*
No. 2. *Calamities—Why God Permits Them.*
No. 3. *Protestants, Awake! How Priestcraft now Operates.*
No. 4. *Dr. Talmage's View of the Millennium.*
No. 5. *Bible Study and Students' Helps.*
No. 6. *The Hope of the Groaning Creation.*
No. 7. *The Wonderful Story—The Old, Old Sto*
No. 8. *The Wonderful Story—with 15 Illustratio*
64 pages, special; Price 10 cts.
No. 9. *Swedish Tract; subject matter same as No. 1.*
No. 10. *A Broad Basis for True Christian Union.*
No. 11. *Teachings of the Tabernacle; 10c.—Ready soon.*

We specially commend, both to honest skeptics and to saints, "The Plan of the Ages." No other book of its size, known to us, so fully unfolds the divine plan revealed in the Scriptures. It is a veritable "Bible Key," and is well described as "A Helping Hand for Bible Students." We can supply it by mail, cloth bound, for $1, or in paper covers for 25 cents; or we will LOAN it to the poor, who will promise a careful reading and to pay return postage.

We supply a large line of Bibles with and without Teachers' Helps, at cost prices. Send for descriptive Price List, free.

ADDRESS ORDERS TO
Tower Bible & Tract Society,
"BIBLE HOUSE," ARCH ST.,
ALLEGHENY, PA., U. S. A.

CONTEND EARNESTLY

FOR

THE ONE FAITH,

ONE LORD, ONE HOPE, ONE BAPTISM,
ONE GOD AND FATHER,
AND
ONE CHURCH.

"We trust in the living God, who is the Savior of all men—specially [or most fully and everlastingly] of those that believe."—1 Tim. 4: 10.

"To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1 Cor. 8: 6.

All ye are brethren, and one is your Master, even Christ. (Matt. 23: 8.) Your Master declares: "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "And this is his commandment, that we love one another." "We ought to lay down our lives for the brethren"—serving them—especially with the spiritual food and clothing which God's Word supplies.

LET US SEEK TO WALK

Worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to preserve the unity of the spirit [oneness of mind] in the bond of peace. There is ONE BODY [Church], with ONE SPIRIT [one sentiment or disposition], even as we are called in ONE HOPE of our calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, who is above all and through all and in us all.—Eph. 4: 1–6.

THE ONE BODY

is "the Church of the living God, the pillar and support of the truth;" "the Church of the first-born" whose "names are written in *heaven;*" the "little flock," to whom it is the Father's good pleasure to give the Kingdom; the members in particular of the body of Christ; prospectively, Christ's Bride and joint-heir; the "Seed of Abraham," of which our Lord Jesus is Head.—Eph. 1: 22.

This one Church includes *all the fully consecrated* believers in the redemption which is provided in Christ Jesus, from Pentecost until the completion of this one body in the end of the Gospel age. Since Pentecost this Church of Christ has been in process of selection from among justified believers, or the general "household of faith;" and *its members*, when complete and glorified, unitedly will inherit the Abrahamic promise and bless all the families of the earth.—Gal. 3: 16, 29.

THE ONE SPIRIT

is the spirit of the Truth, the spirit which is of God, the spirit of adoption as sons of God, which actuates and governs all who are of the ONE BODY, in vital union with the one Head, Christ Jesus. It is the spirit of holiness, and chief among its fruits is Love—the bond of perfectness.

THE ONE HOPE

which inspires all the members of the one body of Christ, who have the one spirit of the Truth, is "the hope set before us in the gospel," and not hopes suggested from our own or other men's imaginations or conjectures. The one hope is a "good hope" (2 Thes. 2: 16), a hope of eternal life by a resurrection. (Titus 3: 7.) The ground of this hope is found in Jehovah's promises, confirmed unto us by the death of our Lord Jesus as the ransom price for our sins, and by his resurrection from the dead for our justification.—1 Pet. 1: 3; Acts 17: 31.

THE ONE LORD

is the Head or Chief of the one body—his one Church, possessing the spirit of the Truth and actuated by the one hope of becoming his Bride and joint-heir. He and his Father are *one*, even as he and his church are *one*. (John 17: 11.) He is the Redeemer of his church, as well as her Lord, Exemplar and Master. And he is the Redeemer also of the whole world, and by virtue of that office he is to be the world's Deliverer from Adamic sin and death. He it is who in all things has the pre-eminence in Jehovah's plan and work. He was not only "the beginning of the creation of God," "the first-born of every creature," but more: he was the "beginning and the ending," he was the "Alpha and the Omega, the first and the last," of Jehovah's direct creation; for all other "things were made by him, and without him was not any thing made that was made." (Col. 1 : 15, 18; Rev. 3: 14; 1 : 8; 21 : 6; 22 : 13; John 1 : 3.) He it is who, to carry out the Father's gracious plan, willingly left the glory which he had with the Father before the world was created, and became a man—a little lower than the angels—that he might, as a man, present himself in sacrifice for the sins of man. Thus we behold him as the "Mediator between God and men, the *man* Christ Jesus, who gave himself a ransom for all." (1 Tim. 2 : 5, 6.) By his willing sacrifice of himself for men he *bought* Adam and the entire race condemned through his fall. Thus he became Lord of all—not only of the living, but also of the dead—with full power and authority to awaken all, and to restore all that was lost in Adam, to such as will accept of the New Covenant of divine favor which, by his death, he sealed and made effective to all.

However, our Lord is no longer in the flesh—he is no longer a human being. He has finished the work of ransoming us, for which the taking of the flesh was needful. He was indeed put to death in the flesh, but was quickened [made alive] in the spirit. "Though we have known Christ after the flesh, yet henceforth we know him [so] no more." As he was begotten of the spirit at his baptism, so he was born of the spirit at his resurrection; and "that which is born of the spirit is spirit." "Now the Lord is that spirit." (1 Pet. 3 : 18; 2 Cor. 5 : 16; John 3 : 6; 2 Cor. 3 : 17.) Because he showed his obedience to the Father, and his confidence, in that he humbled himself to become a man and tasted death for every man, therefore God highly exalted him —far above manhood, far above the angelic nature, even far above his own previous glorious station—and gave him a name [title] above every name, that at the name of Jesus every knee should bow and every tongue confess, to the glory of God the Father. He made him partaker of the divine nature and honor, "that all men should honor the Son even as they honor the Father." "He is Lord of all."—Phil. 2:8–11; John 5:22, 23, 26; Acts 10:36.

THE ONE FAITH

is, that we were reconciled to God by the death of his Son, who died for our sins, the just for the unjust, to bring us to God—through whom we have accepted the at-one-ment with God, offered unto us. Wherefore, we have peace with God through our Lord Jesus Christ; being cleansed by his blood [sacrifice], we are brought nigh to God and are no longer strangers and foreigners, but children, and heirs of his favors prepared for those who love him when brought nigh through the precious blood. Through this faith we grasp the exceeding great and precious promises of God as rapidly as we see them, and gladly appropriate them to ourselves. Faith anchors our hearts securely to the precious things of the future, unseen as yet except to the eye of faith. *The power* of God to every one that believeth is communicated through faith.

THE ONE BAPTISM.

Those of the *one* BODY and *one* HOPE, joined to the *one* LORD, possessing the *one* FAITH, are all baptized or immersed into Jesus Christ. (Rom. 6:3.) As individuals they have reckonedly ceased to exist: henceforth, for them to live is for Christ to live. With their wills buried or immersed into the will of Christ, they thenceforth live not unto themselves, but unto him that bought them with his own precious blood. Their own wills are dead, and henceforth they recognize only the will of the one Lord, the Head of the Body, which is his Church, whose names are written in heaven. Justified believers attain membership in this Church of Christ through *this* burial or immersion of their hearts, their wills, into the will of Christ. And as the Apostle further declares, this immersion of our wills (our selves) into Christ is acceptable only when it is an immersion even unto death —an entire, a complete immersion forever. "Know ye not that so many of us as were immersed *into Jesus Christ* were immersed *into his death?* Therefore we are buried with him by immersion *into death;* that like as Christ was raised from the dead by the glory of the Father, we also [from the time of our consecration, the immersion of our wills into that of the one Lord,] should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be [sharers] also in the likeness of his resurrection" —the first resurrection, to be with him and like him, partakers of the divine nature. (Rom. 6 : 3-5; Phil. 3: 10, 11.) This is the only real baptism, of which immersion in water is the beautiful and appropriate symbol commanded and exemplified by our Lord and the apostles, but applicable to and rightly understood by such only as have experienced a full immersion of their wills into the will of God and Christ.

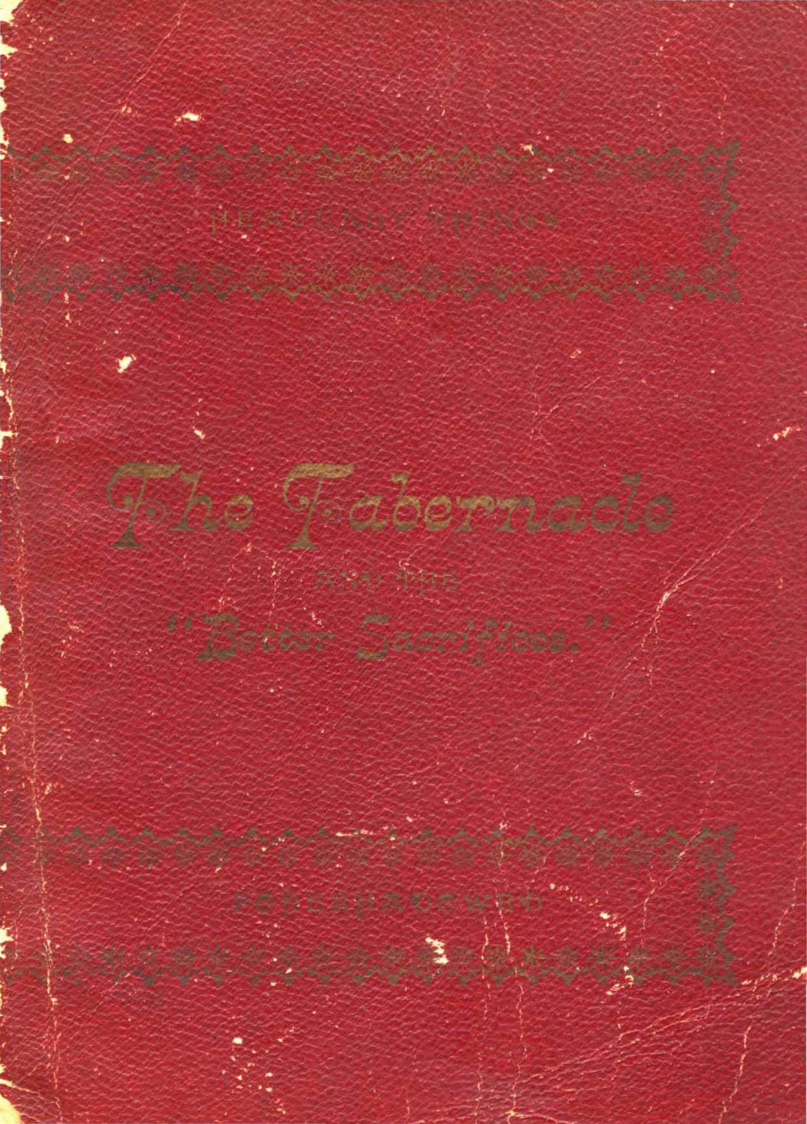
⁂ A sample of our tract on "Bible Study and Students' Helps" will be sent *free* on application.

Address TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," ARCH ST.,
ALLEGHENY, PA., U. S. A.

Old Theology Quarterly

No. 11—The Tabernacle Shadows of the "Better Sacrifices"

Bible Students'
1892
TRACTS



HEAVENLY THINGS

The Tabernacle

and the

"Better Sacrifices."

FORESHADOWED

No. 11.—OCTOBER, 1891.
Entered at Allegheny P. O. as second-class mail matter.

OLD THEOLOGY TRACTS

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

ONE CENT EACH—32 PAGES. SAMPLE COPY FREE.

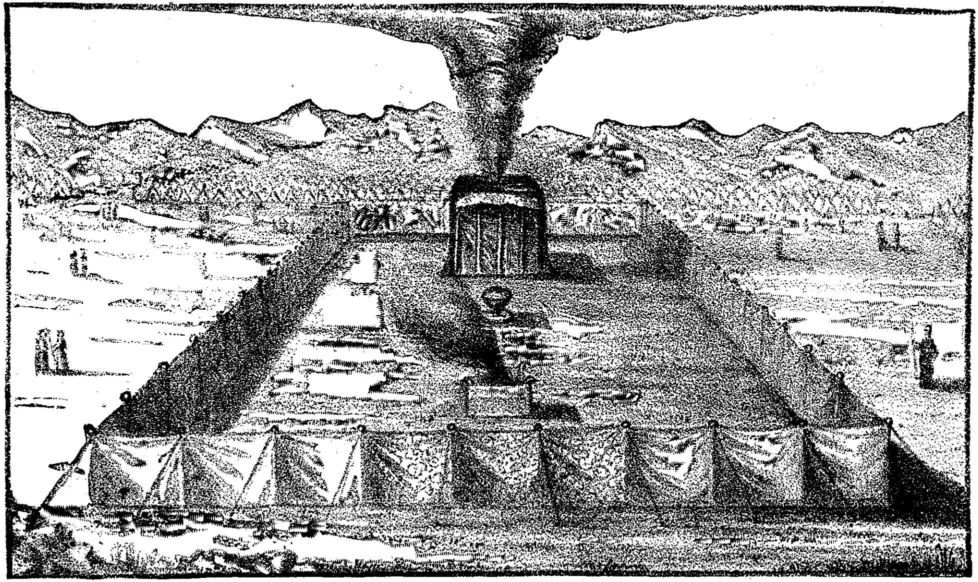
No. 1. Do the Scriptures Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities—Why God Permits Them.
No. 3. Protestants, Awake! How Priestcraft now Operates.
No. 4. Dr. Talmage's View of the Millennium.
No. 5. Bible Study and Students' Helps.
No. 6. The Hope of the Groaning Creation.
No. 7. The Wonderful Story—The Old, Old Story.

We especially commend, both to honest skeptics and to saints, "The Plan of the Ages." No other book of its size, known to us, so fully unfolds the divine plan revealed in the Scriptures. It is a veritable "Bible Key," and is well described as "A Helping Hand for Bible Students." We can supply it by mail, cloth bound, for $1, or in paper covers for 25 cents; or we will *loan it* to the poor, who will promise a careful reading and to pay return postage.

We supply a large line of Bibles with and without Teachers' Helps, at or below wholesale prices. Send for descriptive Price List, free.

ADDRESS ORDERS TO

Tower Bible & Tract Society,
"BIBLE HOUSE"—ARCH ST.,
ALLEGHENY, PA., U. S. A



THE TABERNACLE IN THE WILDERNESS.

THE

Tabernacle Shadows

—OF THE—

"Better Sacrifices."

DEDICATED
—TO—
THE ROYAL PRIESTHOOD.

PUBLISHED BY THE
Tower Bible & Tract Society,
"BIBLE HOUSE," ARCH ST.,
ALLEGHENY, PA.

TABERNACLE SHADOWS

OF BETTER SACRIFICES.

The Tabernacle which God commanded the people of Israel to construct in the Wilderness of Sin, in connection with which all their religious services and ceremonies were instituted, was, the Apostle Paul assures us, a shadow of good things to come. (Heb. 8:5; 10:1; Col. 2:17.) In fact the whole nation of Israel, with its laws and its religious services and ceremonies, was typical. This being true, our understanding of the plan and work of salvation now in progress, as well as their future development, cannot fail to be greatly enlightened by a careful study of that Jewish shadow which they, for our edification, were caused to repeat year by year continually until the Gospel age.—1 Pet. 1:12.

It is not simply to gain a historical knowledge of the Jewish forms, ceremonies and worship that we come to the investigation of this subject, but that we may be edified by understanding the *substance* from an examination of the shadow—as God designed in arranging it.

We will fail to attach sufficient weight and importance to the shadow, unless we realize how carefully God guided and directed all of its details: First, he took Moses up into the mount and gave him an illustration of the manner in which things were to be made;

Secondly, he charged him to be careful of every particular—"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8:5; Exod. 25:40.) So, too, with all the minutiæ of the service: every jot and tittle had to be exactly performed in the type, because it illustrated something greater and more important to come afterward. And in order that these shadows might all be exactly performed, and that the people might not become careless, the usual penalty for any violation was death. For instance—Exod. 28:43; Num. 4:15, 20; 17:13; 2 Sam. 6:6, 7; Lev. 10:1, 2.

Realizing God's care in making the "shadow" should not only give us confidence in its correctness, that not one jot or tittle of it shall fail until all be fulfilled (Matt. 5:18), but it should also awaken in us so great an interest in God's plan as would lead us to examine closely, and search carefully, for the meaning of those shadows. And this, with God's promised blessing, we now propose to do, assured that among those who are truly God's consecrated ones—children begotten of the Spirit—"he that seeketh findeth; and to him that knocketh, it shall be opened."

The directions given to Moses for the construction of the Tabernacle may be found in Exod. 25 to 27, and the account of the performance of the work, in Exod. 35 to 40. Briefly stated, the Tabernacle was a house constructed of a series of boards of shittim wood, "overlaid" or plated with gold, set on end into sockets of silver, and firmly fastened together by bars of the same wood, also covered with gold.

This structure was 15 feet wide, 15 feet high, and 45 feet long, and open at the front or east end. It was covered by a large white linen cloth, interwoven with figures of cherubim, in blue, purple and scarlet colors. The open end; or front of the structure, was closed by a curtain of similar material to the covering cloth, called the "Door," or *first vail.* Another cloth of the same material, similarly woven with figures of cherubim, called the "Vail" (or second vail), was hung so that it divided the Tabernacle into two apartments. The first or larger apartment, 15 feet wide and 30 feet long, was called the "Holy."* The second or rear apartment, 15 feet wide and 15 feet long, was called the "Most Holy." These two apartments constituted the Tabernacle proper; and a tent was erected over them for shelter. It was made of a covering of cashmere cloth or goat's hair, another of rams' skins dyed red, and another of seals' skins (mistranslated badgers' skins).

The Tabernacle was surrounded by a yard or "Court,"

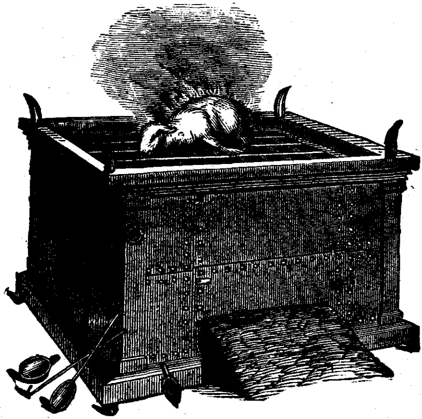
---

*In the English translation this is frequently, though improperly, called the "holy *place*;" and in such instances the word *place* will be found in italics, indicating that it has been supplied by the translators, as, for instance, in Exod. 26:33. This error is quite confusing, as the "Court" was properly called the "holy place." When *place* is not in italics, the "Court" is always meant. See Lev. 14:13 and 6:27. In some instances the "Holy" is termed the "Tabernacle of the congregation."

The "Most Holy," or "Sanctuary," is also sometimes called the "Holy *place*"—*place* in italics. Instances, Lev. 16:17, 20, 33. In referring to these apartments, we will call them, severally, "The Court," "The Holy" and "The Most Holy."

A lack of appreciation of the interest of Christians in these typical pictures and of the necessity for uniform exactness, on the part of the translators of Leviticus, must have been the cause of the varied translations which have so aided in confusing the student.

toward the rear of which it stood. This court, 75 feet wide and 150 feet long, was formed by a fence of linen curtains, suspended from silver hooks, set in the tops of wooden posts 7½ feet high, which were set in heavy sockets of copper (mistranslated brass), and braced, like the tent which covered the Tabernacle, with cords and pins. This enclosure was all holy ground, and was therefore called the "Holy Place"—also the "Court of the Tabernacle." Its opening, like the door of the Tabernacle, was toward the east, and was called the "Gate." This "Gate" was of white linen, interwoven with blue, purple and scarlet. It will be noticed that the three entrance passages, viz.: the "Gate" into the "Court," the "Door" into the "Holy," and the "Vail" into the "Most Holy," were of the same material and colors.

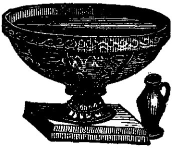


THE BRAZEN ALTAR.

Outside the Tabernacle and its "Court" was the "Camp" of Israel, surrounding it on all sides at a respectful distance.

The furniture of the "Court" consisted of but two pieces: the "Brazen Altar" and the "Laver."

Just inside the gate, and immediately in front of it, stood the "Brazen Altar." This altar was made of wood and covered with copper, and was 7½ feet square and 4½ feet high. Various utensils belonged to its service—fire pans (called censers), for carrying the fire to the "Incense Altar;" basins to receive the blood; flesh hooks, shovels, etc.

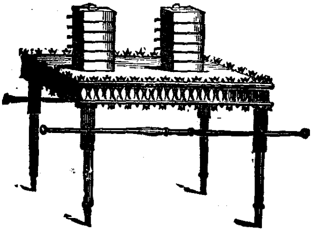


THE LAVER.

Next, between the "Brazen Altar" and the door of the Tabernacle, was the "Laver." It was made of polished copper, and was a receptacle for water, so the priests could wash before entering the Tabernacle.

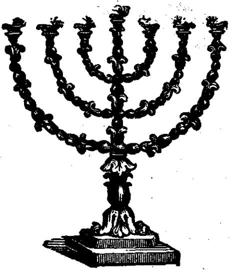
The furniture of the Tabernacle consisted of a "Table," a "Candlestick" and an "Incense Altar" in the "Holy," and the "Ark of the Testimony" in the "Most Holy."

Within the Tabernacle, in the first apartment, the "Holy," on the right (north), stood the Table of "Shewbread"—a wooden table overlaid with gold; and upon it



THE TABLE OF SHEW-BREAD.

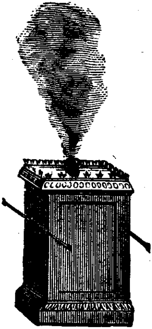
were placed twelve cakes of unleavened bread in two piles, with frankincense on top of each pile. (Lev. 24: 6, 7.) This bread was proper for only the priests to eat: it was holy, and was renewed on the seventh or Sabbath day.



THE GOLDEN CANDLESTICK.

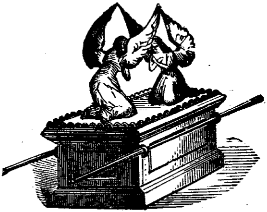
Opposite the "Table of Shew-bread" stood the "Candlestick," made of pure gold, beaten work (hammered out), having seven branches, and in each branch a lamp. It was the only light in the "Holy;" for, as we have seen, the natural light was obscured by the walls and curtains, and there were no windows.

THE
"GOLDEN
ALTAR."



THE
"INCENSE
ALTAR."

Further on, close up to the "Vail," stood a small altar of wood covered with gold, called the "Golden Altar," or "Incense Altar." It had no fire upon it except when the priests brought it in the censers, which they set in the top of this "Golden Altar," and then crumbled the incense upon it, giving forth fragrant perfume.



THE ARK OF THE TESTIMONY.

Beyond the "Vail," in the "Most Holy," there was but one piece of furniture—the "Ark." It was a rectangular box made of wood overlaid with gold, having a lid or cover of pure gold called the Propitiatory, or "Mercy Seat." Upon it (and of the same piece) were two cherubs of gold—beaten work. Within this "Ark" (under the Propitiatory) were placed the golden bowl of manna, Aaron's rod that budded and the two tables of the Law. (Heb. 9:4.) Upon the Propitiatory a supernatural light appeared, shining out between the cherubim, representing the divine presence. This was the only light in the "Most Holy."

It is noticeable that everything inside the Tabernacle was of gold, while in the "Court" everything was of copper Wood, which was the basis covered with these metals, was used, we believe, to make the articles of lighter weight than if of solid metal. This was an important consideration when they traveled. The vessels of the Temple, representative of the same things, were of solid metals. (1 Kings 7:47–50.) These two metals, gold and copper, were used, we think, to represent two different natures — copper representing the *human* nature in its perfection; and gold representing the *divine* nature—much alike in their appearance, yet different in quality, as the human nature is an image of the divine.

It will be noticed that the arrangement of the

CAMP, COURT AND TABERNACLE

formed three general divisions. The "*Camp*" represented the condition of the world of mankind in sin, typified by the nation of Israel. These were separated from all holy things by the curtain of white linen, which, to those within, represented a wall of faith, but to those without, a wall of unbelief which hindered their view of, and access to, the holy things within. The only way to enter the "Holy Place" or "Court" was through the "Gate"—Jesus. "I am the way. . . . No man cometh unto the Father but by me." "I am the door." —John 14:6; 10:9.

The "*Court*" represented the condition of Justification, entered through faith in Christ, the "Gate." Into this "Court" only Levites (typical of justified *believers*) were allowed to come. These had access to the "Brazen Altar" and the "Laver," and did service in the "Court;" but had no right as Levites (believers) to go into the Tabernacle; no, nor even to look into it. (Num. 4:19, 20.) In the "Court" all things were of copper, to indicate that the only class admitted there was justified men.

The "*Tabernacle*" represented the condition of all who undergo a change of nature from human to divine. That is, it represented the conditions of those who (as Levites—justified believers) have consecrated their human nature to death, and have become partakers of the divine nature, by being begotten of the Spirit; and who, after having completed their consecration in death, will be fully changed in the Resurrection birth to the divine nature and organism. No human being, be he ever so full of faith, be he washed from every sin, and in God's sight justified freely from all things, reckoned perfect, can have any place or privilege in divine things unless he fully consecrate or sacrifice himself. He cannot even look into spiritual things, in the sense of appreciating them. "The natural man receiveth not the things of the Spirit, . . . neither can he know them, because they are spiritually discerned."—1 Cor. 2:14, 12.

All things in the Tabernacle were of *gold*, which represented the divine nature. Only those of the Levites who were consecrated to the work of sacrifice (the Priests) had access to the Tabernacle; so only those of the household of faith who are *consecrated to sacrifice*, even unto death, enter the divine conditions represented in the Tabernacle.

The "Court" or justified human condition is entered by faith only; but while we must retain the faith that justifies, we must do more, if we would experience a change of nature and become "new creatures," "partakers of the divine nature." If we would enter the Tabernacle or divine condition, we must crucify the *justified* flesh, presenting our human wills and bodies living sacrifices to God; no longer to seek human pleasure, honor, praise, etc., but to be dead to these and alive to the heavenly impulses. Yet into this condition, also, we come through Christ Jesus our Lord, who not only opened for us the "Gate" of justification through faith in his blood, but who also opened the "Door" into the Tabernacle, "a new" way of life, as spirit beings, through and beyond the vail, by the sacrifice of the justified flesh.

The two apartments of the Tabernacle, the "Holy" and the "Most Holy," represented two phases or stages of the divine life. The "*Holy*" represented the *present condition* of those begotten of God through the Word. These, as divine minded "*new creatures,*" though still "in the flesh," have their real life and walk with God, within the vail and beyond the sight of the world and the unconsecrated believers. These enjoy the light of the candlestick, eat of the special food, and offer incense at the golden altar, acceptable through Christ Jesus.

The "*Most Holy*" represented the perfected condition of these new creatures, when born from the dead in the resurrection. Then, beyond both vails—the fleshly mind and the fleshly body—they will possess glorious spiritual bodies, as well as be spiritual-minded. They will be like their Leader, and Forerunner beyond the vail, who, having entered, hath consecrated *for us* this new and living way.

The spiritual-minded creature in the "Holy" by *faith* looks forward through the rent "Vail" into the "Most Holy," catching glimpses of the glory, honor and immortality beyond the flesh ; which hope is an anchor entering into that beyond the vail.—Heb. 6 : 19 ; 10 : 20.

We see, then, that justification by faith brings us into a condition of peace with God. When our sins are forgiven, we are a step nearer to God, but still *human*—in the "Court." If we would attain the prize of our high calling, which is OF GOD *in Christ Jesus*, and enter through the "Holy" into the "Most Holy," we must follow

IN THE FOOTSTEPS OF JESUS,

our Leader and Head—"the High Priest of *our profes-*

sion." By faith in his ransom we have entered the "Gate" to the "Court"—the vail of unbelief and sin is passed. By renouncing our human will, and all our human aspirations and hopes, we have passed the first vail, or vail of human-mindedness, counting our human will as dead; henceforth consulting not it, but the will of God only. We now find ourselves as "*new creatures*" in the "Holy"—in the first of the "Heavenlies" or Holies (Eph. 2:6.—*Diaglott*); and here we are enlightened by the "Golden Candlestick" (God's Word), refreshed and strengthened daily with the truth, as represented in the "Shew-bread," lawful for only the Priests to eat. (Matt. 12:4.) And thus enlightened and strengthened, we should daily offer up sacrifices at the "Golden Altar," acceptable to God through Jesus Christ—a sweet perfume to our Father.—1 Pet. 2:5.*

Thus all the saints, the consecrated, are in a "heavenly" or "holy" *condition* now—"seated (at rest and communion) with Christ in (the first of these) heavenly places," but not yet in the "holiest of all." No, another vail must first be passed. As the passing of the preceding vail represented the death of the *human will*, so the passing of the second vail represented the death of the *human body;* and it requires both to complete our sacrifice. Both fleshly mind and fleshly body must first be passed before we can be in the "holiest of all"—perfected as partakers of the divine nature and its spirit conditions.

---

* The word *spiritual* in this text is omitted by the oldest Greek MS., the Sinaitic, with evident propriety. Not spiritual but human rights, privileges, life, etc., are sacrificed.

With these thoughts as to the three *conditions* represented by these three places—"Camp," "Court" and "Tabernacle"—let us notice particularly the three classes which come under these conditions, viz.: the Unbelieving World, Justified Believers and the Saints or Consecrated Believers, typified respectively by

ISRAELITES, LEVITES AND THE PRIESTHOOD.

In understanding the significance of the Tabernacle service, it is necessary to get a clear idea not only of the structure, its furniture and their typical signification, but also of the actors therein, and their significance as types.

Israel is used in many instances to typify the Christian Church. For instance, when they left Egyptian bondage, they were a type of God's children who hear his call to come out from the world and engage in his worship.

The wilderness journey represented the tedious pilgrimage through which many pass, seeking the promised Canaan rest—"Come unto me, and I will give you rest." As in the type, so in reality, the promised Canaan of rest is not far off, if God's children had faith enough to go up and enter in. God has made abundant provision for them; yet they journey through the wilderness of sin, seeking rest but finding none, because they lack faith in God's promises. Some wander thus a long time; and some never enter the Canaan rest because of unbelief. But while Israel, according to the flesh, is thus and in other ways used to typify spiritual Israel, yet, as we are now examining it, in its relation to the Tabernacle, it is a totally different type. Here Israel unquestionably typified *the whole world of mankind.* The sin-offerings, sacrifices, atonement, etc., made typically for them (and them only), were typical of the "better sacrifices" and atonement, made on behalf of the whole world; for "He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world."—1 John 2:2; Heb. 9:23.

In a word, *Israel*, as well as the Tabernacle, Priests, Levites and sacrifices, was a type. And what was there done in symbol with and for Israel is, since the first advent of Christ, being carried out on a higher plane, and on a larger scale; the latter being the reality, of which that was the type or shadow.

As Israel typified the world, so the tribe of Levites typified the "household of faith," or all believers in Jesus and his ransom. The Priesthood, one body under one chief or High Priest, was typical of the "little flock," who, with their "Head" or High Priest, are to be Kings and Priests to reign on the earth. (Rev. 5:10.) Thus viewed, we see Jesus the High Priest not of the Aaronic order, which was but the type of a greater and grander profession or order, but the Head of the real Priesthood of which others were but figures.—Heb. 3:1; 4:14.

But before the under-priests, the members of the body of Christ, the priesthood, will be united to their Head, and begin their reign, they must first "*suffer with him*" in making the sacrifices, as we shall shortly see.—2 Tim. 2:12.

The Apostle Peter shows who were typified by the priests, when, addressing those who are *sanctified*, he says (1 Pet. 1:2; 2:5, 9): "*Ye* are . . . . an holy priesthood to offer up sacrifices acceptable to God by Jesus Christ." "*Ye* are . . . a royal priesthood." They are all ministers (*servants*) of the Truth, though not all preachers and Doctors of Divinity.

That the head or chief priest of this priesthood, this "little flock," is our Lord Jesus, is repeatedly mentioned by the apostles. We give but one quotation: "*Holy* brethren ["the Royal Priesthood"], partakers of the heavenly calling, consider the apostle and High Priest of *our profession* [or order of priests, to be], Christ Jesus."—Heb. 3:1.

As we now pass to the consideration of the inauguration of the typical priesthood, we notice that the tribe of the Levites (typical of all the *justified* believers) existed before the Priesthood was instituted. So in the antitype, the "*Royal Priesthood*" *began* with the anointing of Jesus, the High Priest (at baptism, Luke 3:22; Acts 10:38); but believers, *justified* by faith in Christ, had lived long before that. For instance, Abraham believed God, and was *justified* by his faith. (Rom. 4: 2, 3.) Though even the type had not yet come in his day, yet Abraham, as a justified believer, was a member of the "household of faith," typified by the Levites. But none of the "Royal Priesthood" were selected until after the Chief or High Priest of this order was first initiated and installed in office. Since then the initiation and installment of the under-priests has been the special work of this Christian dispensation. Thus the priests now being installed and now sacrificing are being prepared as God's instruments for the blessing of all the families of the earth.

THE PRIESTHOOD.

THEIR TYPICAL CLOTHING, ANOINTING AND CONSECRATION.

In this ceremony, as in every other relating to the ordination and work of the priesthood, it will be well to notice that Jesus was the *first*—the Leader, Captain, Forerunner—teaching clearly that none *preceded* him, hence that none of the patriarchs or prophets are of the "little flock," the "Royal Priesthood," otherwise called "the Bride, the Lamb's wife." Though they will be greatly blessed as the Lord's servants, their service will not be so grandly high as that of the priests, nor their honor so great; yet, as represented in the Levites, their future work and honor are to be great.

"The narrow way to life" (immortality) was not opened up until Jesus came. He was the first to walk in it. He "brought life and immortality *to light*." (2 Tim. 1:10.) And though all believers (Levites) will become possessors of everlasting life, and the world (represented in the "Camp" of Israel), also, if they will accept it during the Millennial age, yet only the Priesthood, who overcome and follow their Leader in the narrow way to life—sacrificing human interests—thus seeking glory, honor and immortality, will ever become the possessors of that *unlimited* degree of life called immortality, originally possessed only by Jehovah God and since his resurrection by our Lord Jesus Christ. (See "The Plan of the Ages," Chapters X. and XI.)

Under the Law, the ANOINTING was the ceremony by which the priests were installed in God's service. They were anointed to their office with a peculiar ointment, called the "Holy Anointing Oil," used upon none but the Priests, and unlawful for any one else to have or to make. (Exod. 30:25–33.) This oil typified the Holy Spirit of adoption whereby we, the real "Royal Priesthood," are sealed. Only the consecrated ones are ever to be thus anointed. Aaron, the typical High Priest, represented Jesus, the Head, and the Church as members of the body, of the great High Priest. Being but a sinful man like others, he had to be washed in order fitly to represent the purity of the antitype.

Aaron was then clothed with the holy garments of "glory and beauty" (Exod. 28), and lastly the anointing oil was poured on his head. Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer—Head and body—as Jehovah discerned them, looking down into the future to the time for "the manifestation of the Sons of God," and the fulfilment in them of his promises.

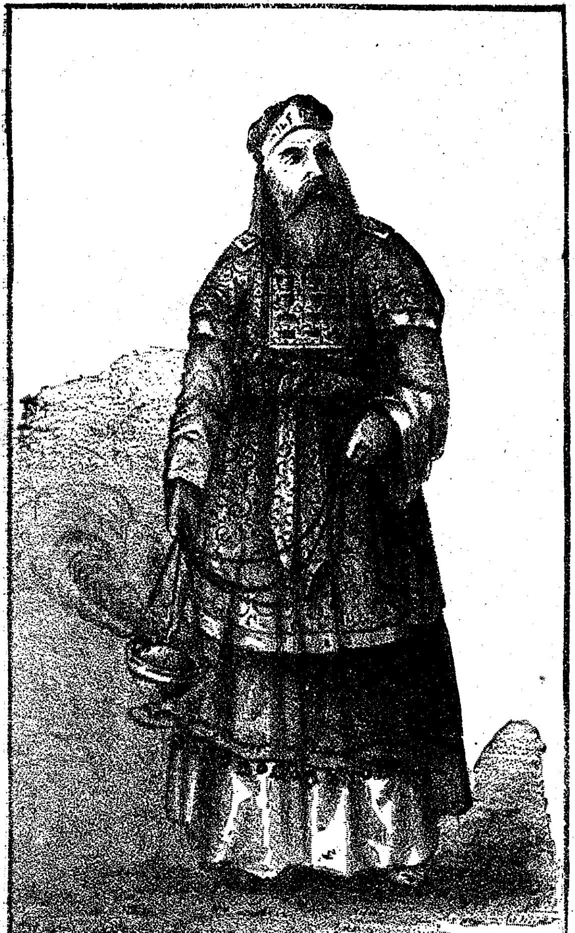
THE HIGH PRIEST IN GARMENTS OF TYPICAL "GLORY AND BEAUTY."

"And these are the garments—a breastplate, and an ephod, and an upper robe, and a broidered coat, a mitre and a girdle."—Exod. 28:4.

The white linen "coat" represented the High Priest's purity, while its embroidery showed the outgrowth of that pure character in works. The "mitre," a strip of fine white linen (typical of righteousness), worn around the forehead, to which the golden plate, or "crown," was fastened with a blue lacer, showed that the crown was righteously his. Upon the golden plate was inscribed "Holiness to the Lord," thus proclaiming: This High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown proclaimed his royalty. Christ is to be "a priest upon his throne"—"a priest forever after the order of Melchizedek." (Zech. 6:13; Psa. 110:4.) The linen "girdle" indicated a righteous servant: linen—righteousness; girdle—servitude.

The "upper robe," of *blue*, represented his faithfulness. The fringe of it was made of golden bells and pomegranates. The pomegranate, being a choice fruit, showed that the faithful performance of the Redeemer's work of sacrifice had borne rich fruit—the redemption of the forfeited life of the human race. The golden bells signified that when our High Priest appears in glory and beauty, the fruit of sacrificial work will be made manifest to all—proclaimed to all the world, as in the type the bells proclaimed it to all Israel. This is indicated by the close proximity: the bells drawing attention to the fruit.

The "ephod" was made of a cloth of purple, blue, scarlet, white and gold threads, skilfully and beautifully interwoven. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. This ephod typified the *two great*



THE HIGH PRIEST
IN ROBES TYPICAL OF CHRIST'S COMING GLORY.

covenants—the Abrahamic Covenant represented by the front part, and the New Covenant represented by the back part, both of which are thus shown to be *dependent* on this High Priest. They are laid on him : if he fails to support them, they fall to the ground. But, thank God, they are firmly clasped on him by the gold clasps (divine power), as well as bound to him by the "curious girdle"—a cord made of the same materials as the ephod. This girdle seems to say, This is a *servant;* and as this is the girdle of the ephod it tells us that this one is "The Messenger (servant) of the Covenant whom ye delight in."—Mal. 3:1.

That part of the Abrahamic Covenant referring to the spiritual seed is represented as complete in God's sight, the person of the High Priest representing the complete spiritual seed as it will be clothed with honor and power at the beginning of the Millennium. Yet the Abrahamic Covenant is *partially* fulfilled in the person of the High Priest, who is *the Seed*, the spiritual seed, which is to bless all. But, as we have seen, this covenant has two phases, the heavenly, or *spiritual*, and the earthly, or *fleshly*—the literal descendants of Abraham. The latter was the only one recognized by Abraham, the spiritual being hid until God's due time to reveal it. During the Gospel age the spiritual seed develops, by the members of *the body* of the High Priest growing up into the Head. After this spiritual seed has been developed, then that phase of the covenant understood by Abraham and all his descendants to this day will be fulfilled. And its fulfilment hangs on the great spiritual High Priest, too. So says Paul: "As concerning the Gospel [the spiritual part of the covenant] they [the literal seed] are enemies for your sakes ; but as touching the election they are [still] beloved for the fathers' sakes. For the gifts and callings of God are not things he will repent of. For this is *my covenant* TO THEM. There shall come out of Zion [the spiritual Church] the deliverer [this great High Priest, the servant of the Covenant—Jesus, the Head, and the "little flock," his body], and shall turn away ungodliness from Jacob."—Rom. 11 : 26–29.

So, then, after the body of Christ completes the spiritual "seed," the Abrahamic Covenant must have a fulfilment to the fleshly seed : that fleshly seed must become great "as the sand by the sea shore," as the heavenly Seed is likened to "the stars of heaven." (Gen. 22 : 17.) They must first be turned to righteousness and truth ; and they will then become an agency through which the spiritual seed will operate, to bless all mankind with truth and knowledge.

Thus the *earthly phase* of the Abrahamic Covenant is seen still to depend on and to be upheld by the great High Priest, who is also the mediator of the New Covenant which Jesus sealed or ratified with his own blood, in which sacrifice the members of his *body* have been privileged to join ; and they will also be privileged to share with him in conferring upon mankind the blessings of that New Covenant, when the day of sacrifice is ended and the reign of glory begins. (Jer. 31 : 31 ; Ezek. 11 : 19 ; 36 : 24–28 ; Rom. 11 : 27.) This New Covenant, as before stated, is typified by the back part of the ephod.

The scarlet, blue, purple, etc., which composed the ephod, indicated the conditions of the covenant: the *scarlet* showed how God provides redemption from the Adamic curse through the blood of the ransom; the *white linen* indicated the restoration of man to his original purity; the *blue* vouchsafed to him the ability faithfully to maintain his righteous character; the *purple* proclaimed the restoration of the royalty of earth as possessed by Adam, earth's first monarch. All of these blessings woven together are made sure by the divine power of the anointed Priest, as shown by the interwoven thread of *gold*. Thus Jehovah has laid both of these covenants, as they relate to men, upon one who is both mighty and willing to execute these glorious covenanted blessings—"in due time."

The "breastplate of judgment" was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by a lacer, through golden rings—this fastening being so concealed underneath that to the casual observer it might appear to be a part of the ephod. (Exod. 28: 26–28.) This breastplate beautifully represented *the Law:* It was not a part of the Abrahamic covenant (ephod) but "it was added" to it. (Gal. 3:19.) As the Israelite regarded them (not seeing the hidden connection), the covenant to Abraham and "the law, which was 430 years after," were all one. But Paul shows us that there are two parts—two seeds—to this covenant, the spiritual and the natural; and that the covenant and the law were distinct, "to the end that the promise might be sure to all the seed; not to that only which is of *the Law*, but to that *also* which is of *the Faith*."—Rom. 4:16.

This Law emblem (the breastplate) was one of the most beautiful of the High Priest's garments. It was made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that it was precious to him. As a "breastplate of righteousness" it covered him. That which condemned all imperfect ones was his pleasure—"I delight to do thy will, O my God; yea, thy *law* is within my heart."—Psa. 40:8.

The breastplate was two spans long and one wide, folded in the middle, *i. e.*, a span long and a span wide when *doubled*. The size, a span, indicated that the law of God is the full measure of a *perfect man's ability*. Jesus, being perfect, was the only one who ever kept it fully, while those who compose the "little flock," his body, have his righteousness imputed to them.

Its being *double*, of the same size and measure, represented the *letter* and the *spirit* of the law. The front part contained the jewels, and was hung by the gold chain to the gold clasps of the ephod. The under part was fastened to the ephod. This latter, tied to the ephod (covenant), seems to represent the law in letter as presented to fleshly Israel. The front part seems to illustrate the spirit of the law *fulfilled in us*, "who walk not after the flesh, but after the spirit." (Rom. 8:4.) The two are really *one* when rightly seen, yet the front part, only, bears the precious jewels.

Pure gold being a symbol of *divine* things, the dependence of this part of the Law by a gold chain, from the gold clasps, seems to teach that the Law is *divine;* and we know that it is by divine strength that we walk not after the flesh but after the spirit. It is this phase of the Law which bears the "jewels," set in gold, representative of the true Israel, the Lord's "little flock." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. 3:17.) Thus embedded in gold (the divine nature) and upheld by the golden chain of divine promises, what wonder that "the righteousness of the law is fulfilled in us!"

As Aaron stood there clothed in those beautiful robes so typically significant, and anointed with the holy oil, his head represented Jesus, the Head of the Priesthood, and his body represented the Church complete in Christ. How impressive and significant a type of the world's High Priest, undefiled, and clothed with power and authority to fulfill Jehovah's covenants!

We see the *body*, or members of the High Priest, again individually typified by the under-priests, who wore bonnets covering their own heads, to indicate that they were not the head of the Priesthood, but members of the body. God gave Jesus "to be the *head* over all things to the Church, which is his body." (Eph. 1:22-23.) It is for this reason that Paul insists that a woman's head should be covered, as indicating that she is not the head, the husband and wife being typical of Jesus and his Bride—the Church of the First-born. These under-priests were robed in linen garments and wore girdles. Their robes represented the imputed righteousness of Jesus, and their girdles showed that they also were *servants* of righteousness.

As Aaron had the holy oil poured upon his head, so our Head, the Lord Jesus, was anointed with the antitypical oil—the Holy Spirit—when he was thirty years of age, on the banks of Jordan, at the time of his consecration. There he was "anointed with the oil of gladness above his fellows"—as *head* over all his joint-heirs. A *measure* of the spirit is given to every member who thus consecrates; but Jehovah gave "not the Spirit by measure unto him." (John 3 : 34.) John saw and bore record that our High Priest was thus anointed (John 1 : 32; Luke 4 : 1), and Peter adds his testimony (Acts 10 : 38), "How God anointed Jesus of Nazareth with the Holy Spirit and with power."

The anointing oil was poured *only* upon the *head*. The under-priests were not anointed individually. Since they were recognized as members of the High Priest's body, they received their anointing through him as their head. Hence only those who are *in* Christ Jesus are partakers of the anointing which seals all those who will be recognized as the heirs of God's promises, and joint-heirs with Jesus Christ their Lord.

The oil "ran down . . . to the skirts of his garments" (Psa. 133 : 2), thus representing how all the members of Christ's body are to be partakers of the same anointing *after* their Head. "The anointing which ye have *received of him* abideth in you." (1 John 2 : 27.) This oil began to reach *the body* on the day of Pentecost, and flows on down through this Gospel age, anointing all who are truly baptized *into Christ*, constituting them, with their Head, kings and priests unto God, to reign a thousand years.—Rev. 20:6.

We thus see that Aaron, robed and anointed, represented the entire Christ—"the seed" in which God is about to bless all the families of the earth. But let us not forget that we have been viewing the Great Deliverer from God's standpoint, and with him looking down to the time of his manifestation—the dawn of the Millennial Day—when all the members have come into the body, and when the "holy oil" has run down "to the skirts of his garments," anointing every member. Then he will begin the work of blessing mankind. For the glorious reign of this Kingly Priest, we constantly pray—"Thy Kingdom come, thy will be done on earth."

CONSECRATING THE PRIESTHOOD.

LEVITICUS 8: 14-33.

The consecration of the Priesthood was typical of the consecration of the human nature of the Lord Jesus and his body, the Church, to the will of Jehovah—the obedience of Jesus even unto death, and the obedience of the members of his body suffering the same with him. The whole body, represented by Aaron's sons, as well as the Head, represented personally by Aaron himself, are, by the antitypical sacrifices being made during the Gospel age, *consecrated* for their future work as kings and priests, to restore and rule over and bless mankind. When this consecration is made, they have given their ALL. But their extremity is Jehovah's opportunity; and when they have consecrated all they have to destruction, and become *joint-sacrificers* with Jesus, their Redeemer, they are begotten of God to a new nature—the spiritual; and not only so, but to the highest order of spiritual existence—the divine nature; and as such they are owned as spiritual sons of God.—Gal. 4:4, 7; 2 Pet. 1:4.

This type showed these two natures: the new or divine nature was represented in Aaron and his sons, while the human nature was represented by a bullock. The *bullock* for the sin offering was brought, "and Aaron and his sons laid their hands upon the head" of it, thus saying, This sacrifice represents us. From that moment, all that happened to the bullock represented what was to be done to Jesus and to his body, the Church, as human beings. The bullock was delivered up to the "Law" (represented by Moses), to meet its demands against Israel, typical of mankind in general. To meet the demands of the law, it had to be slain—"And Moses slew it." He then applied the blood to the horns of the altar. The "finger" of the "*Law*" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood (the life given), and that all who realize the power of the altar (horns are symbols of power) must *first* recognize the blood which sanctified it. The blood poured at the base of the altar showed that through the blood of the sacrifice (life given) even the *earth* was purchased back from the curse. See Eph. 1:14: "Unto the redemption of the purchased possession."

And Moses took the bullock, his hide, flesh, etc., and burnt them with fire without the "Camp." (Verse 17.)

Thus the humanity of the Christ complete—Head and body—is made "a sin-offering," suffering the destruction to which the world was doomed, and from which, by this sacrifice, it will ultimately be delivered. But while their humanity is destroyed, as a vile thing in the eyes of the world, as represented by the burning of the bullock without the "Camp," God accepts the heart devotion which prompts the sacrifice, which says: "Lo, I come to do thy will, O God;" "I delight to do thy will, O my God." This was represented by the offering on the altar of the fat and parts of the inward life-producing organism, as a "sweet savor" unto the Lord.

Other features of the same consecration were shown by the two rams mentioned in verses 18 and 22. The first mentioned was the ram for the burnt-offering. Aaron and his sons laid their hands upon its head, thus indicating that it represented them. It was killed; its blood was sprinkled upon the altar; and Moses "cut the ram into pieces, and washed the inwards and legs in water," and "burnt the head and the pieces, and the fat." Thus during the entire Gospel age Jesus and his body, the Church, are being presented before God on the altar. The Head was laid there first, and since then all who are "dead with him," and cleansed, as in the type, by the washing of water—through the Word—have been laid with it. Its burning on the altar showed how God accepts this sacrifice. It is "a sweet-smelling savor."

The second ram, "the ram of consecration," showed what effect the sacrifice will have upon us, as the first showed how God received it. Aaron and his sons laid their hands upon its head—it represented them. And Moses slew it and took its blood (consecrated *life*) and put it upon each separately, thus showing that our consecration is an individual work. And he put it upon the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot. Thus by our consecration we are enabled to have the "*hearing of faith*," and to appreciate God's promises as none but the consecrated can. Our hands are consecrated, so that whatsoever our hands find to *do* we do it with our might as unto the Lord. Our feet are consecrated, so that henceforth we "*walk* not as other Gentiles," but "*walk* in newness of life," "*walk* by faith," "*walk* in the spirit," "*walk* in the light," and even "as we received Christ, so *walk* in him."—Verses 23, 24.

The choice portions of the ram, its "inwards," and "fat," representing our *best powers*, were taken in the hands of the priests and *waved*—passed to and fro, before the Lord—representing the fact that a consecrated offering is not given to the Lord for a moment, a day or a year, but that continually we keep our affections and powers uplifted, never ceasing until accepted of him as having finished our course. And Moses took them off their hands, God's acceptance being shown by fire. So we may not lay down or cease to offer all our powers in God's service while we have them, nor until all are consumed in his service. When the love ("fat") of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love there is connected with our consecration to God, the more quickly will it be accepted by him.

Upon this "wave-offering," while in their hands, were laid three cakes from a basketful. This offering was laid by Moses upon the hands of both the High Priest and the under priests.

The first unleavened cake represented the actual purity of Jesus as a man, and the imputed purity of the Church as men, as attested by the Law (Moses). The second unleavened cake, mingled with *oil*, represented the indwelling spirit of God—sanctification. The third, a wafer, was mingled with *honey*, and represented our faith in the exceeding sweet and precious promises of glory, honor and immortality.

Without these elements, it is impossible for our consecration to be complete, and hence acceptable, viz.: *Justification* (purity), *Sanctification* by the Spirit through the belief of the truth, and faith in the promised *Glorification*. This consecration has been in progress during the entire Gospel age.

The anointing oil mingled with the blood of consecration was sprinkled over them (verse 30), showing that our consecration is accepted only because we are justified by the precious blood of our Redeemer. Thus we are told that we are accepted in the beloved—only.

The boiling of the flesh of consecration (verse 31) was no part of the sacrifice: it was merely the preparing of the portion which they ate. It was all to be disposed of (verse 32), showing how we are to be entirely consecrated and none of our time or powers wasted.

The *seven days* of consecration (verses 33, 35) showed 'gain that we are consecrated to God's service, not for part of our time only, but for all of it. Seven, in

Scripture, is a complete number, and signifies all, or the whole of whatever it applies to ("Seven Seals," "Trumpets," "Plagues," etc.). Verse 36 shows the completion of the work of consecration.

There never was a time when it was more necessary than it is now, that all who are consecrated as priests should see to it that we "be dead with him," and our every ability waved before God, that he may accept and make use of our talents to his glory. Especially is this a matter of interest to those who believe that very soon all the members of the body will be accepted with the Head, a sweet savor to God; and that the work of self-sacrifice being then finished, the glorious work of blessing men and fulfilling the Covenant of God will begin. And if we fail to be among the priests now, during the time of consecration, we cannot expect to be of them when they begin their service for the people in the Kingdom, when these same priests (now despised of men but a "sweet savor to God") will have the title of King added, and with their Head, Jesus, rule and bless all nations. (Rev. 20:6.) Do we earnestly desire to be among those who will sing to the praise of our great High Priest, "Thou hast made us unto our God Kings and Priests, and we shall reign on the earth?" If so, let us be fully consecrated now; for it is only "If we suffer with him" that "we shall also reign with him."—2 Tim. 2:12.

THE GREAT "DAY OF ATONEMENT."

—LEVITICUS 16 : 3–33.—

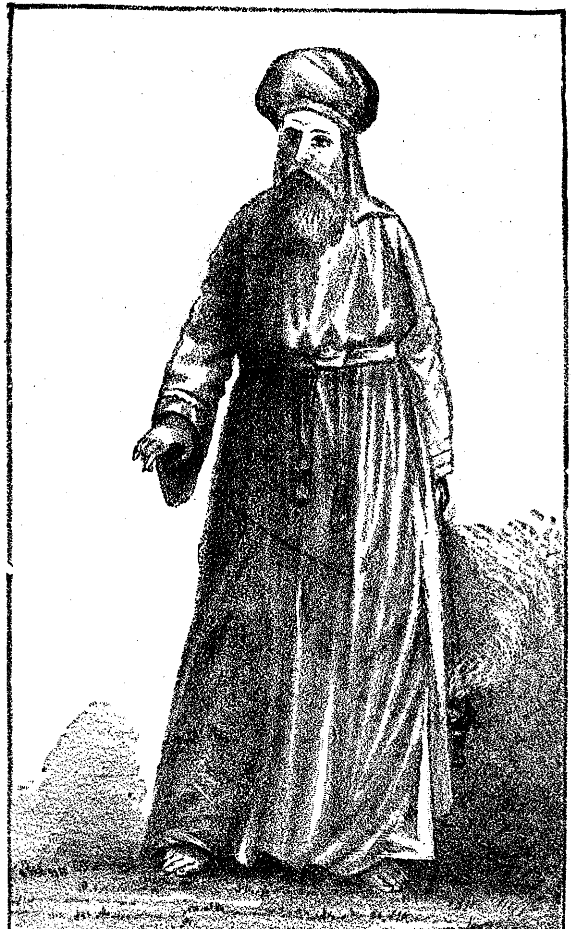
In considering these types we must, to appreciate them, remember that each is a picture, by itself, of one particular part of the work of the world's High Priest; and so with the various ceremonies of the "Day of Atonement." To understand it clearly, we must realize that while our Lord Jesus is our (the Church's) High Priest, yet in the more full and complete sense he is the Head, and we are the members of the body, of the world's High Priest, just as Aaron was High Priest or chief of the under priests, while in a general sense the whole priesthood was *one*, designed to minister for Israel, who typified the world.

These Levitical pictures primarily referring to the Head, when fully considered, refer to the body as well. For instance, the ceremony of anointing *commenced* with the Head, but the anointing applied to all the body during the entire Gospel age, as we have seen. As the consecrating of the priesthood includes all the members of the body, and requires all of the Gospel age to complete it, so also with the sin-offering, or the sacrifice of atonement: it commenced with the Head, and we, the members of his body, "fill up the measure of the sufferings of Christ which are behind." And these sufferings require all of the Gospel age to complete them.

The "Day of Atonement," which in the type was but a twenty-four hour day, we see then in the antitype to be the entire Gospel age. And with its close the sacrificing ceases, the glory and blessing commence, and the great High Priest of the world (Jesus and his bride, made *one*, Head and members complete) will stand forth crowned a King and Priest after the Melchizedek order: a King of Peace—a Priest upon his throne.

There he will stand before the world (manifest, recognized, but *unseen* by natural sight), not only as King and Priest, but also as the great Prophet—"A prophet shall the Lord your God raise up unto you of your brethren, like unto me [Moses]; . . .. and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." When, during the Millennium under the government and teaching of this great Prophet, Priest and King, mankind is brought to perfect knowledge and ability, perfect obedience will be required, and all who will not render it will be cut off from life, without further hope—the second death.—Acts 3:22, 23.

In the end of the Jewish age, Jesus offered himself individually to Israel as prophet, priest and king, typical or illustrative of the whole body. As prophet, he taught them; as priest, "he offered up himself" (Heb. 7:27); and as king, he rode into their city at the close of his ministry. But they did not receive him in any of these offices. During the Gospel age, his Church or body has acknowledged him as "a teacher sent from God"—the great Prophet; as the "High Priest of our profession;" and as the rightful King. The Word of



A PRIEST—IN LINEN GARMENTS.

God teaches, however, that it is not by the Church only that he is to be accepted, but that he (together with his body, the Church) will be the Prophet *for the people*, the Priest *for all the people*, and the King over *all people, nations and tongues;* "Lord of *all*," Priest of *all*, and Prophet or teacher of *all*.

In the type of the Priests' consecration, we saw Aaron and his sons representing our Lord Jesus and his body as "new creatures," and a bullock representing their humanity; but in the type now to be considered, we find Aaron alone representing the entire Anointed One (Head and body); and two different sacrifices, a bullock and a goat, are here used to represent the separateness, yet similarity in suffering, of the body and its Head, as the "sin-offering." The bullock represented Jesus at the age of thirty years—the *perfect* MAN who gave himself and died on our behalf. The High Priest, as we have already seen, represented the "new" nature of Jesus, the anointed Head, and also all whom God foreknew, as members of his body. The distinction which is here made between the *human* and the "*new* creature" should be clearly understood and remembered. (See MILLENNIAL DAWN, Vol. I., Chap. X., and Vol. II., page 126.) "The *man* Christ Jesus, who gave himself" at thirty years of age, was he who was previously rich (of a higher nature), but who for our sakes became poor; that is, became *a man*, that he might give the only possible ransom for men—a perfect man's life.—1 Cor. 15:21.

Since the penalty of man's sin was death, it was necessary for the Lord Jesus to become a man, be "made flesh, "or he could not redeem man. A man had sinned, and the penalty was *death;* and if our Lord would pay the penalty, it was essential that he should be of the same nature (but undefiled, separate from sin), and die, else mankind could never be liberated from death. To do this, the man Jesus made sacrifice "*of all that he had*"—glory as a perfect man, honor as a perfect man could claim it, and, finally, *life as a perfect man.* And this was all that he had (except God's promise of a new nature, and the *hope* which that promise generated); for he had exchanged his spiritual being or existence for the human, which he made "a sin-offering," and which was typified by the bullock.

But since "the *man* Christ Jesus" gave *himself* as our RANSOM-PRICE, it follows that he cannot be restored to *manhood.* If he were, we, the redeemed, would again come under the condemnation of death. But, thanks be to God, it remains a sacrifice forever, that we may be forever free from Adamic guilt and death. If, then, the Father would ever confer upon Jesus *any* honor, glory or life as a reward for his obedience even unto death, it must be a glory, honor and life on some other plane of being than the human, so as not to interfere with our ransom-price.

Such was the promise of Jehovah to him, viz.: that he would highly exalt him above the human plane, and above his pre-human condition; above all angels, principalities and powers, to his own right hand (condition of *chief* favor, next to Jehovah), and make him a partaker of immortality—the divine nature. For these and other joys set before him, Jesus endured the cross, despising the shame, and is set down at the right hand of the Majesty on high.—Heb. 1:3.

The *new* nature which was received instead of the human, and as a reward for its sacrifice, is what is here typified by the Priest. While it is true that the sacrifice of the *human* was not finished until the cross, and that the *divine* nature was not fully received until the resurrection, three days later, yet, in God's reckoning —and as shown in this type—the death of Jesus (the bullock) was complete when Jesus presented himself a *living* sacrifice at baptism. There he reckoned himself *dead*—dead to all human aims, or hopes of human glory, honor or life, in the same sense that we are exhorted to reckon ourselves dead indeed to the world, but alive as *new* creatures unto God.—Rom. 6:11.

This acceptance of Jesus by Jehovah at the time of his consecration, as though dead indeed, was indicated by the anointing with the Holy Spirit—the earnest or guaranty of what he would receive when death had actually taken place.

Thus considered, we see that the death of the bullock typified the offering by Jesus of himself, when he consecrated himself. This is in harmony with Paul's statement, that when Jesus consecrated, saying—"Lo, I come [as in the volume of the Scriptures it is written of me] to do thy will, O God"—to die, and redeem many —there he took away the first [*i. e.* set aside the typical sacrifices] that he might establish [or fulfil] the real sacrifice for sin. (Heb. 10:7, 9, 14.) Yes, there the slaying of the bullock occurred, and the three years of Jesus' ministry showed that all *human will* was dead.

and the body reckoned so, from the moment of consecration.

Jesus, the Anointed, filled with the Spirit, was the *new*, *divine* creature (though not *perfected* as divine—until the resurrection); and that relationship he always claimed, saying, The works that I do are not mine [as a man], but the Father that dwelleth in me, he doeth the works; the word which ye hear is not mine, but the Father's which sent me. (John 14:10, 24.) "Not my will [as a man] but thine [Father—the divine] be done" [in and to this earthen vessel consecrated to death].—Mark 15:36.

When the bullock was slain (when Jesus consecrated), the work was done in the "Court," which we have seen typified the plane of human perfection or justification, the condition of faith in and harmony with God, the highest attainment of the flesh. Jesus was in this condition, a perfect man, when he offered himself (the bullock in the type) to God.

Bearing in mind these distinctions, let us examine carefully the work of the typical Atonement Day, that we may more clearly understand the reality. Aaron was washed, in order fitly to represent the sinlessness of the "new creature." ("No one who has been begotten by God practices sin; because his seed abides in him, and he cannot sin, because he has been begotten by God."—1 John 3:9.—*Diaglott.*) The new nature cannot sin, and it keeps a constant watch over the old nature, reckoned dead, lest it come to life again. Aaron was clothed for the service of the "Day of Atonement," not in his usual garments of glory and beauty, but in garments of sacrifice, with the "linen garments," emblems of purity—the righteousness of saints. The robe of linen was an *earnest* of the glorious robe to follow; the "linen girdle" represented him as a servant, though not so powerful as when, at the close of the "Day of Atonement," he would be girdled with the "curious girdle" of the ephod; the mitre of linen, being the same as that belonging to the glorious apparel, proclaims his perfect righteousness now, as then.

So the High Priest, the divine-minded, spirit-begotten one, though not yet born of the Spirit, was ready and able to accomplish the sacrifice of the atonement, and proceeded to do it as typified in Aaron. "Thus shall Aaron come into the Holy [the Most Holy] with a young bullock for a sin-offering and a ram for a burnt offering. And Aaron shall offer his bullock of the sin-offering which is for [represents] himself, and make an atonement for himself [the members of *his body*—the under priests] and for his house [all believers, the entire "household of faith"—the Levites]. And he shall kill the bullock of the sin-offering, which is for [represents] himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small [powdered], and bring it within the vail [the first vail or "door"]. And he shall put the incense upon the fire before the Lord [the censer of coals of fire was set into the top of the golden altar in the "Holy," and the incense crumbled over it, gradually, yielded a smoke of sweet perfume], that the cloud of the incense [penetrating beyond the second vail] may cover the mercy-seat, that is upon the testimony [or which covers the Law], that he die not."—Verses 3, 6, 11–13.

Looking through the type to the antitype, let us now, step by step, compare the doings of Jesus with the prophetic picture. When Jesus had consecrated, he immediately took the sacrificed human life (blood of the bullock) to present it before God as the ransom of ours. But first, before entering the "Most Holy" (perfect spiritual condition), he tarried in the "Holy" (spirit-begotten condition), where the offering of his perfect humanity was acceptable—a sweet perfume before Jehovah.

As the High Priest took with him, along with the blood, fire from off the altar, and his two hands full of sweet incense to cause the perfume, so Jesus' fulfilment of his vow of consecration, during the three and a half years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small represented the perfection of the man Jesus. The fire from the "Brazen Altar" represented the trials to which he was subject; and when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will—a sweet perfume. Thus is shown his temptation in all points, yet without sin. It was all consumed in the fire: so he yielded *all* in obedience. It was his "two hands full" which he offered, thus representing his full capacity and ability as being tested and required and yielded.

But while Jesus as a "new creature" was thus within the "Holy," enjoying the light of the golden candlestick, fed by the bread of truth, and offering acceptable incense to Jehovah, let us look out into the "Court," and yet further out, beyond the "Camp," and see another work progressing simultaneously. We last saw the bullock dead, in the "Court." Now the fat of it has been placed upon the "Brazen Altar" and with it the kidneys and various life-producing organs. They are burning furiously, for a bullock has much fat. A cloud of smoke, called a "sweet savor to God," rises in the sight of all who are in the "Court," viz.: Levites—believers.

This represents how Jesus' sacrifice appeared to *believing men*. They saw the devotion, the self-sacrifice, the loving zeal (fat) ascending to God as a sweet and acceptable sacrifice. They well knew that with him God was ever well pleased. They knew from what they saw in the "Court" (in the flesh) that he was acceptable, though they could not see the sacrifice in its full grandeur and perfection as it appeared in Jehovah's sight (in the "Holy"), a sweet incense on the "Golden Altar."

And while these two fires are burning—in the "Court" the "fat," and in the "Holy" the "incense," and their perfumes ascending *at the same time*, there is another fire "outside the camp." There the body of flesh is being destroyed. (Verse 27.) This represented Jesus' work as viewed by the world. To them it seemed foolish that he should spend his life in sacrifice. They saw not the spirit of obedience which prompted it, as the Father saw it; they saw not the loving perfections as the believers (in the "Court" condition) saw them. No, nor did they see in him their ideal hero and leader: they saw only those elements of his character which condemned him, not being in condition to love and admire him. To them he was odious—an outcast—despised and rejected; and they hid their faces from him, as, in the type, the Israelites turned from the burning carcass.

We see, then, how Jesus' life for three and a half years filled all three of these pictures: His sacrifice of perfect manhood was, in the sight of the world, foolish and detestable; in the sight of believers, a sacrifice acceptable to God; in the sight of Jehovah, "a sweet incense." They all ended at once—at the cross. The bullock was entirely disposed of, the incense all offered, when Jesus cried, "*It is finished,*" and died. Thus *the man* Christ Jesus gave himself a ransom for all.

The incense from the "Golden Altar" having preceded him and been satisfactory, the High Priest passed under the second "Vail" into the "Most Holy." So with Jesus: having for three and a half years offered acceptable incense in the "Holy," or consecrated condition, he passed beyond the "Vail," death. For three days he was under the "Vail," in death; then he arose in the perfection of the divine nature beyond the flesh, "the express image of the Father's person." He was "put to death in the *flesh*, but quickened (made alive) in *spirit*," "sown a natural (human) body, raised a spiritual body." He was then in the "Most Holy" *condition*, the perfection of spirit being.

The next step was to present the blood (verse 14)—the evidence of the redemption—for "ye were redeemed

. . . with the precious blood (sacrificed life) of Christ." (1 Pet. 1 : 19.) This going into the presence of the "Mercy Seat," and sprinkling or presenting the blood, were evidently fulfilled by Jesus when he, after forty days, ascended up on high, "there to appear in the presence of God FOR US," presenting on our behalf, and as the price of our redemption, the value and merit of the sacrifice just finished.—Heb. 9 : 24.

We now leave the High Priest before the "Mercy Seat" while we go out to the "Court" to witness another work. We quote: "And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. And he shall take the two goats and present them before the Lord at the door of the Tabernacle. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a *sin-offering*. But the goat on which the lot fell to be the scape-goat shall be presented alive before the Lord to make an atonement with him, to let him go for a scape-goat into the wilderness."—Verses 5–10.

These two goats, taken from Israel and brought into the "Court," typified or represented all who, coming from the world and accepting of Jesus' redemption, consecrate their lives to God's service. First taken from the "Camp" or world condition, they are brought into the "Court" or justified condition. There they present themselves before the Lord (represented by the goats at the door of the Tabernacle), desiring to become dead with Christ as *human* beings, and to enter the heavenly or spiritual conditions as Jesus did: first, the spiritual mind, and secondly, the spiritual body—the "Holy" and the "Most Holy."

But as not all who say, Lord! Lord! shall enter into the Kingdom, so, too, some who say, "Lord, here I consecrate my all," promise more than they ever perform. They know not what they promise or what it costs of self-denial, to take up the cross daily and follow the *bullock*—to "go to him without the camp [to the utter disregard and destruction of the human hopes, etc.], bearing the reproach with him." (Heb. 13: 13.) In this type, both classes of those who *covenant* to become dead with Christ are represented: those who do really follow in his footsteps as he hath set us an example, and those who, "through *fear of* [this] *death*, are all their lifetime subject to bondage." (Heb. 2: 15.) The first class is the "Lord's goat," the second is the "scape-goat." Both of these classes [goats], as we shall see, will have a part in the atonement *work*—in bringing the world into complete harmony with God and his Law, when this "Day of Atonement," the Gospel age, is ended. But only the first class, "the Lord's goat," who follow the Leader, are a part of the "*sin offering*."

The casting of lots to see which goat would be the "Lord's goat" and which the "scape-goat" indicated that God has no choice as to which of those who present themselves shall win the prize. It shows that God does not *arbitrarily* determine which of the consecrated shall become partakers of the divine nature, and joint-heirs with Christ our Lord. Every believer who presents himself is acceptable; and he who keeps his covenant and performs the sacrifice was represented in the "Lord's goat." Those who draw back were represented in the "scape-goat."

To return to the High Priest: After having sprinkled the "Mercy Seat" (literally, the *Propitiatory*, or place of satisfaction) with the blood of the bullock seven times (perfectly), "Then shall he kill the goat of the sin-offering, that is *for the people*, and bring his blood within the Vail, and do with that blood *as he did* with the blood of the bullock, and sprinkle it upon the Mercy Seat and before the Mercy Seat." (Verses 14, 15.) In a word, all that was done with the bullock was repeated with the "Lord's goat." It was killed by the same High Priest; its blood was sprinkled just the same; its fat, etc., were burned on the altar in the "Court" also. (It is worthy of notice that a prime bullock is always very fat, while a goat is a very lean animal. So our Lord Jesus, as represented by the bullock, had a great abundance of the fat of zeal and love for his sacrifice, while his followers, represented by the goat, are lean in comparison.) The body of the "Lord's goat" was burned in like manner as that of the bullock—"outside the camp."

Paul explains that only those animals which were sin-offerings were burnt outside the camp. And then he adds, "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:11, 12.) Thus is furnished unquestionable evidence not only that the *followers* of Jesus are represented by this "Lord's goat," but also that their sacrifice, reckoned in with that of their Head, Jesus, constitutes part of the sin-offering. "The reproaches of them that reproached thee are fallen upon me."—Psa. 69 : 9.

The "Lord's goat" represented all of the Lord's "little flock" of faithful followers. They are all alike; they all come by the same "*narrow way;*" so what is true of the company as a whole, is true of each one in it. Therefore the "Lord's goat" typified each one and his sacrifice, except that the whole must be completed and the sacrifice of all ended before the "blood" of the goat (representative of the entire body of Christ) will be presented on the "Mercy Seat."

The blood sprinkled on and before the "Mercy Seat" was in the design of a cross, with the top or head of the cross on the "Mercy Seat." This is shown by the description: "He shall sprinkle it with his finger upon the Mercy Seat eastward [toward the "Vail"] and before [across, in front of] the Mercy Seat." This was the full end of the sin-offerings for the sins of Israel. The bullock, as we have seen, was the sin-offering for the under-priests and Levites (the "household of faith"), and the goat was the sin-offering "for the people," Israel—type of all the world who, under the knowledge and opportunities of the future, will desire to be God's people.

Thus we see that this entire Gospel age is an age of suffering and death, to those who sacrifice the human nature in order to become partakers of the divine. Just as soon as the sacrifice of Jesus on behalf of his "body" and "house" was complete and presented before the Father, after his ascension, came the evidence of his acceptance in the Pentecostal baptism upon the representatives of his Church, his body and his house. And his anointing (symbolized by the oil), which came upon the Church, continues ever since on all the living members of the High Priest's body. This impartation of the *divine* mind to those consecrated ones was the energy in them which *killed* each, as the "Lord's goat." This coming of the Holy Spirit, the Lord's power or "hand," at Pentecost, was shown in the type (verse 15) by the High Priest coming to the door of the Tabernacle and laying his hands upon the "Lord's goat" and killing it. Just as the Spirit of the Father enabled Jesus to sacrifice himself, represented by the killing of the bullock, so it is the same spirit, the Spirit, power or influence of God, the spirit or influence of the Truth, through Christ, upon the "Lord's goat" class, which enables them to crucify themselves as men—to kill the goat—in hope of the promised glory, honor and immortality of the divine nature.

It was thus, for instance, that Paul, when possessed of this spirit of the Leader and Head, could reckon all things but loss and dross that he might win [a membership in] Christ and be found *in him*. Inspired by this hope and spirit he could say: "I [the new creature] live, yet not I" [the old creature represented in the consecrated goat]. It is being consumed with the reproach and contempt of the world outside the camp. Paul's earthly affections and powers had all been presented to God, a living sacrifice. Thereafter it was Christ living in him, the hope of glory—*Christ's mind*, crucifying and keeping under the depraved but justified human nature and its will.

While actually in the world, he was not of it; and to such an extent was this true that he could say: "The life which I now live, I live by *the faith* of the Son of God." Yes, by faith he had become a partaker of the divine nature, and was in the "Holy," feeding on the "shew-bread," and enlightened continually by the light from the "Golden Candlestick." Thus furnished with knowledge and strength, he was able to offer "incense" acceptable to God through Jesus Christ: *i. e.*, Paul's sacrifice, because of Jesus' merit imputed to it, was acceptable to God. Thus he kept the goat nature always *sacrificed*. So, too, the same thing has been done by the other members of this "Lord's goat" company, though none have been so widely known. Paul's sacrifice sent up a very rich perfume: his was a sacrifice of very sweet odor to God, yet, like ours, it was acceptable to God, not on account of its own value, but because of being offered upon and partaking of the merit of Christ the Redeemer, the "Golden Altar."

As the goat filled up that which was behind of the sin-offering, completing the sacrifice begun by the bullock, so does the "little flock," following after Jesus, "fill up that which is behind of the afflictions of Christ." (Col. 1: 24.) Not that our sacrifices are really valuable, as was our Lord's, for he alone was perfect and suitable for a ransom, for a sin-offering: the acceptableness of our offerings is through his merit first imputed to us, justifying us, and then through the grace which permits us to offer our *justified* selves in *with* our Lord's perfect sacrifice, that we may share also in his future work of blessing all with restitution.

The hour must some time come when the sacrifice of the *last* members of this "Lord's goat" class will be consumed and the sin-offering forever ended. That we are now in the close of the "Day of Atonement," and that the last members of the "Lord's goat" class are now on the altar, we firmly believe from evidences elsewhere given. Soon the last members of his body will pass beyond the second "Vail"—beyond the flesh—into the perfection of the divine nature, already commenced in the new mind or will which controls these mortal bodies. The passing of the second "Vail" means to the body what it meant to the Head: it means, in the presenting of the blood of the goat, what it meant in the presenting of the blood of the bullock. The body of the Priest passing the second "Vail," bearing the blood of the goat, represented the passing of the body of Christ entirely beyond human conditions into the perfection of the divine nature, when we shall be like Christ Jesus, who is now "the express image of the Father's person." O blessed hope! "I shall be satisfied when I awake in thy likeness," was spoken prophetically for Jesus; and how sublime the promise that "we shall be like him." If we may but win this prize for which we run, then—

"Perish every fond ambition,
All we've sought of earth or known;
Yet how rich is our condition—
Heavenly prospects now we own."

The Most Holy reached, the evidence of the sacrifice of the *body* for the people will be presented, as typified by the blood of the goat sprinkled on the "Mercy Seat."

When presented, it will be accepted *for* "the people," as that of our glorious Leader was accepted for himself (his body) and house (the household of faith). Thus the reconciling work will be accomplished. Sin and condemnation will be fully covered for all, and the great work of giving to the world the grand results of that atonement will speedily follow its completion—just as the blessing of Pentecost upon the "body" and "household" speedily followed the acceptance of Jesus' sacrifice after he passed beyond the "Vail" of flesh and presented our ransom sacrifice before God.

The sprinkling of all things with the blood showed that the "blood" is *full* satisfaction, and also indicated that the work with the "scape-goat," which followed, was no part of the sin-offering and was not needful to complete the "reconciling." Hence in it we must see some other object and significance.

THE SCAPE-GOAT.

"And when he had made an end of reconciling the Holy ["Most Holy"] and the Tabernacle of the congregation [the "Holy"] and the Altar [in the "Court"] he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat [scape-goat] and confess over him all the iniquities of the children of Israel [typical of the *world*], and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a *fit* man [any one convenient] into the wilderness."—Verses 20–22.

As before expressed, we understand that this "scape-goat" which was presented for sacrifice with the other, but failed to sacrifice, and to walk in the steps of the bullock, represented a very large class of God's children who have made the covenant to become dead to the world, and to sacrifice their justified human nature, but who fail actually to do so.

While this "scape-goat" *class* has existed throughout this Gospel age, the one goat and the work done with it, at the close of the "Day of Atonement," was representative in a general sense of the dealing with each individual of that company during the age, though it specially illustrated this class in the end of the age of sacrifice.

Let us look first at God's proposed dealing with members of this company who will be living when the work of sin-offering is complete—the last members of the "scape-goat" company—and then see how it will apply to the preceding members of the same class.

Let us remind you that we are now dealing with things future, after the "sin-offering." The "Lord's goat" is not yet wholly consumed, consequently the "little flock," represented by the body of the Priest, has not yet gone beyond the second "Vail" into the condition of spirit perfection ; and the special work with the living "scape-goat" will be after this.

Other Scriptures (Rev. 7 : 9, 13–17 and 1 Cor. 3 : 15) show us that there will be a "great company" who during this age have entered the race for the grand prize of joint-heirship with Jesus, and who fail to "so run" as to obtain it; that they, though "castaways" as regards the prize (1 Cor. 9 : 27), are nevertheless objects of the Lord's affection and love; and that he, by his providences in the circumstances of life, will cause them to come through "great tribulation," thus accomplishing for them "*the destruction* of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5 : 5.) Notice, they consecrated their justified human life, and God accepted of the consecration and *reckoned* them, according to their covenant, dead as human beings and alive as *new*—spiritual—creatures. But, by their failure to carry out the contract, they are cut off from the Priesthood, from membership in the *body* of Christ. "Every branch *in me* that beareth not fruit, he taketh it away."—John 15 : 2.

These are in a pitiable condition: they have failed to win the prize, therefore cannot have the divine nature; nor can they have *restitution* to perfect humanity with the world; for, in their consecration, all human rights and privileges were exchanged for divine hopes—for the opportunity to run the race for the *divine* nature. But though not faithful and not overcomers, the Lord loves them, and will *deliver* those who through fear of death (fear of contempt—fear of the reproach borne by the bullock and goat, beyond the "Camp"—in the Wilderness, the separated, or dead condition) were all their life-time subject to bondage—bondage of fear of *men* and men's traditions and opinions, which always bring a snare, and keep back from full obedience to God, even unto death.—Heb. 2 : 15.

Through the favor of the High Priest, this great company are to go into "great tribulation" and have the flesh *destroyed.* This will not make of them "overcomers" nor give them membership in the body—the Bride of Christ. It will not give them a place *on the throne* of Kings and Priests, but a position "*before* the throne," as perfect spirit beings, though not of the highest order of the spiritual—the divine. They will not possess the *crown* of life, Immortality, yet such, if exercised by the tribulation, will be made "like unto the angels." They will serve God *in* his Temple, though they will not be members of that symbolic Temple which is the Christ.—Rev. 7 : 14, 15.

This class, represented in the "scape-goat," will be *sent* into the Wilderness condition of separation from the world, forced thither by the "man of opportunity"—unfavorable circumstances—there to be buffeted by adversity until they learn the vanity, deceitfulness and utter worthlessness of the world's approval, and until all human hopes and ambitions die, and they are ready to say, God's will, not mine, be done! The world is ever ready to scorn and to cast out the chastened and afflicted, even though its deceiving smile and its empty honors be earnestly coveted by them. The body of the "scape-goat" was not *burned* in the wilderness: only sin-offerings (the bullock and the "Lord's goat") were burned. (Heb. 13 : 11.) The burning of the sin-offerings represented the steady, continuous submission of those classes to the fiery ordeal of suffering—"faithful [willing sacrifices] unto death." Both classes suffer even unto the death of the human will and body; but those of the first class die willingly: they are consumed by the continual crucifying of the flesh, as shown in the symbol of fire burning continuously until there is nothing more to burn. Those of the second class are simply sent to the wilderness and there left to die unwillingly. Their love of the world's approval perishes with the world's neglect and scorn and reproach; and their spiritual nature ripens and blooms into life.

Not only will this be markedly true, and shortly, with the last members of this "scape-goat" class, but the same has been fulfilled to some extent all along; for there has always been a class, and a large one, which yielded to death only by *compulsion;* which, instead of willingly sacrificing, suffered "*destruction* of the flesh." (1 Cor. 5:5.) The classes represented by both goats have been developing side by side throughout the age.

When the "little flock" have all gone beyond the "Vail," the hand of the Lord will set free those bound ones, "who, through fear of death [to the world], are all their lifetime subject to bondage," by overthrowing the many theories, creeds and traditions of men and great *nominal* church organizations, in and to and by which they are held and hindered from hearing and obeying the Lord's voice.

Forced into freedom by "Babylon's" fall, while realizing that the *great prize* has been lost, they will then hear the High Priest's voice and find themselves forced into the Wilderness condition of separation and flesh destruction. At no other time, perhaps, have there been so many *consecrated* ones bound as at present, but there have been some throughout the entire age.

All the consecrated ones, of both classes, pass through great trials and afflictions; yet by one class they are esteemed light afflictions, taken joyfully, which they rejoice to be accounted worthy to suffer. Theirs is a *willing sacrifice*, like that of the Head. To the other class they are burdensome, great afflictions, almost without joy—an *enforced destruction* of the flesh. And proportionately different are their positions and rewards at the end of the race.

THE BURNT OFFERING.

"And Aaron shall come into the Tabernacle of the congregation [the "Holy"] and shall put off the linen garments which he put on when he went into the Holy *place* [the "Most Holy"] and he shall leave them there; and he shall wash his flesh with water in the holy place [the "Court"] and put on *his* [usual] garments [the garments of glory and beauty] and come forth and offer his Burnt-offering and the Burnt-offering of the people, and make [another illustration] an atonement for himself [the body—the Church—the "little flock"] and for the people."—Lev. 16:23, 24.

The burnt-offering consisted of two rams (Verses 3, 5): one representing the bullock and the other the Lord's goat. These, being alike, show the harmony and oneness of the sacrifices made by Jesus and his footstep-followers—that in God's sight they are all one sacrifice. "For both he that sanctifieth [Jesus] and they who are sanctified [the little flock] are all one; for which cause he is not ashamed to call them brethren."—Heb. 2:11.

This is further shown in the treatment of each of these sacrifices. The rams of "burnt-offering" were cut in pieces and washed and the pieces laid unto the head upon the altar and burned, making sweet perfume —a burnt-offering of sweet savor unto Jehovah. Since both rams were thus treated, it showed that in Jehovah's estimation they were all parts of one sacrifice: the members joined to the Head, acceptable as a whole, as the *atonement* for the sins of the world—thus satisfying the claims of justice on behalf of the whole world of sinners. As the sin-offerings illustrated the crucifixion and necessary death of the Redeemer, so the burnt-offering following illustrated God's manifested acceptance of the *same* sacrifice. So let us not forget that God does not *manifest his acceptance* of the "better sacrifices" than bulls and goats until that sin-offering is complete and the true High Priest is robed in the honor and glory of his office, represented in the change of garments. During the time of making the sin-offering he wore only the white linen garments. Afterward (and usually) he wore the glorious garments illustrative of the honor and glory conferred on him. During the Gospel age the sin-offerings progress and no honor is bestowed upon the priests, but at its close comes the outward manifestation of God's approval and acceptance of them in the putting of glory and honor upon the priests who made the sacrifices, and in the blessing of *the people* for whose sins they atoned.

The burnt-offering was burned on the altar in the "Court," thus teaching that God will manifest his acceptance of the sacrifice of the whole body (Head and pieces or members) in the sight of all in the "Court" condition, viz.: to *all believers*. But before this *manifestation* to believers, of God's acceptance of the work, is accomplished, the "scape-goat" company are sent away, and the robes of the Priest changed. As the white robes worn throughout the work of sacrifice *covered the body* and represented the justification of *the body*, their purity in God's sight through Christ, so now the garments of glory and beauty represent the glories of position and work in the future, after the new creatures have been perfected, after they have gone beyond the "Vail." The washing with water seemed to show that, though the white garments are laid aside, the body now clothed in majesty of power is still pure, and that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the priest. Thus ended this type of the development of the priesthood and the satisfaction for the world's sins.

We tarry to glance at a few verses of this chapter (Lev. 16) not directly connected with the narrative.

Verse 17. "There shall be no *man* in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place* [the "Most Holy"] until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." This limitation applies only to this special day, for the apostle says—"The priests went always into the first tabernacle [the "Holy"] accomplishing the service, but into the second [tabernacle—the "Most Holy"] went the high priest alone, once every year" [on this "Day of Atonement," which was repeated annually].—Heb. 9:7.

The privileges of the Tabernacle are for only those who are priests—members of the body of the High Priest—so that whether as now, in the first of these heavenly conditions (spiritually *minded*, new creatures in Jesus Christ), or whether as we hope to be soon, in the second or perfected spirit condition, it will in either or both cases be because we are *in* Christ Jesus, *new* creatures—no longer *men*. "For ye are not in the *flesh* [human], but in the spirit [spiritual, new creatures], if so be that the Spirit of God dwell in you."—Rom. 8:9.

Verse 28. "And he that burneth them [the bullock and the goat of sin-offering] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp." This seems to teach that those principally instrumental in reproaching, reviling and destroying the *humanity* of both Jesus (the bullock) and his "little flock" (the goat) will have no *special* punishment for it, because they do it ignorantly—at the same time accomplishing God's plan. "Father, forgive them; for they know not what they do," was a truthful prayer from one whom the Father heard always. They may wash and be clean and come into the camp—*i. e.*, into the same condition as the remainder of the world, all of whom are sinners, and all of whom are ransomed from Adamic depravity and death.

Verse 26. "And he that let go the goat for the scapegoat shall wash his clothes and bathe his flesh in water, and afterward come into the camp." This teaches the same lesson relative to those who will be instrumental in bringing the trouble, and consequent destruction of the flesh, upon the great company, represented by the "scape-goat."

THE BLESSINGS FOLLOWING THE "DAY OF ATONEMENT" SACRIFICE.

Thus the typical "Day of Atonement" ended; and, typically cleansed from sin, Israel was reckoned no longer defiled and separated from God, but now at-one with him. Justice no longer condemned, but bade them realize God's reconciled presence in their midst, to bless and protect and direct into the Canaan of rest and peace.

In the Antitype, the "Day of Atonement" is this Gospel age, during which Jesus and his body, the Church (by virtue of his redemption and favor), make sacrifice to justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize mankind and place his sanctuary among men. Then will be fulfilled that which was written: "The Tabernacle of God [God's dwelling, the glorified Church] is with men, and he will dwell with them, and they shall be [become] his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things [the reign of Satan, sin and death] are passed away. And he that sat upon the throne said, Behold, I make all things new."—Rev. 21:3-5.

But while all these blessings will result from the establishment of God's residence, or sanctuary, among men ("I will make the place of my feet glorious;"—

"earth is my footstool"), yet the work of blessing will be a gradual one, requiring the Millennial age for its accomplishment; *i. e,* Adamic death, pain, and tears will be in process of destruction (wiping away), but will not be completely wiped away until the end of the Millennial age.

The gradual process by which *man will be brought* into perfection of being and fulness of harmony with Jehovah is well illustrated in the typical sacrifices of Israel, made after the "Day of Atonement," the antitypes of which will be fulfilled during the next age.

To divide rightly and understand these typical sacrifices, it must be recognized that the present Gospel age is the "Day of Atonement" toward God *for* the general sin of mankind; and that in the type all sacrifices coming after the "Day of Atonement" represented fulfilments or antitypes due after the Gospel age is ended—during the Millennial age—when the world of sinners may become reconciled to, or at-one with, God.

Thus we may see that *at-one-ment* has two parts—first, Justice *at-one* with, and not any longer condemning and destroying, Adam and his children on account of his sin; and secondly, the sinner being brought to *at-one-ment* with God's righteous laws, recognizing and obeying them. The first of these phases of *at-one-ment*, or reconciliation, is brought about entirely by the Priest's sacrifice in the *"Day of Atonement" sacrifices.*

The other—the reconciling of the world *to* God, or the bringing of them into full *at-one-ment* and harmony with God, will be accomplished during the next age by the "Royal Priesthood," who, typified by Moses, will be the Great Prophet whom the Lord will raise up to teach and to govern the people; and if they will not give heed to him, they shall be cut off from life—die the second death.—Acts 3:23.

Be it clearly seen that though the saints, the followers of Jesus, are permitted as represented in the "Lord's goat" to share in and to be members of the sin-offering on behalf of the world, it is not because of their being by nature purer or better than the world; for the entire race of Adam was condemned in him; and of them "there is none righteous, no, not one" (Rom. 3:10), and none could give a ransom for his brother.—Psa. 4:97.

They share in the sacrifice for sins as a favor, in order that by so doing they may share with Jesus the promised divine nature and be his companions and joint-heirs. To permit and to enable them to offer themselves acceptable sacrifices, the benefits of Jesus' death were applied to them first, justifying or cleansing them. Thus it is *his death* that blesses the world *through* his body, the Church.

ANOTHER TYPE OF THE DAY OF ATONEMENT SACRIFICES.

LEVITICUS 9.

This chapter seems to give a more condensed picture of the work and sacrifices of the "Day of Atonement" than the one already examined (16th), and, in addition, it furnishes certain features which, after the consideration of the 16th, will be of interest to us. It is another picture of the Atonement.

"And Moses saith, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the altar and offer thy sin-offering and burnt-offering and make an atonement for *thyself* [the members of his body required it] and for *the people*" [the world].

This type illustrated the fact that our Lord Jesus [the bullock-sacrifice for sins] was sufficient to redeem both his body, the "little flock," and also the whole world of mankind. Our share in the sin-offering could have been dispensed with entirely: we might have been saved from death and restored to perfection of human nature, just as all mankind will be. But it pleased Jehovah not only to choose Jesus to this great work of sacrifice, but also to make him the Captain or Head of "the Church, which is his body," who, as well as their Captain, should be *made perfect as* SPIRITUAL *beings*, by suffering in the flesh as sin-offerings.

Paul, referring to our intimate relationship to our Head, says: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed *us* with all spiritual blessings in heavenly places [the "Holy" and the "Most Holy"] in Christ; according as he hath CHOSEN US *in him* before the foundation of the world—to the praise of the glory of his grace, wherein he hath [justified or] made us accepted in the beloved." (Eph. 1:4, 6.) God "called you by our gospel *to the obtaining of* THE GLORY of our Lord Jesus Christ" (2 Thes. 2:14).

so that "if we suffer with him, we shall also reign with him."—2 Tim. 2:12.

The High Priest, after offering his own sacrifice once *for all*, was to "offer the offering of the people [the goat], and make an atonement for them [all Israel] as Jehovah *commanded*." (This arrangement for our having part in the sacrifice of atonement was a part of our Father's command or original plan, as Paul also attests.)

"Aaron therefore went unto the altar and slew the calf [*Heb.*, young bullock] of the sin-offering which was for [instead of or a substitute for] himself. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood and put it on the horns of the altar; but the fat [etc.] . . . he burnt upon the altar, . . . and the flesh and the hide he burned with fire without the camp. And he slew the burnt-offering [a ram], and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt-offering unto him; and he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar, with the pieces thereof and the head." (Much the same account as in the 16th chapter, and having the same significance.)

Thus the burnt-offering of Jesus has been burning all through the Gospel age, giving evidence to all in the "Court" of God's acceptance of him and the acceptance of all the members of the body—laid to the Head on the altar.

"And he brought the people's offering, and took the goat which was the sin-offering *for the people* [not for the priests and Levites] and slew it and offered it for sin as the first," *i. e.*, treated it exactly as he treated the bullock. This goat is the same as the "Lord's goat" in the other picture, the "scape-goat" and the other features being omitted in this more general view. It is, however, confirmatory of the teaching, that only those who follow the Lord's footsteps are participants in the sin-offering.

"And he brought the burnt-offering and offered it according to the [usual] manner. And he brought the meat-offering, and took a handful of it and offered it upon the altar beside the burnt-sacrifice of the morning.

"He slew also the bullock and the ram for a sacrifice of peace-offerings which was for the people." The peace-offering, as already described, represented a vow or covenant. By this peace-offering, made in connection with the sin-offering of the High Priest, are signified the covenants and promises based on the sin-offering. In the type, the *peace* was established between Jehovah and Israel on this wise: The sin-offering having been made, also the burnt-offering showing the acceptableness of it to God, there was peace between Jehovah and Israel because their former Adamic sin was typically removed; and they were obligated then to live obedient to a covenant based on their forgiveness—*i. e.*, they were to keep the Law—that he that doeth those things should *live* by (or as a reward for keeping) them. But as our sin-sacrifices are better than the typical ones, so with the peace-offering or covenant established by those sacrifices: it is a better covenant. Thus in this sacrifice of peace, or covenant-offering, the Priest is seen to serve unto the example and shadow of *spiritual* things —the mediator of a better covenant (Heb. 8:6-13), under which all people shall be blessed with RESTITUTION, and thus be enabled to obey the perfect law and live forever.

"And Aaron lifted up his hand toward the people, *and blessed them;* and came down from offering the sin-offering, and the burnt-offering, and peace-offerings." Thus in the type we see illustrated the fact that though the *blessing* is not fully due to come upon the people until all sacrifices are finished, yet a measure of blessing comes upon mankind from the members of the Priest, even *now*, during the age of sacrifice, before we all go into the "Most Holy" or spiritual condition.

"And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people."

When this day (age) of sacrifice is over, the complete Priest (Head and body) will appear before God, and give evidence of having met all the claims of the law against the people (the world). It will be noticed that while the type of Lev. 16th divided the work of the Atonement Day, and showed all the particulars of how the Lord's sacrifice first makes ours worthy of acceptance, etc., this type showed the entire work of the Gospel age as successive offerings, yet joined really in one—all the sufferings of Christ, when ended, followed at once by restitution blessings. The going in of Moses, also, seemed to say, The Law is fully satisfied and its righteousness vindicated in the sacrifice of Christ. The Law (represented in the type by Moses) will testify on behalf of the world, that it is justified to life through the sacrifices of the Priest who "offered up himself."

When presented, the entire sacrifice was "holy, acceptable to God," and Moses and Aaron came out, and *together* they blessed the people. So in the incoming age, the Christ will bless all the families of the earth (Gal. 3:8, 16, 29; Gen. 12:3); yet not by setting aside or ignoring the Law of God and excusing sin, but by restoring men to perfection of humanity, in which condition they will be able to keep the perfect Law of God, and be blessed by it. Blessed by the Priest, made perfect and able to keep the Law, its condition of "do and live" will be a great blessing to all men; for whosoever will may then obey and live forever in happiness and communion with Jehovah.

"And the glory of the Lord appeared unto all the people." As the blessing progresses (restoring and elevating the race mentally and physically) the results will become manifest. The people—the world in general—will recognize God's gracious love, more and more each day. Thus it will be that "the *glory* of the Lord will be revealed, and all flesh shall see it together." (Isa. 40: 5.) They will come to see, gradually, the length and breadth and height and depth of the love of God, which surpasseth all understanding.

It is worthy of note that the blessing here mentioned was not a blessing to the under-priests. No: they were represented in the blesser—in Aaron. The blessing came on all *the people* of Israel, who, in type, represented the world. It is this blessing of the world by the "*seed*"—the entire Christ, after all the afflictions are filled up by the body (Col. 1:24)—that Paul refers to, saying, "The whole creation [humanity] groaneth and travaileth in pain together . . . waiting for the manifestation of the sons of God." Before they can experience deliverance from the bondage of corruption (sin and death) and restoration to the liberty of sons of God (freedom from condemnation, sin, death, etc.), as enjoyed by God's first human son, Adam (Luke 3 : 38), the Atonement Day sacrifices must be finished, and the priests who sacrificed must be clothed with the royal, divine authority and power thus to set them free.

It is doubtless this same blessing of all the people—salvation from death and its sting, sin—that Paul refers to, saying: "UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME WITHOUT SIN [without any contamination from those sins borne for sinners] *unto salvation.*" (Heb. 9 : 28.) The world has seen the Priest—Head and body—suffer as a sin-offering during this age: Jesus was manifested to the Jews in the flesh (as a sin-offering); and as Paul could say, so can all the followers in his footsteps say, "Christ is manifest in our mortal flesh." (2 Cor. 4 : 11.) As the whole Christ has thus been manifest and has suffered in the flesh, so they shall also be "glorified together" before the world; "for the glory [the blessing and salvation] of the Lord shall be revealed, and *all flesh* shall see it together." When he shall *appear*, we also shall appear with him in glory.—Col. 3 : 4.

But this great High Priest of the world will be recognized only by "them that look for him." If he were to appear in the flesh in the sky, or elsewhere, it would be an appearance to all, whether looking for him or not;

but we have already seen that the Scriptures teach that the Head has been perfected as a spirit being, and that his "little flock" will be made "like him," spirit beings, of the divine nature, which no man hath seen nor can see. (1 Tim. 6:16.) We have seen that the way in which the world will see the glorified Church will be by mental perception, in the same sense that a blind person may properly be said to see. In the same sense, we now see the prize, the "crown of life," "while we look not at the things which are seen, but at the things which are not seen [by physical sight]; for the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. 4:18.) It is in this way that the entire Church of this age has been "looking unto Jesus;" thus "we see Jesus."—Heb. 2:9; 12:2.

This is the only way in which the human can see or recognize things on the spiritual plane. Jesus expressed this same idea to the disciples, that they who recognized his spirit or mind, and thus knew him, would also be acquainted with the Father in the same way. "If ye had known me, ye should have known my Father also; and from henceforth ye know him and have *seen* him." (Jno. 8:19; 14:9.) This is the only sense in which the world will ever see God; for "no man hath seen God at any time" ["whom no man hath seen, nor can see"] —"the only begotten Son, he hath declared him." (1 Tim. 6:16; John 1:18.) Jesus revealed or caused his disciples to see the Father by making known his character —revealing him by words and deeds as the God of Love.

In the same way the Papal system was shown by Luther and others, and seen by many, to be the Antichrist; or, as Paul had foretold, that wicked system, the man of sin, was then *revealed.*

Thus it is that our Lord Jesus, the Head (now present to gather the jewels), is at this time being revealed to the living members of the "little flock," though others *know not* of his presence.—Luke 17:26–30.

Thus it will also be in the Millennial day, when the complete Christ—the Priest—is revealed. He will be revealed only to those that look for him, and only those will *see* him. They will see him, not by physical sight, but as we now see all spiritual things—our Lord Jesus, the Father, the prize, etc.—by the eye of faith. Men will not see the *Christ* by physical sight, because on a different plane of being—one *spirit*, the other *flesh;* for the same reason that they will never see Jehovah. But *we* (the little flock when glorified) shall see him *as he is*, for we shall be like him.—1 John 3:2.

But, though only those who look for him will be able to recognize the Christ as the deliverer who will save them from the dominion of death, yet this will embrace all the world; for the manner of revelation will be such that ultimately all must see. "Every eye shall see him;" and all in their graves, being then awakened, even they that pierced him, will realize that they crucified the Lord of glory. "He shall be revealed [In the sky? No!] in flaming fire [judgments], taking vengeance on those that know not [acknowledge not] God, and [also on those] that obey not the gospel of Christ." It will not take long for all mankind to recognize him under such circumstances. Now the good suffer; but then shall ye discern between him that serveth the Lord, and him that serveth him not; for in that day the distinction will be manifested. (Mal. 3: 15–18.) Then all, seeing clearly, may accept Christ and his offer of life under the new covenant and have everlasting life; for "We trust in the living God, who is the Savior of all men, specially of those that believe."—1 Tim. 4: 10.

This the types illustrated—"And as it is appointed unto men [Aaron and his successors, who were only types of the High Priest of the new creation] once to die [typically, as represented in the animal slain], and after this [following as a result of those sacrifices] the judgment [of God, approving or disapproving of the sacrifice], so Christ was *once* offered [never will it be repeated] to bear the sins of many ["every man"]; and unto *them that look* for him, he shall appear the second time, without sin, [neither blemished by the sins borne, nor to repeat the sin-offering, but] unto salvation"—to give the redeemed life to all who desire it upon God's conditions of faith and obedience.—Heb. 9: 27, 28.

Every time a Priest went into the "Most Holy" on the Atonement Day he risked his life; for if his sacrifice had been imperfect he would have died as he passed the second "Vail." He would not have been accepted into the "Most Holy" himself, nor would his imperfect sacrifice have been acceptable as an atonement for the sins of the people. Hence any failure meant his death, and the continuance in condemnation of all for whose sins he attempted to make action. This was the "judgment" which was passed every year upon the typical priests, upon which their lives and the yearly typical atonement for the sins of the people depended. Christ Jesus, our High Priest, passed this judgment successfully once for all, and his sacrifice was accepted, as was evidenced in the blessing at Pentecost, which was a guarantee or assurance that ultimately he (and we in him) would come forth to bless the people—the world, for whose sins he fully and acceptably atoned.

Many have been looking in an indefinite way for a good time to come—for the removal in some manner of the curse of sin and death and evil in general; but they have not understood the long delay. They do not realize that the *sacrifice* of the "Day of Atonement" is necessary and must be finished before the glory and blessing can come. "The whole creation groaneth and travaileth in pain together until now, waiting [though in ignorance] for the manifestation of the sons of God."—Rom. 8: 19, 22.

"And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which, when all the people saw, they shouted and fell on their faces"—worshiped. This is the same thought expressed in another form. The fire symbolized God's acceptance; its recognition by the people showed that the world will realize the sacrifice and its value in God's estimation as the price of their liberty from death and the grave; and when they realize it, they will worship Jehovah and his representative, the Priest.

How beautifully these types teach a full ransom for all the people, and a restitution, and a blessing to come unto all. Nothing in the types seems to make a distinction between the living and the dead, and some may be inclined to infer that when the sacrifices of the High Priest are over, and the blessing commences, only those who are then living will be greatly benefited. But we answer, Nay: in God's estimation the living and the dead are alike; he speaks of them all as dead; all came under *sentence* of death in Adam; and the little spark of life which any man now possesses is really but one stage of dying. It is a dead race now because of the sin of Adam; but at the close of this antitypical "Day of Atonement" the blessings of justification and life will be extended to all, upon conditions which all will be able to obey, and whosoever will may have again, from the Redeemer, all that they lost in Adam—life, liberty, favor of God, etc.—whether they have gone all the way down into death, or whether they still linger on the brink—in "the valley of the shadow of death."

This is the object of the true sin-offerings: to release all mankind from the dominion of death and to restore them to the perfection of being which is essential to perfect happiness and at-one-ment with the Creator. This is the blessing which comes to all the families of the earth through the Seed of Abraham. This is the good news which was preached to Abraham, as we read: "God, foreseeing that he would justify the heathen [all mankind—Gentiles] through faith, preached before the gospel [good tidings] to Abraham, saying, In thee, and in thy Seed, shall all nations be blessed [justified] . . . which Seed is Christ [primarily the Head, and secondarily the body]; and if ye be Christ's [members] then are ye Abraham's seed, and heirs according to the promise" referred to—viz.: that these may bless all the families of the earth. (Gal. 3: 16, 19.) But the Seed must be complete before the blessing comes, as shown in the type just considered: the sin-offering must be ended before all the blessings resulting therefrom can flow out.

While the sacrifices of the people (Israel—the world) belong to the next age, and will then be presented to the priests, yet in a certain sense this has a very slight beginning now. Thus it is that the worldly man possessed of wealth is in that sense a steward of God's things, and can use that "mammon" and with it make for himself friends, that when this age of Satan's rule is ended, and the reign of Christ commences, in which he shall no longer be a steward, then those whom he thus favored will bless him. If the worldly stewards of wealth (the mammon or god of this age) were wise, they would use more of their means thus. For whosoever shall give even a cup of cold water unto one of the least of these (priests because he is such) shall by no means lose his reward when the Kingdom of Christ is organized and its rule begins.—Luke 16: 1-8; Matt. 10: 42.

The restriction that the High Priest *alone* went into the "Most Holy" once a year to make an atonement should not be misunderstood to mean that he and the under-priests never went in thither during succeeding days—after the Atonement Day had made full reconciliation for sins. On the contrary, the High Priest went in there often in after days. It was into the "Most Holy" that the High Priest went whenever he inquired for Israel, using the breast-plate of judgment, the **Urim** and Thummim. Again, whenever they broke camp, which was often, the priests went in and took down the "Vails" and wrapped up the Ark, and all the holy vessels, before the Levites could carry them.—Num. 4: 5–16.

Again, whenever an Israelite offered a sin-offering unto the priests (after the "Day of Atonement" sacrifices were over), they all ate it in the "Most Holy." (Num. 18: 10.) So with the antitype, after the present "Day of Atonement" is over: the "Royal Priesthood" will be in the "Most Holy" or *perfect spiritual condition*, and there accept (eat) the sacrifices for sin, brought by the world for their own transgressions—not the Adamic sins which were canceled on the "Day of Atonement." There, in the perfect spiritual condition, the priesthood will instruct in every matter, as represented in the decisions and answers given to Israel by the Urim and Thummim.

SACRIFICES SUBSEQUENT TO THE "DAY OF ATONEMENT."

Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices" illustrated offerings and sacrifices which belong to the Millennial Age.

As in the type the "Day of Atonement" sacrifices preceded all others, and were a *basis* for general forgiveness and acceptance with God of all Israel, but were followed by other sacrifices after that day, for individual sins, termed "sin-offerings," "trespass-offerings," etc., so it will be in the antitype. After the sacrifices of this Gospel age have brought the world into a justified condition, there will still be sins and trespasses committed, which will require confession and reconciliation, making these after-sacrifices necessary.

The Atonement Day sacrifices represented the cancellation of Adamic sin by the sacrifice of the Christ; but during the Millennium, while the benefits of that atonement are being applied to the world, while they are being gradually restored to actual perfection and life and harmony with God, errors will be committed, for which they will be in some measure individually responsible. For such they must make some amend, accompanied by repentance, before they can be again in harmony with God through Christ their Mediator.

Consecration will also be in order in the next age, though, owing to the changed government of the world, consecration will no longer, as now, mean unto *death*, but on the contrary it will be unto life; for with the close of Satan's reign comes the end of pain, sorrow and death, except upon evil doers. Consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after the Atonement Day.

As the *basis* for all forgiveness of sins in the next age will be the "Day of Atonement" sacrifices, it would be appropriate in the type for the sinner to bring some sacrifice which would indicate a recognition of those sacrifices, as the ground for forgiveness anew. And so we find that all offerings of the people after the "Day of Atonement" were of a kind which pointed back to, or recognized, the sacrifices of that day. These offerings might be of cattle, or sheep, or fowl (turtle doves or young pigeons), or of fine flour—the article offered depending upon the ability of the offerer.

During the Millennial Age *all men* will "come to a knowledge of the truth," and be saved from the curse (condemnation or sentence) of Adamic death. (1 Tim. 2 : 4.) When we remember that this *death* includes all the sickness, pain and imperfection to which humanity is now subject, we see that God's plan includes a full restoration to human perfection; but perfection will come gradually, and it will require the co-operation of the sinner's WILL ever to reach it. He must do *what he can* to climb up again to perfection, and will have *all* the assistance *necessary*. This is shown by these sacrifices in general: they were to be according to every man's ability. If very much degraded by sin and very imperfect, he must, when he comes to a knowledge of the truth, present himself to God. If thus *poor* and degraded he may bring a *dove*, or a *pigeon;* when less degraded, a *goat;* and when *perfect as a man* his offering may be a *bullock*. Just as a *bullock* was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and as a goat (wayward and lean) was used to represent our imperfect human nature in the sacrifices of this Atonement Day, so those animals similarly represented the offerers (Israel—typical of the believing world in the Millennium) in their consecrations. But it should be remembered that these burnt offerings and peace offerings of the future represent the people as *consecrating*—

giving themselves to the Lord. They do not represent atonement sacrifices as do the sin-offerings of the Atonement Day.

When the whole world has been brought to perfection there will be no longer any who are *poor* in this sense—in the sense of deficiency of mental, moral or physical ability. All will be perfect men and their offerings will be their *perfect* selves, typified by *bullocks*. David, speaking of this, says: "Then shalt thou be pleased with the *sacrifices of righteousness* [of right doing], with burnt offering and whole burnt offering: then shall they offer *bullocks* [perfect sacrifices] upon thine altar." (Psa. 51 : 19.) Yet that David's language should not be understood to teach the restoration of the literal, bloody, typical sacrifices is evident, for in the same connection he says, "Thou desirest not sacrifice" [the typical]. . . . "The sacrifices of God are a broken spirit; and a contrite heart, O God, thou wilt not despise." All these sacrifices must be of the free will and desire of the offerer.—Lev. 1 : 3.

The completeness of consecration was shown by the death of the animal—that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by the taking of the life into a new nature—into the "Most Holy." Only the High Priest enters there, as shown in the Atonement sacrifices. No: when consecrated, they are accepted as human beings, their right to life as such having been purchased by the High Priest, in the members of whose body all the overcoming Church is represented. Their consecration represents their appreciation of their ransom and their acquiescence to the law of God as the condition upon which they may continue to live everlastingly in harmony and favor with him.

THEIR BURNT OFFERINGS.

The burnt offerings of the priests were to be kept up continually on the altar, and the fire never suffered to die out. "This is the law of the burnt offering: it is the burnt offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. . . . It shall not be put out, and the Priest shall burn wood on it every morning, and lay the burnt offering in order upon it. . . . The fire shall ever be burning upon the altar; it shall never go out."—Lev. 6: 9, 12, 13.

Thus was represented to the mind of each offerer the fact that the altar was already sanctified or set apart, and their offerings acceptable because of God's acceptance of the Atonement Day sacrifices. To this altar the Israelite brought his free will offering as narrated in Lev. 1st. It was made in the usual way: the animal, cut in pieces and washed, was laid, the pieces to the head, on the altar, and wholly burnt, a sacrifice of sweet savor unto the Lord.' This would serve to typify a thankful prayer to Jehovah—an acknowledgment of his mercy, wisdom and love, as manifested in the broken body of the Christ—their ransom.

THEIR TRESPASS OR SIN OFFERINGS.

"If a soul [being] commit a trespass and sin through ignorance in the holy things of the Lord; . . . if he sin and commit any of these things which are forbidden to be done by the Commandments of the Lord, though he wist it not, yet is he guilty and shall bear his iniquity." "And he shall bring a ram without blemish out of the flock," and money according to the Priest's estimation of the trespass, with a *fifth more*, and this shall be his offering. And the Priest shall make an *atonement* for him. And if any one sin knowingly and damage or defraud his neighbor, he shall restore it in the principal, and shall add the fifth part more thereto (twenty per cent. interest) and give it to the wronged one. And he shall bring a ram for the trespass offering unto the Lord.—Lev. 5: 15–19; 6: 1–7.

This teaches that for every wrong, restoration must then be made, with interest, and accompanied by repentance or an asking of forgiveness of the Lord through the Church (Priesthood)—their recognition of their own imperfections and the value of their ransom being shown by the ram presented.

But notice the difference between the treatmen of this sin-offering and the sin-offerings of the ' Day of Atonement." The latter were offered to God Justice) in the "Holy" as the ransom or purchase-price of sinners: the former were offered to the priests who, during the Atonement Day, had purchased the people. The acknowledgment of the people will be made to their Redeemer. The Priest took a part and offered it to the Lord as a memorial, as a recognition that the whole plan of redemption as executed on the Atonement Day (Gospel age) was his, appropriating to himself (eating) the remainder.

The offerings of the Atonement Day, we have seen, were always burned (Lev. 6 : 30; Heb. 13 : 11), but the later sin-offerings were not to be burned, but eaten by the priests. "This is the law of the sin-offering. . . . The priest that offereth it for sin shall eat it. . . . All the males among the priests shall eat thereof."—Lev. 6 : 25–29.

The whole world, purchased by the precious blood (human life) of Christ, will present themselves, for forgiveness of trespasses, to the "Royal Priesthood" whose acceptance of the gift or consecration will signify their forgiveness. To this agree our Lord Jesus' words to his disciples : "He breathed on them and saith unto them, Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them ; and whosesoever sins ye retain [to them] they are retained."—John 20 : 23.

While this "ministry of reconciliation" belongs in its fullest sense to the next age, when all the sacrifices of Atonement will have been completed, yet even now, any member of the "Royal Priesthood" may say to those who believe and repent, "Thy sins are forgiven thee"—as did our Head, by faith looking forward to the completion of the sacrifice for sins, which sacrifice he had begun.

THEIR PEACE OFFERINGS.

This offering was to be of the herd or flock ; and it could be made either in fulfilment of a vow (covenant), or as a willing "thank-offering." Part of it was to be brought to Jehovah by the offerer—"His own hands shall bring the offerings of the Lord made by fire; the fat with the breast; it shall he bring," and the Priest shall burn the fat on the altar, and wave the breast before the Lord. But the breast shall be the Priest's, also the shoulder. The offerer had to eat the sacrifice.—Lev. 3 and 7 : 11–18; 30–34.

This, it seems, showed that if any man would then come into a full condition of peace and harmony (as all are to do or else be cut off in the second death), he must eat or fulfil a covenant before God, of entire consecration to him. If, after being thus perfected, he again becomes defiled with wilful sin, he must die (the *second* death), as shown by the penalty of touching unclean things. —Lev. 7 : 19–21.

With this sacrifice there was presented an offering of unleavened cakes mingled with oil, and anointed wafers, representing the offerer's faith in Christ's character, which he will copy, and leavened bread indicating his acknowledgment of his own present imperfection at the time of consecration—leaven being a type of sin. —Lev. 7 : 11–13.

THEIR MEAT OFFERINGS.

These, of fine flour, unleavened cakes, with oil, etc., were presented to the Lord through the Priest. They probably represented praises and worship offered to the Lord by the world, through his Church. "Unto him be glory in the Church by Christ Jesus throughout all ages." (Eph. 3 : 21.) These were accepted by the priests. A sample being offered on the altar showed that it was acceptable to Jehovah.

OTHER SIGNIFICANT TYPES.

In the preceding description we have purposely omitted an explanation of some interesting details which can now be better understood by those who have, through careful study, obtained a clear understanding of the general plan of the Tabernacle, its services, and their typical signification.

THE POSTS which stood in the "Court" and upheld the white curtains represented *justified believers.* They were in the "Court," the proper place for such, as we have already seen. They were of wood, a corruptible material. This showed that they are not actually perfect as human beings; for since human perfection was represented by copper, those posts should either have been made of copper, or covered with copper, to represent actually perfect human beings. They were made of wood, but were set into sockets of copper, which teaches us that, though actually imperfect, their standing is that of perfect human beings. It would be impossible to more clearly represent *justification by faith.*

THE WHITE CURTAIN, which, sustained by those posts, formed the "Court," well illustrated the same justification or purity. Thus, justified ones should continually hold up to the view of the world (the "Camp") the pure linen, representing Christ's righteousness, as their covering.

THE SILVER HOOKS, by which the posts held up the curtain, were symbolic of truth. Silver is a general symbol of truth. The justified believers represented by the posts in the "Court" can thus really and truthfully claim that Christ's righteousness covers all their imperfections. (Lev. 27: 11–17.) And it is only by the aid of the truth that they are able to hold to their justification.

THE POSTS at the entrance to the Tabernacle—at the "door" of the "Holy"—were covered by the first "Vail." They were totally different from the posts in the "Court," and represented the consecrated saints. The difference between these and the posts in the "Court" showed the difference between the justified and sanctified conditions. The consecration to death of a justified man we have seen to be the way into the "Holy"—passing through the death of the human will, the fleshly mind, the first vail. Hence these posts should have illustrated this change; and so they did. They were covered with gold, symbolic of the divine nature. Their being set in sockets of copper represented how "we have this treasure [the divine nature] in earthen vessels" (2 Cor. 4: 7)—*i. e.*, our new nature is still based upon, and rests in, our justified humanity. This, it will be remembered, corresponds exactly with what we found the "Holy" to symbolize, viz.: our place or standing as new creatures, not yet perfected.—Exod. 26: 37.

THE POSTS in the "Most Holy" were just inside the second "Vail," and represented those who pass beyond the flesh (vail) entirely, into the perfection of the spiritual condition. These posts were so constructed as fully to illustrate this. Covered with gold, representing divine nature, but no longer set in sockets of copper—no longer dependent on any human condition—they were set in sockets of silver (reality, truth), which seem to say to us: When you come inside this vail you will be perfect—really and truly new creatures.—Exod. 26 : 37.

THE GOLDEN TABLE bearing the shew-bread represented the Church as a whole, including Jesus and the Apostles—all "holding forth the word of life." (Phil. 2 : 16.) The great work of the true Church during this age has been to feed, strengthen and enlighten all who enter the covenanted spiritual condition. The bride of Christ is to make herself ready. (Rev. 19 : 7.) The witnessing to the world during the present age is quite secondary and incidental. The full blessing of the world will follow in God's "due time."

THE GOLDEN CANDLESTICK or lamp-stand was all of one piece, hammered out. It had seven branches, each of which held a lamp, making seven lamps in all—a perfect or complete number. This represented the complete Church, from the Head, Jesus, to and including the last member of the "little flock" that he is taking out from among men, to be partakers of the divine (gold) nature. Our Lord says, "The seven candlesticks which thou sawest are the seven churches" (Rev. 1 : 20)—the one Church whose seven stages or developments were symbolized by the seven congregations of Asia Minor. (Rev. 1 : 11.) Yes, that candlestick represented the entire Church of the First-born—not the nominal, but the true Church—the "Royal Priesthood."

The form of workmanship was beautiful—a fruit and a flower, a fruit and a flower following successively, which shows us that the true Church ("whose names are written in heaven") is both beautiful and fruitful from first to last. The lamp part on top of each branch was shaped like an almond, the significance of which we shall see when considering Aaron's rod.

The oil for this lamp was olive oil, beaten or refined; and the lamps were always kept lighted. Oil is a symbol of the Holy Spirit. The light was for the benefit of the priests only, and represented the spirit or mind of God given to enlighten the Church, in the *deep things of God*, which are entirely hidden from the natural man (1 Cor. 2 : 14), even though he be a believer—a justified man (a Levite). None but the truly consecrated, the "Royal Priesthood," are even to see into this deeper light, hidden in the "Holy." These always have access to the "Holy:" it is their right and privilege: it was intended for them. (Heb. 9 : 6.) The Levite class can not see in, because of the vail of human-mindedness which comes between them and the sacred things; and the only way to set it aside is to consecrate and sacrifice wholly the human nature.

The lights were to be trimmed and replenished every morning and evening by the High Priest—Aaron, and his sons who succeeded him in office. (Exod. 27 : 20–21; 30 : 8.) So our High Priest is daily filling us more and more with the mind of Christ, and trimming off the dross of the old nature.

We are sometimes puzzled to know why some religious people cannot see any but natural things, and cannot discern the deeper spiritual truths of the Word. They can see restitution for natural men, but cannot see the divine, heavenly calling. These Tabernacle lessons show us why this is. They are brethren of the household of faith, but not brethren in Christ—consecrated sacrificers. They are Levites—in the "Court:" they never consecrated as priests, and consequently cannot enter the "Holy," nor see the things prepared for the priestly class only. The natural "eye hath not seen, nor ear heard—neither have entered into the heart of *man* the things which God hath prepared for them that love him. But God hath revealed them unto *us* [who, through consecration, have become "partakers of the divine nature,"] by his Spirit [light of the lamp], for the Spirit searcheth [revealeth] all things—yea, the *deep* [hidden] things of God."—1 Cor. 2: 9.

The Church nominal has always included both the justified and sanctified classes—Levites and priests. In Paul's letters certain parts were addressed to the justified class (Levites) who had not fully consecrated. Thus, after exhorting in Gal. 5th, he closed by assuring them that the things he complained of were evidences that they did not belong to the body of Christ, the Priesthood: for, he said, "They that are Christ's have crucified the flesh with the affections and lusts." (Verse 24.) In the same way he addressed the Romans (12: 1.): "I beseech you, therefore, brethren [believers—justified by faith in Christ—Levites], by the mercies of God [manifest through Christ in our justification], that ye present your bodies a living sacrifice [that you consecrate wholly—thus becoming priests], holy, acceptable unto God." Being justified freely by faith in Jesus, God reckons you as sinless, or holy; and he has agreed to accept every such sacrifice—"With such sacrifices God is well pleased." By so doing, you become priests—members in particular of the High Priest's body.

The succeeding verse told them what will result from consecrating—viz.: the transformation of their minds. Their wills being renewed, they will be priests—new creatures possessing the spirit of Christ. The fact that at that time they had not the spirit of sacrifice was an evidence that they were not members of Christ—for "if any man have not the spirit of Christ, he is none of his." (Rom. 8: 9.) And it seems evident that by far the larger proportion of the early churches (much more so of the modern worldly mixture, the confused "Babylon" of the present day) were not consecrated, and consequently were not priests, but merely Levites, doing the *service* of the sanctuary, but not *sacrificing*.

Looking back at the type in the Law, we find that there were 8,580 Levites appointed in the typical *service*, while only five priests were appointed for the typical *sacrificing*. (Num. 4: 36, 40, 44, 48; Exod. 28: 1.) It may be that this, as much as the other features of that shadow, was designed to illustrate the proportion of justified believers to self-sacrificing, consecrated ones. Though now the nominal Church numbers millions, yet, when an allowance is made for hypocrites, and when only one in each seventeen hundred of the remainder is supposed to be a living sacrifice (though few, yet a correct proportion according to the type), it seems quite evident that the Lord did not make a misstatement when he said that those (the "Royal Priesthood") who would receive the kingdom would be a "little flock."—Luke 12: 32.

The fact that we see believers who are trying to put away their sins is not of itself evidence of their being priests; for Levites, as well as priests, should practice "circumcision of the heart"—"putting away the filth [sins] of the flesh." Nor is a spirit of meekness, gentleness, benevolence and morality always a result of consecration to God. These qualities belong to a perfect natural man (the *image of God*), and occasionally they partially survive the wreck of the fall. But such evidences not infrequently pass as proofs of full consecration in the nominal Church.

Even when we see believers practicing self-denial in some good work of political or moral reform, that is not an evidence of consecration to God, though it is an evidence of consecration to a work. Consecration to God says, Any work, anywhere; "I delight to thy will, O God;" thy will, in thy way, be done. Consecration to God, then, will insure a searching of his revealed plan in his Word, that we may be able to spend and be spent, for him and in his service, according to his arranged and revealed plan.

Marvel not, then, that so few have ever seen the glorious beauties within the Tabernacle: only priests can see them. The Levites may know of them only as they hear them described. They have never seen the hidden light and beauty; never eaten of the "bread of presence;" never offered the acceptable incense at the "Golden Altar." No: to enjoy these, they must pass the "Vail"—into entire consecration to God in sacrifice during the Atonement Day.

THE GOLDEN ALTAR, it seems, represented the entire (consecrated) Church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ—the willing services of the priests: their praises, their willing obedience—all things whatsoever they do to the glory of God. Those who thus offer incense acceptable to God (1 Pet. 2: 5) come very close to their Father—close up to the "Vail" which separates from the "Most Holy;" and if *they* have requests to make they may be presented with the incense —"much incense *with* the prayers of *saints*." (Rev. 8: 3.) The prayers of such priests of God are effectual. Our Lord Jesus kept the incense continually burning, and could say, "I know that thou hearest me always." (John 11: 42.) So we will be heard always, if we continually offer incense of faith, love and obedience to God; and none should expect to have requests recognized who do not thus keep their covenant—"If ye abide in me, and my words [teachings] abide in you, ye shall ask what ye will and it shall be done unto you." * —John 15: 7.

We have learned, through types previously considered, something of the glory of the "Most Holy" (the perfect, divine condition), which no *man* can approach unto (1 Tim. 6: 16), but to which the "new creatures in

---

* The necessity of a clear apprehension of Christ's teachings as a guide to our requests and expectations, that we may not "*ask amiss*" and out of harmony with God's plan, is clearly shown by this scripture—but seldom noticed.

Christ Jesus"—partakers of the divine nature—will finally come, when the incense-offering on the part of the entire body of Christ, the "Royal Priesthood," is finished, and the cloud of perfume goes before them into Jehovah's presence, that they may live beyond the "Vail," being acceptable to God by Jesus Christ their Lord.

THE ARK. Let us now consider what God designed to symbolize by the "Ark of the Testimony," the only article of furniture in the "Most Holy." (See Heb. 9: 2, 3 and *Diaglott* foot note.) Its name suggests that it illustrated the embodiment of Jehovah's plan, which he had purposed in himself, before the beginning of the creation of God, before the minutest development of his plan had taken place. It represented the purpose of God to develop a little flock, to be partakers of the divine nature and to be imbued with the power and great glory—the prize of our high-calling—the joy set before our Lord, and all the members of his body.

As before stated, it was a rectangular box, overlaid with gold, which represented the divine nature. It contained the two Tables of the Law (Deut. 31: 24), Aaron's Rod that budded (Num. 17: 8) and the Golden Pot of Manna (Exod. 16: 32). The Law showed how the Christ would meet in full all the requirements of God's perfect Law, and also that legal authority would be vested in him as the Law-executor.

The righteousness of the Law was actually fulfilled in our Head, and it is also fulfilled in all those *new creatures* who walk not after the flesh, but after the spirit; that is, who walk in obedience to the new mind. The infirmities of the old nature which we are daily crucifying, once covered by our ransom-price, are not again charged to us as new creatures—so long as we abide in Christ.

When it is written that "the righteousness of the Law is fulfilled in us"—the end of our course (perfection) is reckoned to us, because we are walking toward or after that spiritual perfection which, when we reach the Ark condition in the "Most Holy," will be complete.

AARON'S ROD that budded showed the elect character of all the body of Christ, as members of the "Royal Priesthood." By reading Numbers 17th, the meaning of the budded rod will be seen to be Jehovah's acceptance of Aaron and his sons—the typical priesthood representing Christ and the Church—as the only ones who might perform the priest's office of mediator. That rod, therefore, represented the acceptableness of the "Royal Priesthood"—the Christ, Head and body. The rod budded and brought forth almonds. A peculiarity about the almond tree is, that the fruit-buds appear before the leaves So with the "Royal Priesthood:" they sacrifice or bring forth *fruit* before the leaves or professions are seen.

THE GOLDEN POT OF MANNA represented immortality as being one of the possessions of the Christ of God. Jesus doubtless refers to this when he says: "To him that overcometh will I give to eat of 'the *hidden manna.*'" (Rev. 2 : 17.) Manna was the bread which came down from heaven—a life-sustainer: so God through Christ provides life for all Israel (the world), that they may live forever—continually eating of it; but he offers to those who become Christ's joint-heirs, members of the Anointed Body, that they will have a peculiar sort of manna, or life principle—"the *hidden manna.*" One peculiarity of this pot of manna was, that it was *incorruptible;* hence, it well illustrated the immortal, incorruptible condition promised to all members of the "Seed"—which is the Church. The manna fed to Israel was not incorruptible and had to be gathered daily. So all the obedient except the "little flock" of priests will be provided with life everlasting, but conditional, supplied and renewed life; while the "little flock," who under present unfavorable conditions are faithful overcomers, will be given an incorruptible portion—immortality. (See MILLENNIAL DAWN, Vol I., page 185.)

Here, then, in the golden Ark, was represented the glory to be revealed in the divine Christ: in the budded rod, God's chosen priesthood; in the tables of the Law, the righteous Judge; in the incorruptible manna in the golden bowl, immortality, divinity.

Above this Ark, and constituting a lid, or head over it, was the "Mercy Seat" —a slab of solid gold, on the two ends of which, and of the same piece of metal, were formed two cherubim, with wings uplifted as if ready to fly—their faces looking inward toward the center of the plate on which they stood. Here, between the cherubim on the "Mercy Seat," a bright light indicated Jehovah's presence.

To our understanding, as the Ark represented the Christ, so the "Mercy Seat," Glory-light and Cherubim together represented Jehovah, God. As with Christ, so with Jehovah, he was there represented by things which illustrated attributes of his character. The light reminds us of Paul's words: (1 Tim. 6: 16) God "only hath immortality, dwelling in *light*, which no *man* can approach unto." Humanity cannot enter his presence; hence, the priesthood, Head and body, represented by Aaron, must become *new* creatures, "partakers of the *divine nature*" (having crucified and buried the human), before they can appear before that excellent glory.

The slab of gold called the "MERCY SEAT" (or more properly the Propitiatory, because on it the Priest offered the blood of the sacrifices which propitiated or *satisfied* God's just demands) represented the underlying principle of Jehovah's character—JUSTICE. His throne is established upon JUSTICE. "Righteousness and justice are the foundation of thy throne."—Psa. 89: 14; Rev. 15: 3; Job 36: 17; 37: 23; Isa. 56: 1.

THE TWO CHERUBIM represented two elements of our Father's character as revealed in his Word, viz.: Love and Power. These attributes, Justice the foundation principle and Love and Power of the same quality and lifted up out of it, are in perfect harmony with one another. They are all made of *one piece:* they are thoroughly one. Neither Love nor Power can be exercised unless Justice is fully satisfied. Then they fly to help, to lift up and to bless. They were on the wing, ready, but waiting; looking inward toward the "Mercy Seat," toward Justice, to know when to move.

See the High Priest as he approaches with the blood of the Atonement sacrifices. Will he put it upon the

Cherubim? No: neither the Power nor the Love of God independently requires the sacrifice. He need not, therefore, sprinkle the Cherubim. It is the *Justice* of God that will by no means clear the guilty. It was Justice that said: "The wages of sin is death." When, therefore, the High Priest would give a ransom for sinners, it is to Justice that it must be paid. Hence the appropriateness of the ceremony of sprinkling the blood upon the "Mercy Seat" or PROPITIATORY.

Love led to the whole redemptive plan. It was because God so loved the world that he sent his only begotten Son to redeem it by paying to Justice the ransom-price. So Love has been active, preparing for the redemption ever since sin entered; yes, from "before the foundation of the world."—1 Pet. 1 : 20.

"*Love* first contrived the way
To save rebellious man."

When the Atonement Day sacrifices (bullock and goat) are complete, Love tarries to see the results of its plan. As the blood is sprinkled, Justice cries, It is enough: it is finished. Then comes the moment when Love and Power may act, and swiftly they wing their flight to bless the *ransomed* race. When Justice is satisfied, Power starts upon its errand, which is co-extensive with that of Love, using the same agency—Christ.

The relationship and oneness of that *divine* family—the Son and his Bride, represented by the Ark, in harmony and oneness with the Father, represented by the Cover—was shown in the fact that the "Mercy Seat" was the lid of the Ark, and hence a part—the top or head of it. As the head of the Church is Christ Jesus, so the head of the entire Christ is God. (1 Cor. 11 : 3.) This is the oneness for which Jesus prayed, saying: Father, "I pray not for the world, but for those whom thou hast given me"—"that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may [then] believe." —John 17 : 9, 21.

UNBLEMISHED.

It is significant, also, that any member of the priesthood that had a blemish of eye, hand, nose, foot, or of any part, could not fill the office of Priest [High Priest]; neither any man having any superfluity, such as an extra finger or toe. This, it seems, taught of the perfection of every member of that body: they are all "overcomers." And furthermore, it showed that when the body of Christ is *complete*, there will be no additions permitted—no superfluity. If, then, we are called, if we have heard the invitation to become members in particular of his body, and have accepted it, let us seek to make our calling and election (as members of that "little flock") sure, by so running as to obtain the prize. If we miss the prize some one else will win in our place, for the body will be complete; not one member will be lacking, and not one superfluous. Take heed, "let no man take *thy crown.*"—Rev. 3 : 11.

It has been a matter of surprise to some that the glory and beauty of the Tabernacle—its golden walls, its golden and beautifully engraved furniture and its vails of curious work—were so completely covered and hidden from view of the *people*, having even no sunlight from without to illuminate it. But this was all in keeping with the lessons we have received from its services. As God covered the type and hid its beauty under curtains and rough, unsightly skins, so the glories and beauties of spiritual things are seen only by those who enter the consecrated condition—the "Royal Priesthood." These, too, enter a hidden glory which the world and all outside fail to appreciate. Their glory and also their standing as *new creatures* are hidden from their fellowmen.

> "Ah, these are of a royal line,
> All children of a King,
> Heirs of immortal crowns divine,
> And lo, for joy they sing!
>
> "Why do they, then, appear so mean?
> And why so much despised?
> Because of their rich robes unseen
> The world is not apprised."

COMPANION WORKS

"The Plan of the Ages"

Presents a Harmonious View of the Word of God as a whole; Establishes Faith in God; Vindicates his Character; Explains why Evil was Permitted; Shows the Object of our Lord's Return to be for the Blesssing of the World of Mankind during the Times of Restitution (Acts 3: 19–21); and Points out from the Scriptures that these Blessings will be Introduced by a Period of Social Revolution.

"The Time is at Hand"

PRESENTS EVIDENCES THAT—

Six Thousand Years from Adam ended with A. D. 1872.
The "Seventy Weeks" of Israel's favor ended A. D. 36.
The Jewish Age "Harvest" was 40 years, A. D. 30 to 70.
The Christian Age "Harvest," 40 years, A. D. 1875–1914.
The Jewish Jubilees were Typical of the "Times of Restitution of all Things."—Acts 3: 19–21.
The Typical Jubilees Mark the Date of their Antitype.
The "Times of the Gentiles" will End with A. D. 1914.
The Jewish Age, in Its Length, Its Ceremonies, etc., Typified the Realities of the Christian Age and Its Length.
The Antichrist Has Come!—What? When? Where?

"Thy Kingdom Come"

ELUCIDATES, AMONG OTHER SUBJECTS—

The Harvest of the Gospel Age and its Responsibilities.
The Cleansing of the Sanctuary.—Dan. 8: 10–25.
The Glorification of the Gospel Church in the Near Future.
The Restoration of Fleshly Israel as Foretold.
The Great Pyramid of Egypt. This wonderful stone witness is found to be a very storehouse of truth—scientific, historic and prophetic. Examined critically with the Word shows it to merit the title, "The Stone Bible."

UNIFORM SIZE. CLOTH BOUND, $1.00; LEATHERETTE, 50 CTS.

COMMENDATION

FOR "THE PLAN OF THE AGES,"

—BY THE—

Great Southern Philosopher,

ASSOCIATE EDITOR OF THE

ATLANTA CONSTITUTION.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

C. T. Smith. ("B. Arp.")

FOR THE

GREAT PYRAMID'S

WONDERFUL

Corroborations of the Tabernacle's Teachings,

And its full agreement with every detail of the Plan of the
Ages and the Times and Seasons of the Bible
—seven full-page Pyramid illustrations
with other matters of deep
interest to Bible students—see

THY KINGDOM COME,

A new book, 384 pages; Cloth, $1.00; Paper, 25 cents.
It will be sent post free on receipt of the price.

TOWER BIBLE & TRACT SOCIETY

BIBLE HOUSE

ALLEGHENY, PA., U. S. A.

"BAGSTER BIBLES"

AND OTHER CHEAPER STYLES

WE SUPPLY AT COST PRICES.

SEND FOR DESCRIPTIVE CATALOGUE.

THE LATEST AND BEST.

Bagster's "Comprehensive Teachers' Bible."

We cannot tell you what this Bible is better than by quoting from the editorial columns of the *Christian Advocate*, as follows:

"WHAT EDITION OF THE BIBLE SHALL I BUY?"

"As to letter-press and binding, Bagster's Bibles have never been excelled by any house. But for the past few years the 'Oxford Teachers' Edition' has taken the lead on account of the superior 'Helps to the Study of the Bible' that accompany that edition. During all these years the great London publishers have not been indifferent to the wants and demands of the Bible students, and now they have brought out the most perfect Teachers' Bible that has ever been published. The size of the print is the same as the corresponding 8vo 'Oxford,' but it is clearer and more agreeable to the eye. The page is larger by a half inch in length and width, so that the book is better shaped and not as clumsy in appearance. The text of the 'Oxford' occupies 1,000 pages, while that of 'Bagster's' fills but 773.

"The superior excellence, however, of the 'Bagster' is seen in 'The Comprehensive Helps to Bible Study' which are found in the back part of the book. These comprise sufficient matter of the most valuable character to fill *four* good-sized 12mo volumes.

"In the 'Contents' of the 'Oxford Helps' there are 582 subjects noted; in the 'Bagster' there are 1860. This will give an idea of the fulness of information given. But the quality of this matter is of the very highest order. It has evidently been prepared by some master-workman who knows what the ordinary Bible student wants to know and who possesses the happy faculty of expressing his thoughts in the most perspicuous manner.

"If a copy of this Bible could be placed in the hands of all the Sunday-School teachers in the Church, and then if they could be induced to read thoughtfully these 'Helps,' it would prove an untold blessing to millions, for every scholar would reap a measure of the benefit."

ADDRESS

TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE,
ALLEGHENY, PA., U. S. A.

ZION'S WATCH TOWER.

A SEMI-MONTHLY JOURNAL DEVOTED TO THE
ELUCIDATION OF

BIBLE TRUTHS.

TERMS, ONE DOLLAR PER YEAR.

FREE TO THE LORD'S POOR.

ADDRESS

WATCH TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE,

ALLEGHENY, PA. U. S. A.

SHADOWS OF

FOR THE

"*Royal Priesthood.*"

HEAVENLY THINGS

Old Theology Quarterly

No. 12—The Divine Plan of the Ages for Human Salvation—Why Evil Was Permitted

Bible Students'
1892
TRACTS

OLD THEOLOGY QUARTERLY.

THE
Divine Plan of the Ages

FOR

HUMAN SALVATION.

WHY EVIL WAS PERMITTED.

Showing the Harmonious Co-operation of
the Creator's Justice, Wisdom,
Love and Power.

BIBLE STUDENTS'
TRACTS.

No. 12.—JANUARY, 1892.
ENTERED AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

OLD THEOLOGY QUART'LY

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y.

BIBLE HOUSE, ALLEGHENY, PA.

SIX CENTS A YEAR.

NO. 1.	THE WAGES OF SIN.
NO. 2.	CALAMITIES—WHY GOD PERMITS THEM.
NO. 3.	PROTESTANTS, AWAKE!
NO. 7.	THE WONDERFUL STORY, 32 pp.
NO. 12.	WHY EVIL WAS PERMITTED.
NO. 15.	A REPLY TO ROBERT INGERSOLL.
NO. 21.	DO YOU KNOW?
NO. 22.	THE WORLD'S HOPE.
NO. 27.	A DARK CLOUD AND ITS SILVER LINING.
NO. 28.	BRINGING BACK THE KING.
NO. 31.	LETTER OF WITHDRAWAL.
NO. 37.	HOW READEST THOU?
NO. 38.	HOPE OF IMMORTALITY.
NO. 40.	WHAT IS THE SOUL?
NO. 41.	MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42.	CROSSES TRUE AND FALSE.
NO. 44.	GATHERING THE LORD'S JEWELS.
NO. 46.	THE GOOD SHEPHERD AND HIS TWO FLOCKS.

Nos. 1, 21 and 28 can be had in Swedish.
Nos. 1 and 21 can be had in Dano-Norwegian.
Nos. 1, 3, 12, 21, 22, 28, 38 and 40 can be had in German.
Nos. 21 and 22 can be had in French.
No. 1 can be had in Hollandish.

Extra copies of the above tracts will be supplied free, on application to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS.

THE WONDERFUL STORY, "THE OLD, OLD STORY." Ill.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL.—88 pages
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM.—128 pages.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp.

Extra Copies of the above booklets are supplied to all regular subscribers at ten cents each, or 50 cents per dozen: those below at five cents each, 25 cents per dozen.

THE BIBLE VS. THE EVOLUTION THEORY. 48 pp.
THE PAROUSIA OF OUR LORD.

ADDRESS AS ABOVE.

AN EPITOMIZED STATEMENT

OF THE

DIVINE PLAN OF THE AGES.

A recent writer has truly said: "The summary want of the age is that *last* philosophy into which shall have been sifted all other philosophy, which shall be at once catholic and eclectic, which shall be the joint growth and fruit of reason and faith, and which shall shed forth through every walk of research the blended light of discovery and revelation."

Many who admit that such a philosophy can emanate from God only, and that the Bible *should* reveal it, nevertheless fail to find it there, because they do not seek it in an orderly or philosophical manner. Such we advise to read a book of 350 pages entitled "The Plan of the Ages," which presents the soul-satisfying outlines of the divine plan of human redemption in a form that is acceptable to humble and consecrated reason. This little tract is a crumb of its teachings.

The careful and reverent student of the sacred Scriptures will find, in the light now due to the household of faith, that the Word of God presents a complete and systematic plan for the salvation and development of the human race, which for ages has been in operation, which, up to the present time, has been a success in its gradual development, and which in due time will be gloriously completed. The past six thousand years of human history have been necessary to work out that plan to its present degree of development, and one thousand years more will witness its full consummation in the restitution of every willing member of the race to the original likeness of God, and their establishment in righteousness, with the eternal ages of glory and blessing before them.

Such is the scope of God's plan which he formed before the foundation of the world, to be wrought out in Christ, who is the Alpha and Omega, the Beginning and the Ending, the First and the Last of Jehovah's direct creation—his *only* begotten Son—Rev. 1:8, 10; John 1:14, 18; Col. 1:13. "By him were all things made, and without him was not anything made that was made." "He is the image of the invisible God, the first-born of every creature. By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." (John 1:3; Col. 1:15, 17.) In him also "we have redemption through his blood, even the forgiveness of sins."—Col. 1:14.

God, having thus honored his Son by making him his instrument or agent for the accomplishment of all his grand designs, declared to men: "This is my beloved Son in whom I am well pleased; hear ye him." He "hath exalted him to be a Prince and a Saviour," and "would have all men honor the Son (as the Father's agent and representative) even as they honor the Father." (Matt. 17:5; Acts 5:31; John 5:23.) Nor does the Son claim higher honor than to be the Father's agent and messenger, "the messenger of the (Jehovah's) covenant" (Mal. 3:1); for he says, "I came not to do mine own will, but the will of him that sent me," and "My Father is greater than I." (John 6:38; 5:30; 4:34; 14:28.) To us, as to the apostle, "there is one God, the Father, *of* whom are all things; and one Lord, Jesus Christ, *by* whom are all things; and we by him."—1 Cor. 8 : 6.

After the creation of angels came the creation of man, a being adapted to live on the earth and to be its lord and king. Man, as well as the angels, was created in the divine image—that is, with faculties of reason, conscience, etc., capable of discerning right and wrong. Man, as king of earth and perfect, as created, was only "*a little lower* than the angels" (Heb. 2 : 7, 9), and that little consisted in his being limited by his nature to the earth, while the angelic nature, being spiritual, has a wider range for observation and hence a broader plane for reasoning. To be an image of God implies freedom of choice or will with respect to one's own conduct. With such freedom man was originally endowed by his Creator, and the alternatives of good and evil were placed before him as a necessity to his trial for lasting life, though not without warning on God's part as to the blessed results of righteousness and the baneful results of evil. On account of man's inexperience, implicit obedience to God's will was required of him for his safety and protection, as well as for a test of his loyalty to his rightful Lord and Sovereign. Nevertheless, God, by divine intuition, foresaw the course that Adam would take and the fall of the whole race with him into death, and also the lessons which that experience with sin and death might be overruled to teach them when, in due time, through the merit of Christ's sacrifice, he would grant them remission of sins upon their repentance and turn to righteousness. He therefore determined to let man take his chosen course, and to inflict on him its just penalty, and then in due time to deliver him from it with a great salvation.

God foresaw that, even with good intentions, man's limited knowledge and experience would continually offer temptations to doubt the wisdom of divine arrangements, if not to disobey them; he therefore embraced this opportunity to convey to all of his creatures, as well as to man, a fuller conception of himself, in order that they might the more fully and heartily worship and obey him. As a revelation and illustration of his attributes—Justice, Wisdom, Power and Love—God placed his human son in his own image—perfect though inexperienced, and but slightly informed respecting his Creator's attributes—on trial, in order that he might gain a valuable experience, yet foreknowing that, although in every respect fairly tried, he would, in the use of his own free will, fall into sin. But God did not purpose to abandon his disobedient and death-deserving creature to eternal ruin, but provided a way of redemption whereby he might be just and yet the justifier of the truly penitent and believing (Rom. 3: 26), so that the painful experience gained under the reign of sin and death might eventually, under this overruling influence of divine providence, serve the more firmly to establish them in righteousness and willing loyalty to God.

The trial in Eden was merely a test of obedience, or loyalty to God. The fruit of the forbidden tree was good (for all the trees of the garden were good) and was desirable to make one wise; and had they proved their loyalty to God by obedience, probably the restriction would in due time have been removed. Knowledge is a blessing only to those who are subject to the divine will. This, God had arranged that man should acquire by experience, and angels by example. The penalty of man's disobedience was death—"In the day that thou eatest thereof, dying thou shalt die." The penalty was fulfilled to the letter: the dying began as soon as the penalty was pronounced, when they were cast out of Eden and restrained from eating its life-sustaining fruits; and it was completed within the thousand-year day, as predicted. (2 Pet. 3 : 8.) The penalty, death, being gradually and not suddenly inflicted left the condemned pair free to propagate their species, yet subject to the weakness and all the penalty under which they themselves groaned.

Thus, by one man's disobedince, sin entered into the world, and death by (as a result of) sin; and thus death passed upon all men, because all are sinners and imperfect by heredity.—Rom. 5 : 12.

Sin, and death its penalty, by thus gaining control of Adam, controlled the world, and reigned from Adam to Moses—with but few divine promises, even, to illuminate the dark way. Then "the law came by Moses," offering lasting life to any one who would observe it in every particular. But in their fallen condition none of the condemned race was able to obey it, and by it to gain the reward of life. As God had designed, however, the law did serve a purpose: it served to show the helplessness of man for his own justification; and it served to point out, as from another than the corrupt and condemned seed of Adam, the holy, harmless, undefiled Lamb of God, whose sacrifice, as Adam's substitute or Redeemer, satisfied the claims of justice, bought the world from the slavery of sin and death, and made possible the gospel offer of forgiveness and lasting life, not through our righteousness in keeping God's law (which is impossible by reason of the weakness of the flesh), but by our acceptance of Christ as our Master, and of his ransom-sacrifice as the satisfaction for our sins before God.

It might be supposed that the work of blessing the world should have begun at once when the sacrifice for sin was accepted by the Father, as signified by the giving of the spirit of adoption at Pentecost; but not so. Another feature of the divine plan had first to be accomplished, viz.: the selection and development of the Church to be joint heirs with Christ in his glory and kingdom and work of blessing the world. This was from the beginning a part of the divine plan; and therefore the glorious reign and work of blessing the world could not begin at Christ's resurrection, nor at Pentecost, but had to be delayed until the selection of all its tried and faithful members could be accomplished. Or, to state it otherwise, the Father's appointed time for blessing the world is during the seventh thousand years, and had it not been for his purpose to select the Church, the "bride" or "body" of Christ, to share with him in the work of blessing the race, the reneed not have been two advents of our Lord. One would have been sufficient; for he could have come now, in the end of the sixth thousand years, could have redeemed all and at once begun the great work of blessing and restoring mankind. He came to redeem the world eighteen centuries previous to the appointed time of blessing, so as to leave time, before that day, for the selection of his bride from among the redeemed race.

As the occasion of man's fall became God's opportunity for exhibiting to all his creatures his wonderful character from every standpoint—his justice, his wisdom, his power and his love—so it also became an opportunity for the testing in all points of his only begotten Son, preparatory to his yet higher exaltation (Phil. 2 : 8–10) to the the divine nature, with all which that implies of glory, honor and immortality, and of position next to the Father, that all men should honor the Son even as they honor the Father. And the same occasion, as pre-arranged of God, also makes possible the calling, selection and trial of the Gospel Church, now soon to be completed and made joint-inheritors, with our Lord and Savior, of glory, honor and immortality, and like him to be exalted far above men and angels, even to the divine nature.—2 Pet. 1 : 14.

Only the *justice* of God's character has yet been made manifest to the world, and much of its glory is sadly beclouded by human tradition, which falsely declares the wages of sin to be eternal torment instead of "everlasting destruction." God's *love* for his creatures, the *wisdom* of his plan of salvation, and his *power* to save, are as yet but partially revealed, and even distortedly seen by but few indeed. God's *justice* has been revealed to all for the past six thousand years in the reign of death, the penalty which he prescribed for sin. God's *love* began to be revealed eighteen hundred years ago, but not seeing all of the plan, few rightly appreciate the love. Nevertheless, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." (1 John 4 : 9.) The *wisdom* of the Lord's plan will not be appreciated until the Millennial Sun of Righteousness has arisen, revealing those features of his plan which then will bring blessings to all the billions which his *justice* condemned, and which his *love* redeemed. But the *power* of God will not be seen in its fulness until well on in that Millennial Day. Although partially revealed in the work of creation, the grandest and fullest exhibition remains to be shown in the resurrection from death of those redeemed ones, who, accepting of the gracious provisions of his love, bow in glad submission to all his just requirements.

It is a mistake made by many to suppose that Jehovah's *justice* and his *love* are ever in conflict with each other. Both are perfect—his *love* never desires or attempts what his *justice* does not endorse: his *justice* and his *love* must both approve every act for which his *power* is exercised. With men, because of lack of wisdom and power, love and justice often conflict. Man's love often has gracious designs which he has not the wisdom or power to accomplish except by violating justice. We must gauge our views by the infinite and stay close to the revelation he makes of his plans, not seeking to make plans of our own for God. God's plan, when clearly seen, fully vindicates his *justice* as well as his *love*. The plan of redemption devised by divine *wisdom* is the essence of unfathomable *love* based upon uncompromising *justice*, and will be fully accomplished by divine *power*. The first act of God's love was to provide a *ransom* for Adam, and thus for all his race, since it was by his transgression that all fell into sin and death. Until the ransom was given nothing was done in the way of saving the world: promises and types of coming salvation were made, but nothing more could be done. God had rendered a just sentence, and the penalty could not be set aside: it had to be met. Before Adam and his family could be released from the death sentence by a resurrection, the life of another man not under the sentence had to be paid as its corresponding price, that God might be just in justifying and accepting back to harmony and life all who believe in Jesus and turn unto God in his name. (Acts 4 : 12.) And having accepted Christ as the ransom of all such, the apostle assures us that now "he is *faithful* and *just* to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1 : 9.

Thus we see, from God's own declaration, that since Christ died for our sins, the just for the unjust, that he might bring us to God, or rather, since he ascended up on high, and there appearing in the presence of God on our behalf presented the price of our redemption and became Lord of all, of both the living and the dead, there is no longer any legal hindrance in the way of the return of all mankind to fellowship with God, and to all the blessings and privileges lost under the penalty of the first transgression. The only difficulties remaining are on man's part. In his fallen condition his mind is sick as well as his body. He inclines to believe falsely and is disinclined to believe in so great a salvation, such "good tidings of great joy which shall be unto all people." Besides, he is weak through the fall, and does those things which he often does not at heart approve and leaves undone much that at heart he really desires to do, and there is no help in himself. Some assistance in overcoming sinward tendencies must reach him or else the cancellation of past sin and the opportunity for reconciliation will be a valueless offer.

This necessity, which we recognize, is fully met in those features of the divine plan which are yet to be fulfilled. He who redeemed all is appointed to be both king and judge of all; for God "hath appointed a day in which he will *judge the world* in righteousness by that Man whom he hath ordained," Jesus Christ. (Acts 17:31.) That is, he will righteously grant the world a new, individual trial for eternal life, having cancelled the sentence of the first trial by the propitiatory sacrifice of his Son.

And the redeemed, tried and glorified Church, the faithful bride of Christ, is to share with her Lord in this great work, as kings and priests and judges. (Rev. 5:10; 1 Cor. 6:2, 3.) As kings they will rule the world in righteousness, enforcing and establishing order and justice and truth; as priests they will teach the people, and through the merit of the one sacrifice for sins forgive the penitent, and cleanse and help them out of their weaknesses—mental, moral and physical; as judges they will judge of the measure of the guilt of all in respect to their course in the future as well as in their past lives, judging not by the hearing of the ear, nor by the sight of the eye, but by an infallible judgment for which they will be abundantly qualified by their exaltation to the divine nature.

While the promise of God to the Church is a *change of nature* from human to divine, to be effected at the second advent of her Lord, as the completion of *his* resurrection—the first resurrection (2 Peter 1 : 4; 1 Cor. 15 : 50-53; Phil. 3 : 10-11; Rev. 20 : 6)—the provision of God's plans for the world at large is quite different, viz.: *a "restitution"* or *restoration* to all the grand qualities and powers of the human nature (an earthly likeness of the divine), now so sadly blurred and defaced by the six thousand years of slavery to sin and death.

Rightly to appreciate human *restitution*, it must be remembered that every excellent quality exhibited among men is but an imperfect exhibition of what belongs to each perfect man, whether it be logical acuteness, mathematical precision, æsthetic taste, art, wit, eloquence, poetic imagination, music, or any other intellectual grace or moral refinement; and that these, to a higher degree than we have ever seen them exhibited by any fallen men, will, in the process of restitution, become, as at first designed by the Creator, the endowments of each obedient member of the human family. With the restitution of perfect mental and moral balance to man, the original king of earth, will come also a blessing through man to all his subjects—the beasts of the field, the fowl of heaven, and the fish of the sea (Psa. 8 : 6, 8); and the ordering of the earth itself is likewise promised.

The "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3: 19-21) are, we believe the Scriptures to teach, just at the door. Soon the last members of the body of Christ will have finished their course, and then, with their glorious Head and all the other members of the body, they will shine forth as the sun for the blessing of the entire redeemed race.

"See the mystic Weaver sitting
High in heaven—His loom below.
Up and down the treadles go.
Takes, for web, the world's dark ages,
Takes, for woof, the kings and sages.
Takes the nobles and their pages,
Takes all stations and all stages.
Thrones are bobbins in His shuttle.
Armies make them scud and scuttle—
Web into the woof must flow:
Up and down the nations go!
At the Weaver's *will* they go!

"Calmly see the mystic Weaver
Throw His shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion and commotion,
What each fusion and confusion,
In the grand result will show!

"Glorious wonder! What a weaving!
To the *dull*, beyond believing.
Such no fabled ages know.
Only faith can see the mystery,
How, along the aisles of history,
Where the feet of sages go,
Loveliest to the fairest eyes,
Grand the mystic tapet lies!
Soft and smooth, and ever spreading,
As if made for angels' treading—
Tufted circles touching ever:

Every figure has its plaidings,
Brighter forms and softer shadings,
Each illumined—what a riddle !—
From a cross that gems the middle.

"'Tis a saying—some reject it—
That its light is all reflected;
That the tapet's lines are given
By a Sun that shines in heaven!
'Tis believed—by all believing—
That great God, Himself, is weaving,
Bringing out the world's dark mystery,
In the light of faith and history;
And, as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages."

* * *

Reader, whether a believer in the Word of God or a skeptic, you cannot afford to be without the book of which this little tract is merely a notice—viz.: THE PLAN OF THE AGES—350 pages. It is sold at the small price of 25 cents, postpaid, for the purpose of spreading a knowledge of the divine plan—"the good tidings of great joy which shall be unto all people."

Address us at once, enclosing 25 cents, stamps or postal note.

TOWER BIBLE & TRACT SOCIETY,
Bible House, Arch Street,
ALLEGHENY, PA., U. S. A.

Read the commendation of the work on last cover page. Over 250,000 copies are already in circulation.

One copy of "The Wonderful Story" poem tract—the "Old, Old Story" to the end—156 verses—will be sent *free* to any one requesting it.

COMMENDATION

FOR "THE PLAN OF THE AGES,"

—BY THE—

Great Southern Philosopher,

ASSOCIATE EDITOR OF THE

ATLANTA CONSTITUTION.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

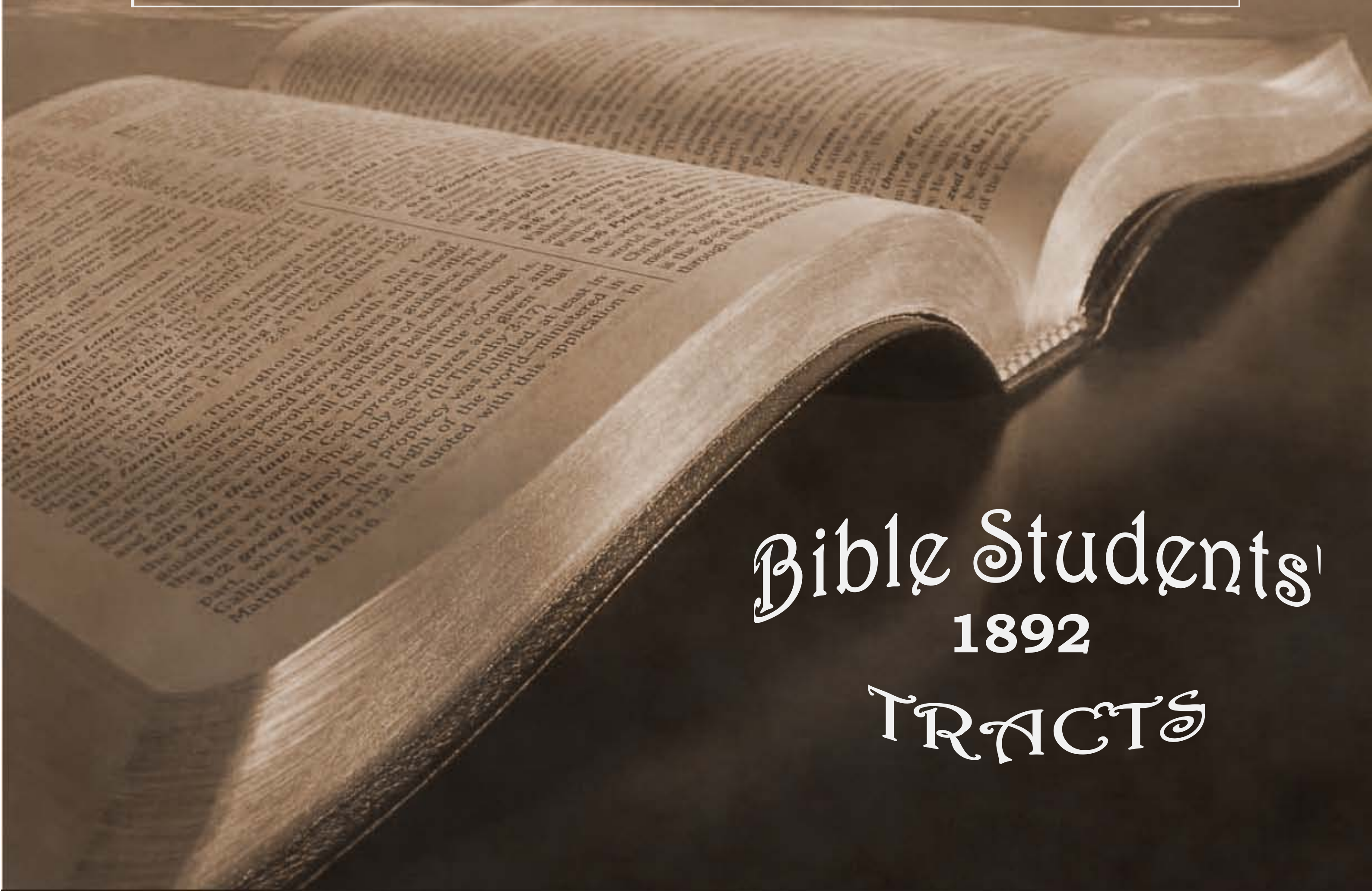
"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave —a lost child, a lost soul! * * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

C. T. SMITH. ("B. Arp.")

Old Theology Quarterly

No. 14—Bible Study and Needful Helps Thereto



Bible Students'
1892
TRACTS

OLD THEOLOGY TRACTS, NO. 14, JULY, 1892.
(Entered as Second Class Mail Matter, Allegheny, Pa.)

WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

This Tract belongs to God. Receive the truth it contains, dear Christian Friend, as His loving message to you. Read and prayerfully compare it with His Word; then pass it quickly into other hands for Him.

Bible Study
AND
NEEDFUL HELPS THERETO.

Our Redeemer prayed for his disciples—"Sanctify them through thy truth;" and then added, "Thy Word is truth." (John 17:17.) He thus showed us a general principle, and one which experience demonstrates—that God's truth is his agency for developing his children. Not general truths, however good and beautiful, as botany, astronomy, etc., but truths which God reveals in his Word, are those which tend to produce in us, if we heartily receive them, the graces of God's spirit—the spirit of THE truth.

But the questions arise—"What is God's truth?" "What is God's Word?" For it will be remembered that at the time our Lord said, "Thy Word is truth," the New Testament had not been written. It does not follow, however, that our Lord meant that the Law and the Prophets (the Old Testament) *alone* were to be considered the Word of God adapted and intended to sanctify us; but, rather, that all that God has caused to be written by the prophets, together with all the *explanations* of those Old Testament writings which he would supply through Christ's teachings, and afterward through the writings of the apostles, were to be esteemed as God's Word—revelations of truth which would sanctify those believing them, who act accordingly. This he clearly showed when he declared, "My doctrine is not mine, but his that sent me;" "The words that I speak unto you, they are spirit and they are life;" "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; and he will *show you things to come.*"—John 7:16; 6:63; 16:12, 13.

It is evident then that the opinion of many, that the prophecies of the Old Testament are all fulfilled and not now worthy of reverent study, is a great mistake—a serious mistake, because it blinds them to the great and beautiful promises therein revealed which are still future and vitally associated with the true Christian faith and hope; and it is largely because of a failure to appreciate the Old Testament prophecies, that so many of God's children have gotten so sadly mixed on all the teachings of the New Testament—shown by the conflicting creeds of Christendom. The apostles were continually referring to the statements of the prophets *and interpreting them*, and reasoning from THAT BASIS. (See, for instances, Acts 2:24–32; 3:19–22; Rom. 11:2, 8, 9; Gal. 3.)

From the prophecies they deduced and stated conclusions regarding the Lord's will in the present age and declared his future purposes. (See Rom. 11:25–32; Acts 15:14–16.) No wonder, then, that those who ignore the Old Testament should but dimly understand the arguments of the New Testament which are based upon those previous revelations.—Luke 24:25.

Instead of recognizing the various ages and dispensations—the Patriarchal age, the Jewish age, the Gospel age and "the Ages to Come"—and recognizing the work God is gradually perfecting through these ages, they think of God's dealings as almost aimless and without order. Hence, instead of rightly dividing and applying the various statements of Scripture, severally, to the various ages and dispensations to which they properly belong, they mix them all together and have a disorderly and seemingly contradictory mass which they cannot understand and can scarcely realize to be a revelation at all.

But, on the contrary, when the various ages are clearly in mind, and when the plan of God with reference to them is once seen, the Bible becomes an open book before the humble student—a great treasure-house of truth and grace, every statement of which can be definitely located.

And when rightly applied to its proper age—past, present or future, as the case may be—the whole record from Genesis to Revelation falls into harmony.

Many able and valuable works on the *Credibility of the Bible* are obtainable through any book-seller, or in any public library; but the most of these are written in a style for the scholarly only, and, filling several volumes, require more time than many are able to give for the information. Hence few people know, as they ought, the firm foundation which God's Word really affords for their faith; and, as a result, many have but little faith in and are often ashamed of the Bible.

But we want to call your attention to a very brief and pointed treatise on this subject—one which you can digest in a few hours and which will strengthen your faith in God's Word for the remainder of your life. It is contained in the first three chapters of a book entitled "*The Plan of the Ages.*" We supply it at the unremunerative price of 25 cents—post-paid. You and your friends need this "Helping Hand." Do not delay getting it.

OVER 260,000 ALREADY IN CIRCULATION.

WHAT FRIENDLY REVIEWERS SAY.

"This volume takes up the subject at a point where the skeptically inclined will be most interested, and proceeds with the important theme in logical order, step by step. The author, while a close reasoner, is eminently Scriptural, bringing forth a 'Thus saith the Lord' to substantiate all his arguments. The subject and its treatment are deeply interesting."

—*Indiana Farmer.*

"It is a strong writing, showing much research and excellent arrangement and method in its treatment of its subjects. None will doubt the honesty and earnestness, or the intended devotion to truth, of the author. From a scholarly standpoint the book will be marked as one of merited literary excellence."—*Inter-Ocean, Chicago, Ill.*

Companion Bible Keys—By same author.

"*THE TIME IS AT HAND.*"

"*THY KINGDOM COME.*"

Price per volume, 25 cents in paper covers (also in better bindings).

DELIVERED BY COLPORTEURS 35 CENTS.

"HOW READEST THOU?"

—LUKE. 10:16.—

'Tis one thing, friend, to read the Bible through,
Another thing to read, to learn and do;
'Tis one thing, too, to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long t'will take to read it through.

Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what *they* thought.

Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught.

N. B. These OLD THEOLOGY TRACTS, quarterly, varying in number of pages are now six cents per year. SAMPLES FREE. ADDRESS ORDERS TO

WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U. S. A.

OLD THEOLOGY TRACTS, NO. 14, JULY, 1892.
(Entered as Second Class Mail Matter, Allegheny, Pa.)

WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

"I bring you good tidings of great joy, which shall be unto all people."
"There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

A DARK CLOUD AND ITS SILVER LINING.

BY JOHN G. WHITTIER.

In the Minister's morning sermon, he told of the primal fall,
And how, henceforth the wrath of God rested on each and all;

And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to eternal torture, and held in the way thereto.

Yet never, by Faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.

And after the painful service, on that pleasant, bright first day,
He walked with his little daughter thro' the apple bloom of May.

Sweet in the fresh green meadow sparrow and blackbird sung;
Above him its tinted petals the blossoming orchard hung.

Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these gifts from His hand, my child.

"Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the garden of the Lord."

Then upspake the little maiden, treading on snow and pink,
"O father! these pretty blossoms are very wicked I think.

"Had there been no Garden of Eden, there never had been a fall;
And if never a tree had blossomed, God would have loved us all."

"Hush, child!" the father answered, "By His decree man fell;
His ways are in clouds and darkness, but He doeth all things well.

"And whether by His ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love Him still."

"Oh, I fear Him!" said the daughter, "and I try to love Him, too;
But I wish He were kind and gentle—kind and loving as you."

The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes, uplifted, questioned his own in vain.

Bowing his head, he pondered the words of his little one.
Had he erred in his life-long teachings? and wrong to his Master done?

To what grim and dreadful idol had he lent the holiest name?
Did his own heart, loving and human, the God of his worship shame?

And lo! from the bloom and greenness, from the tender skies above,
And the face of little daughter, he read a lesson of love.

No more as the cloudy terror of Sinai's mount of law,
But as Christ in the Syrian lilies the vision of God he saw.

And as when, in the clefts of Horeb, of old was his presence known,
The dread, ineffable glory was infinite goodness alone.

Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again.

And the scoffing tongue was prayerful, and the blinded eyes found sight,
And hearts, as flint aforetime, grew soft in his warmth and light.

THE SILVER LINING OF THE DARK CLOUD.

The poet has graphically pictured the darkness which has so long oppressed God's people; but the same God who is now lifting the curtain and bringing to light labor-saving conveniences, preparatory to the great reign of righteousness, peace and blessing, called the Millennium, is also bringing to light certain teachings in his Word bearing upon the same period, showing that he has yet in store for that time great spiritual blessings for men. And this is only what we should expect, according to God's promise (Dan. 12:4,9; 1 Thes. 5:4–6; Luke 8:10), and according to our prayer, "Thy kingdom come, thy will be done on earth as in heaven."

In the light of this further unfolding of the Scriptures it appears that we and many of God's people have been right in urging that God's character would yet be cleared of the charges of injustice and cruelty so long urged against him by scoffers, and supported not only by the Creeds of Christendom, but seemingly also by some dark-looking passages in the Bible.

But we can only give you a mere hint of the blessing and encouragement now obtainable by those who hunger and thirst after righteousness—truth, etc. The light has come through studying the Bible and God's plan *dispensationally*—recognizing the various ages as connected in one great, good, loving plan which God had purposed in himself before the creation of our race, which *began* to be accomplished when Christ our Lord died for our sins, and which is to be fully accomplished by Christ and his Church glorified, during an age just dawning, whose light is even now waking up the world. The key to the understanding of God's gracious plan has long lain hidden in six words in our text—"*a ransom for all*," and the assurance that this favor for all shall reach them in God's "*due time*."

Thus we introduce to you a book which, in the name of God and for the blessing of his Church, we are circulating everywhere, at the unremunerative price of 25 cents, and loaning it freely to those too poor to purchase—

"The Plan of the Ages,"

MILLENNIAL DAWN.

STRONG WORDS OF COMMENDATION,

BY THE

ASSOCIATE EDITOR OF THE ATLANTA CONSTITUTION.

Food and Comfort for all Thinkers.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals, and many orthodox ministers of different denominations, have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light is the watchword."

—*C. T. Smith.* ("*B. Arp.*")

'I am surprised at the truth it reveals. Truly 'the half was never told.' I am greatly blessed in the study of God's Word, which is made more plain."—*C. E. Cook.*

"The reading of it was the grandest feast I ever enjoyed."—*N. Rany.*

The paper bound edition of this work, of which thousands of copies were at first sold at Fifty Cents, has been reduced to Twenty-five Cents, by this Society, which also offers to loan it *free to all too poor to buy*, who will promise a careful reading of it, and to remail it. So, then, none need be without it. DELAY NOT. ORDER AT ONCE.

260,000 copies already in circulation.

The price is "nothing" for such a book—350-pages. Take several copies—remember your skeptical friends. All need just such a helping hand.

DELIVERED BY COLPORTEURS 35 CENTS.

WATCH TOWER BIBLE & TRACT SOCIETY,

"BIBLE HOUSE," ARCH ST., ALLEGHENY, PA., U. S. A.

N. B. These OLD THEOLOGY TRACTS, quarterly, varying in number of pages, are now six cents per year. SAMPLES FREE.

Old Theology Quarterly

No. 15—“Thy Word Is Truth”—An Answer to Robert Ingersoll’s Charges Against Christianity

Bible Students'
1892
TRACTS

OLD THEOLOGY QUARTERLY.

"Thy Word ✳ ✳ Is Truth."

AN ANSWER TO ROBERT INGERSOLL'S CHARGES AGAINST CHRISTIANITY.

BIBLE STUDENTS' TRACTS.

No. 15.—OCTOBER, 1892.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.

OLD THEOLOGY TRACTS

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE
TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

QUARTERLY, SIX CENTS A YEAR.

No. 1. Do the Scriptures Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities—Why God Permits Them.
No. 3. Protestants, Awake! How Priestcraft now Operates.
No. 4. Dr. Talmage's View of the Millennium.
No. 5. Bible Study and Students' Helps.
No. 6. The Hope of the Groaning Creation.
No. 7. The Wonderful Story—The Old, Old Story.
No. 9. Swedish Tract—subject matter same as No. 1.
No. 10. A Broad Basis for True Christian Union.
No. 12. The Divine Plan.—Why Evil was Permitted.
No. 13. Norwegian Tract—subject matter same as No. 1.
No. 14. A Dark Cloud and its Silver Lining.
No. 15. Thy Word is Truth. A Reply to Robert Ingersoll.

Samples of any of the above will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

SPECIAL ISSUES.

No. 8. The Wonderful Story, Illustrated, 60 pages, Leatherette.
No. 11. Tabernacle Shadows of Better Sacrifices, Illustrated, 110 pages, Leatherette.
No. 16. "Thy Word is Truth."—An Answer to Robert Ingersoll's Charges against Christianity. Leatherette.

Extra Copies of these special issues are supplied to all regular subscribers at 10 cents each. Colporteurs are authorized to sell these special issues at three for 50 cents.

ADDRESS AS ABOVE—
TOWER BIBLE & TRACT SOCIETY.

"THY WORD IS TRUTH."

AN ANSWER TO
ROBERT INGERSOLL'S CHARGES AGAINST CHRISTIANITY.

In Mr. Robert Ingersoll's now celebrated "Christmas Sermon" he took Christianity severely to task, and awakened considerable excitement in religious circles. The Rev. Buckley, D. D., of the Methodist Episcopal Church, New York City, declares that the pith of Mr. Ingersoll's "Christmas Sermon" is found in three charges which he makes against Christianity, and which Dr. Buckley denominates "three gigantic falsehoods." They are as follows:—

First—"Christianity did not come with tidings of great joy, but with a message of eternal grief."

Second—"It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

Third—"Not satisfied with that, it (Christianity) has deprived God of the pardoning power."

Some of the friends of Christ, of the Bible and of true Christianity urge that this modern Goliath be answered by some pebbles of truth from our sling—directed not against a great and seemingly honest man, but at the system of errors which he, no doubt honestly, supports; and in defence of the Truth and of the timid and doubting children of Zion—"Israelites indeed."

CHARGE I. EXAMINED.

We reply to the first charge, that, whilst the name Christianity stands for much that is spurious both in doctrine and in practice to-day, Mr. Ingersoll's arraignment relieves us from the necessity of examining these; for his remarks apply only to the inception of the Christian system—the message with which it *came*. The issue is a fair one: Christianity could not be judged more fairly than by the doctrines of its founders.

Reversing the order of the statement, we will demonstrate (1) that Christianity did not *come* with a message of eternal grief, and (2) that it *did come* with good tidings of great joy which shall be to all people.—Luke 2: 10.

The New Testament embodies a statement of all the doctrines and teachings of primitive Christianity, and neither the term "*eternal grief*" nor any equivalent term is to be found therein. Grief is indeed implied in the statements which predict some serious disappointments among church people in the end of the present age (Matt. 8: 18; 25: 30; Luke 13: 28), but none of these say one word about an eternity of grief and pain. It is true also that a certain parable (Luke 16: 19) represents the downfall of the Jewish polity from divine favor, and that, as a "Rich Man faring sumptuously," etc., represented that system, so the trouble into which that people then passed (and in which they confess that they have since been) is represented by the symbols of fire and torment; and the simultaneous acceptance to divine favor of the humble of the poor Gentiles, previously outcasts from special divine favor, is represented by the carrying of Lazarus to Abraham's bosom—the bringing of those hitherto aliens into the family of God as children and heirs of the Abrahamic promises and blessings. The fire and the torment are as truly symbolic as the other features of the parable. And even then, there is no threat that the Rich Man's grief and torment shall be "*eternal.*" On the contrary, the Apostle Paul shows most pointedly that the heart-blindness to the truth which led to the rejection of that nation, and which has ever since stood more or less related to all their trouble, is to pass away, shortly, during the period of the second presence of our Lord. (See Rom. 11 : 25–33.) The Apostle concludes the subject in any but a mournful and grievous strain, saying, O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his righteous acts and his plans past (man's) conception."

We do not forget, either, that other parable of the Sheep and the Goats, and the concluding sentence relative to the goat class—"These shall go away into *everlasting punishment*, but the righteous into *life eternal*," and we acknowledge freely that the words *everlasting* and *eternal* here used are translations of the same Greek word, and that they evidently mean *without end.* But we call attention to the fact that the penalty named upon even the wilfully wicked does not read *grief* without end, nor *torment* without end, as many seem to suppose; but *punishment without end.* It is a mistake to suppose, as some do, that *punishment* necessarily implies pain, torture, or any conscious suffering. On the contrary, "capital punishment" among civilized nations means *death* inflicted in as painless a manner as may be.

True, everlasting torment by burning or by freezing would be an everlasting punishment as truly as everlasting death would be; and *vice versa*, an everlasting death wherein is no consciousness of either pain or pleasure would also be an everlasting punishment. Hence we see that the mere statement "everlasting punishment" proves nothing as to the *kind* of the punishment. But other Scriptures make the subject quite plain, by telling us in just what the punishment, which will be everlasting, will consist, saying: The wages or punishment of sin is *death* (Rom. 6:23): hence the everlasting punishment declared to be the just merit of wilful sin will be everlasting death—or a death which will never end; from which there will be no resurrection—and consequently not endless torment and grief.

But let us look closer at this text—"These shall go away into everlasting punishment, but the righteous into life everlasting." We note that "life" is put as the opposite or antithesis of the word "punishment," as though the inference should be that the punishment is death. Let us look at the Greek word rendered "punishment." If it were intended to represent torment it would be *basanos*, but no, it is *kolasin*, the primary significance of which, according to the best Greek scholarship, is *To cut off*—as when useless or dead branches are cut off or pruned off from a tree or vine. Here, then, the antithesis is seen: the righteous at the end of the trial referred to in this parable (which trial will last during the Millennial age) will enter upon a state of everlasting life, while the wicked will be cut off (from life) everlastingly.

Nor need we pass by the statement of verse 41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his servants." Here the *fire* is as much a symbol as the sheep and goats of the preceding verses are symbols. As sheep represent an obedient class and goats a wayward class, so fire represents something. It never represents preservation, but always represents *destruction* to whatever comes under its power. And, elsewhere, the same New Testament writers declare, both with and without symbols, that the devil is to be *destroyed.*—See Heb. 2:14; Rom. 16:20.

Next we examine briefly our Lord's references to Gehenna-fire, in which he mentions the worm that dieth not and the fire that is not quenched. But even here not a word about endless grief or endless torment. Indeed, the reference is clearly not to fire and worms in some other world, but to fire and worms which the people addressed knew of and could see. Outside the south wall of Jerusalem is the Valley of Hinnom or *Gehenna*, once quite deep but now much filled with debris and soil. In the days of our Lord this valley was used as a place for destroying the garbage of the city and the dead carcasses of animals; and to insure quick destruction and thorough disinfection brimstone is said to have been freely used. No one quenched those fires; and those carcasses which lodged upon rocks, and did not reach the fire, the worms consumed without hindrance. But no living thing was ever cast into this valley, the Jewish laws governing even the lower animals being most humane. And our Lord's remarks furnish no suggestion of casting living beings into this or any similar place—or of torment at all. A similar expression, doubtless based on the same facts, is used by the Prophet Isaiah; and he specifies that the fire and worms feed not upon living creatures, but upon "carcasses."—Isa. 66: 24.

The Jews had a custom, however, of refusing the usual burial to some of the very vilest criminals; and, instead, they cast their *dead* bodies into this valley with the filth of the city, thus implying that such a one should be esteemed as of the offscourings of society, and that his memory should rot; and furthermore that in their estimation he had no hope of a resurrection—a tomb being to them an emblem of a resurrection, of a hope of future life. Our Lord expounded the Law of God in a much more full and heart-searching manner than the ordinary teachers, and illustrated by his teaching (Matt. 5: 21–35) that the *thoughts* are to be considered as well as the *deeds*. The Law said, Thou shalt not kill, and Thou shalt not commit adultery, and prescribed penalties for these misdeeds; but said the Great Teacher—"magnifying the Law" and making it still more to be reverenced (Matt. 5: 21–28)—I put the matter more searchingly, and assure you that to have murder or adultery in the heart is to be a murderer or an adulterer—a violator of that Law whose violation forfeited all right to life under the Jewish Covenant.

It is while thus emphasizing the Law that our Lord says —Whosoever shall be angry with his brother and call him *apostate wretch* shall be in danger of, or liable to, Gehenna. Just as we might say to-day: the person who gets passionately angry with his brother or neighbor, and speaks and acts violently, is in danger or liable to yet end his life on the gallows; for he has a murderous disposition in his heart.

Probably only the leading features of this great discourse are given; but following on in this train of thought the Teacher passes from the literal Gehenna and its destruction of offal and filth, to represent by it the ultimate end of wilful sin before the higher tribunal, the Judge of all the earth. He urges all who would have *everlasting life* that although a pleasure or habit contrary to God's law be as precious to them as a right eye or a right hand, they should gladly part with it and submit themselves to God's plan of holiness. Then he reasons on the matter thus: would it not be more profitable to cut off these depraved pleasures of the present brief life, and be accounted worthy of an endless life of felicity and perfection which God has prepared for those who love him, than to hold and enjoy all the sinful pleasures for the present brief life and be accounted of God as the filth and offscouring of his universe, to be disposed of in an antitypical Gehenna—the Second Death?

Admitting, as all scholars must, that the literal valley of Gehenna formed the basis of our Lord's remarks, it must be admitted also that that which it was used to typify was *somewhat like it.* And as the literal Gehenna was not a place of torment or grief, but represented the utter destruction and hopelessness of those (already dead) cast into it, so must its antitype teach the same lesson. And so it does: the Second Death is brought to our attention (Rev. 21 : 8) as the hopeless destruction of all the finally impenitent, the wilfully wicked, who, in spite of the knowledge and grace to be abundantly supplied to all "in due time," will still choose sin and spurn God's righteous way.

Now not only have we seen that the expression *eternal grief* is not used in the Scriptures, nor any equivalent expression, but we have examined every text of the New Testament outside the symbols of the book of Revelation in which some such *thought* might be supposed to lie concealed, and find that Mr. Ingersoll is mistaken in his assumption. And if we now glance at a few isolated verses in the Book of Revelation, supposed by many to teach everlasting torment, and hence everlasting grief, we shall find these to be *symbols*, like all the other features of that book of symbols.

Rev. 20 : 9, 10.—These verses represent a scene at the close of the Millennial age, when, under the reign of the glorified Redeemer and his glorified bride, the Church, all the world shall have been blessed with full release from error and superstition; when all shall have been brought to an accurate knowledge of the truth and ability to obey it; when the final test as to love and loyalty to God shall have been applied to all the world, then as numerous as the sand of the sea shore; and when this test shall have separated the unfaithful, wilful "goats" from the trusting, obedient "sheep." Verse 9 shows the *destruction* of all the disobedient, the "goats," just as did Matt. 25 : 46. Verse 10 speaks of the devil, and whether it refers to a *system of evil,* a form of sin, or whether to the literal devil, matters not to our argument. (We are not specially called upon to discuss whether or not the devil will have some torment, although assured plainly that he shall be *destroyed*.) We notice, however, that the verse is highly symbolic; for "the beast and the false prophet" mentioned are symbols, and hence the torment of those symbols must be figurative or symbolic torments. And at all events it has nothing whatever to do with men, the evilly disposed of whom, verse 9 distinctly states, are to be destroyed.

Verse 15 of the same chapter, foretelling of the same judgment at the end of the Millennium of favor, declares, "Whosoever was not found written in the book of life was cast into the lake of fire." This might indeed imply torment, were it not that the preceding clause distinctly explains that the lake of fire signifies the *second death,* as also does verse 8 of the next chapter, speaking of the same class.

Rev. 19:3 speaks of symbolic Babylon, her "smoke (remembrance] rose up forever." But it is to a symbolic woman and not a literal one that this statement applies. The symbol refers to a great *system* whose fall from vast power misused is graphically portrayed in symbol in chapter 18. We will not here identify this "woman," "Babylon," as it is not pertinent to this discussion.

Rev. 14:8–11 is the only remaining passage to examine, and it is by far the most difficult to make plain; because the average reader has no adequate conception of the signification of the connecting symbols—the beast and his image of the preceding chapter. These represent great religious systems which already exist and have millions of devotees among Christian peoples; and one of these, the "Image," will yet, by closer federation of smaller religious systems, become much more influential and arbitrary.

This will be in the end or "harvest" of this age and the dawn of the new, Millennial age, which the Scriptures declare will be introduced, not by peace, but by a time of trouble such as was not since there was a nation. It will be in the *presence* of the Lamb, *i. e.*, "in the days of the Son of Man" (Luke 17 : 26)—in the *parousia* (*presence*) of the Son of Man (a spirit being, unseen by natural sight) while the world in general is proceeding with its usual affairs—eating, drinking, planting, building, etc. (Matt. 24 : 37, 38.) The thought here is beclouded to the English reader by the mistranslation of *parousia*, which is rendered *coming*, instead of *presence*.

It will be during this period of the Lord's presence, and before he shall have put down all opposing authority and power, and while intelligence will be spreading over the world, that the great religious systems referred to in Revelation 13 will exercise their power and authority to hinder the increasing light; and by them the doctrine of eternal torment will be enunciated afresh and impressed; and all who reverence these systems will be tormented by *their doctrines of fire and brimstone* and by fear for their friends whose eyes become opened so that they deny the reasonableness of such a belief. (Compare Isa. 29 : 13, 14.) Thus these will be in torment so long as they worship (reverence) these human institutions and their doctrines more than and instead of the Word of the Lord. But that this torment will be in the present life is as evident as that it will come as a natural result of disregarding the Lord's way and following instead the traditions of men; for the "beast and image" and their worship surely belong to this world; and that it will be before the present age is fully ended is shown by the succeeding verses, 12 and 13.

Before leaving this side of this question it will strengthen it if we will notice that the Apostles Peter, Paul, James and

John—aside from the founder of Christianity, certainly the greatest theologians of the Christian Church, and the only ones whose teachings can be recognized as of plenary inspiration—have not one word to say relative to the punishment for sin being eternal grief or eternal torment. On the contrary, they every one declare in unequivocal terms that life everlasting will be the reward of all who will return through Christ to acceptance and fellowship with God; and that *destruction* everlasting will be the ultimate fate of all who, after full knowledge and blessing under Christ's kingdom, wilfully reject righteousness and practice sin. For these testimonies as to the reward being life, see John 3: 16; 5: 24; 6: 54; 10: 28; Rom. 2: 7; 6: 23; James 1: 12; 1 Tim. 1: 16; Acts 11: 18; 1 Pet. 1: 4, 5, 9; 1 John 2: 25. For their testimonies as to the penalty of wilful sin being death—destruction—see Phil. 3: 19; 2 Thes. 1: 9; 2 Pet. 2: 1; Acts 3: 23; Jas. 4: 12; 1: 15; 1 John 5: 16; John 3: 36; Matt. 10: 28. And if the scope of investigation be extended to the Old Testament, the same will be found to be the testimony of all the holy prophets since the world began.

The word *hell* in our common version of the Bible is very misleading in this connection—implying, as it does, to the majority of readers, a place of consciousness, of fire and pain. Nothing could be further from the real meaning of the word *hell*, as may be seen by consulting *Webster's Unabridged Dictionary*, where the primary meaning is shown to be "The place of the dead"—"or the grave; called in Hebrew *sheol*, and by the Greeks *hades*." Webster tells us further that this word *hell* comes from the old word "*hele*—to hide, to conceal, to cover, to roof." And so we find it used in old English literature in referring to the putting of potatoes into pits and in speaking of thatching or covering a house.

Turning to the Hebrew and Greek of the original Scriptures, we find the corresponding words *sheol* and *hades* to have a corresponding meaning, as Webster avers. These original Hebrew and Greek words occur in all seventy-six times in the common version English Bible, and are forty-one times translated *hell*, three times translated *pit* and thirty-two times translated *grave*. The difficulty is not so much in the translation—if the word *hell* be given its primary meaning: "the place of the *dead*," "the grave"—but in the fact that for several centuries past a *theological*, secondary definition has been attached to the word *hell* which makes it mean a place of torment for the living—the very reverse of the original or primary meaning of the word, as all scholars know or should know.

We, therefore, call upon Mr. Ingersoll to concede that he erred in saying that Christianity *came* with a message of eternal grief—or else that he specify, giving chapter and verse, not overlooking our citations and explanations above.

(2) Let us now examine the other side of this first charge, and see if Mr. Ingersoll was correct in claiming that Christianity did not *come* with tidings of great joy.

It was when the babe Jesus was born that the multitude of angels, inspired from above, sang, "Glory to God in the highest, and on earth peace, good will toward men!" It was the angel sent to tell the shepherds of the same great event who said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people"—"for unto you is born a *Savior*."—[Syriac, *Life-giver*.]—Luke 2: 8–14.

This is the message with which Christianity *came*, and this, not what it now variously declares, is our topic. Men realized that they were dying and they desired *life*. God had offered life to the Jewish nation if they would keep perfectly the Law given on Sinai. God well knew that fallen, imperfect men could not keep that Law, and therefore could not secure everlasting life under it; and the Israelites soon found how true this was as one by one they died, and thus proved that by the deeds of the Law none of them were justified in God's sight. (Rom. 3: 20.) But God's plan was to teach them, and through them to teach all men, the need of a *Savior*—a Life-giver, who should *redeem* all from the original sentence of death and restore, to perfection of life and being, all who would accept his covenant of life. Long centuries had faithful Jews waited and looked for the promised Messiah who should be their Redeemer and Life-giver. And no wonder, then, that his birth was announced as good tidings.

True, the Jews overlooked the part which said that these good tidings should yet be unto *all people*, and supposed that it would be only to the Jews. True, also, the civilized few who have yet heard the message of God's favor to men through this Life-giver have framed creeds and theories which virtually declare this angelic message a falsehood by teaching that all hope of hearing about and believing on Jesus is limited to the few years and accidental circumstances of this present life. Let us nevertheless stick to our text and acknowledge that, whatever be the tidings of to-day, Christianity did *come* with a message of "good tidings of great joy which shall be [made known] *unto all people*"—not only to those who since His birth and death have died in ignorance of the *only name* whereby we must be saved, but also to the billions who had died before God's salvation was brought to light in the Gospel. Does this imply the awakening of the dead? Even so: it is provided that "*all* that are in their graves shall hear [obey] the voice of the Son of Man and come forth;" and then, as the testimony of these glad tidings shall reach *all people*, the message further is that "they that hear [obey] shall LIVE"—live everlastingly—while such as will not obey will be destroyed from among his people.—John 5 : 25; Acts 3 : 22, 23.

When it is remembered that the Apostle Paul was a most logical and truthful writer, that his writings cover all subjects connected with the gospel and constitute a large portion of the New Testament, and when we hear him say, "I have not shunned to declare unto you all the counsel of God" (Acts 20 : 27), and yet withal find not one syllable about eternal grief, we begin to understand why he could so heroically defend the gospel which he preached. And we can then appreciate his exclamation, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Ah, yes! The reason that so many Christian ministers to-day are ashamed of the gospel they preach is that to a great extent they preach another gospel—a gospel of eternal grief—which Paul did not believe and did not preach. But, examining the evidences, we are fully assured that Christianity did not *come* with the message of grief, but with tidings of great joy which shall be (made known) unto all people. Ah, yes! exclaims Brother Paul, quoting from the Prophet Isaiah—"How beautiful—those proclaiming good tidings of good things."—Rom. 10 : 15; Isa. 52 : 7.

Hear the Apostle Paul again, preaching this message even when his life was threatened. He says: "And we declare unto you *glad tidings*, how that the promise [of a Messiah—a Life-giver] which was made unto the fathers, God hath fulfilled the same unto us their children. . . . Be it known unto you, therefore, men and brethren, that through this man is preached unto you [not a message of eternal grief, but] forgiveness of sin; and by him all that believe are justified [cleared, freed] from all things."

This would indeed be glad tidings to all who understand the message. Indeed, the objection urged against that early gospel was, that it was too good to be true. They could not conceive of any better message than their Law, which offered *everlasting life* to all who would obey it perfectly. (Rom. 10:5; Gal. 3:12.) But this gospel with which Christianity *came* to them declared that they could never merit everlasting life under the covenant of works, because all are fallen from perfection and hence from ability to do perfect works. And the glad tidings of the gospel of Christ consisted in showing that, in Christ, God had provided a *way of obtaining everlasting life*—for all men; that as all mankind fell under condemnation *to death* (not to eternal torment and grief), and into mental, moral and physical imperfection, by Adam's disobedience (they, being in his loins, inherited in a most natural way all the effects of his fall), and thus lost with him all right to life, so God had provided that Christ should *purchase* the life of Adam (and of the race which lost life through him) by the sacrifice of his own life as a *sin-offering* on their behalf. This provision was made in order that through this Redeemer (in due time) the offer of life-everlasting might be granted to each member of the race upon condition of obedience to his laws. And, better than the Jewish law (which really justified none —Heb. 10:4; Gal. 2:16; Acts 13:39), the proposal under this new covenant, in Christ, was that the obedience of each should be judged, not by his actual works, but by his intentions and efforts—the sin-offering of Christ compensating for all unintentional weaknesses and errors, to every one that believeth. The Jews thought these tidings too good to be true, and clung to the Law.

Who can read the New Testament epistles and not be struck with the joyous spirit of the writers, even while they were enduring afflictions for the preaching of these good tidings of which they were not and had no need to be ashamed. Judge of the contrast: How many thousand dollars a year would it take to hire a man of the Apostle Paul's ability to preach the message of eternal grief one hour each week? But note that Brother Paul was so enthusiastic with his message of the *grace* of God through Christ, the "good tidings of great joy which shall [yet] be [made known] unto all people," that he forsook an honorable, influential and lucrative position among men and spent his life in the service of these *good tidings*, often suffering imprisonment and stripes, and even with a lacerated back in prison singing praise to God, because he was accounted *worthy* to suffer in the service of such a Master and such a gospel of which he was not ashamed. But his gospel had no element of eternal grief in it.

So, then, it is not true that Christianity *came* with a message of eternal grief; but the contrary is proven: it brought good tidings of great joy of which no sensible man needed to be ashamed.

CHARGE II. EXAMINED.

Doctor Buckley points out, as the second gigantic falsehood of Mr. Ingersoll's discourse, his statement that, "It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

We presume that Dr. Buckley's objection is that not Christianity, but God, has filled the future with fear and flame. But on this point we must agree with Mr. Ingersoll. The fact cannot be disputed that the future is full of fear to the civilized world—either fear for themselves or for their friends. And after examining the Scriptures, as above, we find that God is not responsible for this fear, nor did Christianity *come* with a message to produce such fears. And the pages of history clearly show that the doctrines which produce these fears began to be introduced in the third century, when the Church (nominal) began to fall away from the simplicity of the the faith of Christ and the Apostles, giving heed to the seducing influences of Pagan philosophy and to "doctrines of devils"—devilish doctrines, indeed—blasphemies upon the divine plan and character. (This fall was clearly predicted by the Apostle. See 1 Tim. 4: 1; 2 Thes. 2: 3.) And the Bible, in so many words, asserts that these fearful doctrines are of human fabrication, saying, "Their *fear* toward me is taught by the precepts of men."—Isa. 29: 13.

We see but one exception that can be justly taken to Mr. Ingersoll's statement in this case: namely, his charge that Christianity makes God the keeper of an eternal penitentiary. We object to the word *penitentiary.* A penitentiary is a *reformatory* institution, more nearly corresponding to the "purgatory" of Roman Catholicism; but the "hell" claimed by both Romanists and Protestants, but which we have found to be without authorization in God's Word, and taught only "by the precepts of men," is not a penitentiary, but a *hopeless* prison of despair, described by that admired, but greatly mistaken, good man, Dr. Isaac Watts, thus:

"Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon the naked soul
In one eternal storm."

There could be no objection made to a penitentiary with *just* restraints and retributions for sins. And indeed the Bible does teach that the entire earth will shortly be turned into a vast penitentiary (during the Millennial reign of Christ) in which not only will all mankind be under the restrain of an iron rule, with righteousness laid to the line and justice to the plummet, but that then all shall also be brought to an accurate knowledge of the truth, that they may be saved. (See 1 Tim. 2: 4.) But this divinely arranged penitentiary of the next age is not to be an *eternal* one. No, thank God, it shall accomplish its designed object by bringing to perfection and harmony with God all who, after full knowledge, shall demonstrate their love of righteousness and truth; and by cutting off from life and hope, in the Second Death, all those who, after full knowledge, love sin. (Rev. 21 : 7, 8.) Then will come the time when God will have a clean universe—free from sin and free from penitentiaries. And then there shall be no more pain: neither sorrow, nor crying; for the former things [associated with sin] shall then have passed away (Rev. 21 : 4), and heaven and earth shall be filled with the glory of the Lord.

CHARGE III. EXAMINED.

The statement of Mr. Ingersoll, charged by Doctor Buckley as his third gigantic falsehood, reads as follows: "Not satisfied with that, it (Christianity) has deprived God of the pardoning power."

We object to Mr. Ingersoll's position on this subject. The growing tendency of current Christian thought is to consider God on a parity with imperfect, human beings in this respect of pardoning transgression. As imperfect human parents make imperfect laws for their imperfect children, and frequently find it necessary to *excuse* or *pardon* their violation, so, more and more, they are learning to measure God by themselves, and to think of him as in duty bound to admit that his laws were imperfect or illy adapted, and hence their violation properly excusable or pardonable.

Since human beings are all imperfect, and human laws and penalties therefore also imperfect, there is evident propriety in the liberal exercise of forgiveness or pardon among men. Nevertheless, God, being perfect in justice as well as in other qualities—wisdom, love, etc.—cannot pardon apart from the arrangement which he has made for all men through the willing sin-offering of his Son, our Redeemer Therefore, while instructing us to love our enemies and to do good to them, God does not declare that this is strict justice always, but explains the reason—we are not fit to be judges of what would be the *just* penalties for sins, being imperfect ourselves—we are, therefore, to leave to God the full punishment of sin —"Dearly beloved, avenge not yourselves—for it is written, vengeance is mine: I will repay [a *just* recompense], saith the Lord."

God, who is perfectly just as well as wise, cannot *clear* or *acquit* the guilty, and distinctly tells us so. (Exod. 23: 7,21; 34: 7; Num. 14: 18; Nahum 1: 3.) He has, however, provided a way by which he can be *just* and yet justify and release justly condemned sinners who desire to return to his favor. And this one just way is through Christ. And no man cometh unto the Father but by him. God is the great Emperor of the Universe; and the vast majority of his creatures are in full loyalty to his government. The fallen, human race is but one province of his empire. His laws, which are confessed to be holy and just and good, must be upheld for the government and blessing of all his creatures. *Pardon* signifies, according to Webster, "To refrain from exacting a penalty"—"To suffer to pass without punishment." God has nowhere proposed to do this. The original sentence, death—"dying thou shalt die"—has been carried out to the letter—all in Adam die. Instead of pardoning that first wilful sin or refraining from exacting the penalty, death, or letting us go without the punishment, God has sustained the justice of his law and the honor of his court, and yet in love has provided, through Christ, "eternal life for all those who obey him." To *pardon* sin would be an admission, on the part of the Judge, that his own laws and penalties were unjust, imperfect or unadapted to his creatures. God cannot and need not admit this.

It may be urged that man's inability to keep God's law perfectly implies that it is unjust toward him. God's answer is, that he never made an imperfect creature; that "all his work is perfect;" that the man whom he created (Adam) *was capable* of obedience to his law, and that by wilful disobedience he forfeited his right to the blessing of obedience—life everlasting; that his children received their imperfect minds and bodies, and dying rather than living abilities, by natural process from their father Adam; and that he (God) *could not* justly set aside his law, that only perfect and holy beings shall have his favor and blessings—and consequently could not *pardon* the sin and receive the sinners into fellowship with the holy.

And if we could conceive of a way in which God could pardon man without violating his own just laws, we can see, too, that it would be contrary to the interests of his empire so to do; because, if man were *pardoned* for one sin, or for many sins, it would be establishing a precedent—an injurious precedent: for if one class of God's creatures might sin and be pardoned, each other of his creatures might sin and then likewise claim a pardon. And if one sin could be pardoned without infracting strict justice, so could two sins or many sins. And thus would the righteousness and peace of the divine empire be forever assailed, because of a conflict between God's justice and his love. Therefore God has made and declared *Justice* the foundation of his government.—Psa. 89: 14; 97: 2.

That sympathy and love which in man would lead to the disregard of justice and the pardon of the sinner are not less in God than in man, but greater; but in God (by divine wisdom) they are exercised differently, lead to better results, and leave his laws, his justice and his empire strengthened, by the exhibition of his Love bowing to his Justice while blessing the culprit.

Instead, therefore, of trampling upon his own laws and pardoning the sinners, and instead of changing his laws and making new codes of imperfect laws adapted to the various and changing degrees of human sin and degradation, God took another and wiser as well as a juster course. He set before his only begotten Son, our Redeemer, a proposition to highly honor and exalt him even to the divine nature if he would carry out his plan for human redemption. (Phil. 2 : 7–10.) And this one, "for the joy that was set before him," joyfully accepted the commission, with its attaching suffering and honor.—Heb. 12 : 2.

According to this plan, this Savior was to take the place of Adam and to suffer, the just one for the unjust, thus to redeem Adam and all his rights forfeited by sin. Since Adam was not a spirit being, but a man, the Redeemer had to become a man in order to "give himself a *ransom* [a *corresponding* price] for all." Having sacrificed his all, his manhood, all future life was dependent upon God's promise that he would raise him from death a spirit being with exalted powers and honors.

And it was so: the *man* Christ Jesus gave himself a ransom for all; and according to promise God did raise him from death (not again to human nature, which was taken merely for the purpose of paying our ransom, but) a spirit being.

This risen Lord now *owns* the world, which, by the plan of God, he *bought* with his own precious blood—his life given—his death. Under the divine plan, he bought all for the very purpose of blessing all. And the Scriptures assure us that soon, during the Millennium, he will take his great power and rule the world with an iron rule of justice, backed by the heart which so loved men that he gave himself as their sin-sacrifice. His reign, it is declared, shall be glorious, and the poor and him that has no helper shall there find justice and help; and in his day all the righteous shall flourish and the meek shall inherit the earth, while the evil doer shall be cut off. Times of refreshing and restitution shall then begin on earth, and will eventuate in that blessing of every creature with a full knowledge of God and with a full opportunity for an everlasting life of happiness.—Acts 3: 19–21.

The end of his reign will witness the fullest subjection of all things to the will and plan of God. "He must reign until he hath put *all enemies* under his feet." (1 Cor. 15: 25.) This will include physical evils, such as sickness, pain and death; and all things inharmonious with perfection, as well as mental imperfections and moral evil, sin. And the destruction of moral evil will not only include such causes of sin as weaknesses and ignorance, but eventually, as all are freed from these blemishes, the destruction under his feet will include Satan and all who have his spirit of wilful insubordination to God's beneficent laws. Thus will our prayer be fully realized, "Thy kingdom come, thy will be done on earth *as it is done in heaven!*" Amen! So let it be! God's gracious will be done!

Thus, even a hasty glance at the questions involved shows, Scripturally and logically, that Mr. Ingersoll has erred in respect to the first and third of his charges, while he is right and Doctor Buckley in error respecting the second charge.

In respect to the latter point, however, it is but just to remember that the term "Christianity" stands for and represents all who are *nominally* Christians, the vast majority of whom, now and at all times, have misconceived the spirit as well as misunderstood the letter of God's Word. The *true* Church of God, not only at the first, but ever since, has been a "little flock" and a "peculiar people." The world has never recognized the *true* Church, but has always mistaken the mass—the nominal Church. And in writing church history the real Church of God, the true saints, the little flock, has gone unnoticed, while the Nominal Mass has been given the sacred name of Christianity and credited with all the good influences (to which really the little flock contributed chiefly), while it properly stands charged with all the horrible list of crimes of the "dark ages" done in the name of Christianity, but contrary to the Word of God and opposed by the hearts and heads of the true Church of Christ—his "little flock."

We suggest, to all interested in this discussion, that they send a postal card to the *Tower Bible & Tract Society*, Allegheny, Pa., requesting, free, a Tract entitled "An Epitome of the Divine Plan for Human Salvation—Why Evil Was Permitted."

PULPIT INFIDELITY OF TO-DAY.

Whilst Colonel Ingersoll is thundering against the Bible and its inconsistencies—because he misinterprets it in the light of the conflicting creeds of Christendom—professed Bible expounders in some of the leading pulpits are exerting a ten-fold greater influence toward infidelity. They are handing stones and serpents to those who look to them for food. Under the name of The Findings of the Higher Criticism, they assure their confiding supporters that the Bible is not reliable; that, for instance, the finding of shells upon the tops of mountains was probably the origin of the story of the deluge in Noah's day, and that now these are known to have resulted from the upheaval of the mountains; that it has been discovered that although a whale has an enormous mouth it has a small throat, and that consequently the story of Jonah must be a fable; they proceed to deny that God created man in his own likeness and that he fell into sin and thereby lost almost all of that likeness, and insist that this and other accounts of Genesis are wholly unreliable and contrary to *reason*. They then claim that reason teaches evolution; that only a beginning of man's creation took place in Eden; and that, so far from falling from divine favor into sin and degradation, man has gradually been growing into God's likeness and favor for the past six thousand years.

They proceed to say that "*higher criticism*" shows that the canon of the Old Testament Scriptures was not completed until after the return of Israel from the Babylonian captivity, and that in that compilation serious errors were made—for instance, that the collection of Psalms was merely a collection of Hebrew poetry and ascribed to David because he had written a few of them, and because of his reputation;

and that the other psalms were written by various parties and are therefore to be considered as uninspired. Similar claims are made regarding others of the Old Testament books: for instance, that not more than the first twenty-eight chapters of Isaiah are really the writings of that prophet; that the remainder of the book bearing his name has distinctive peculiarities indicating that it was written by two or three other parties than wrote the first twenty-eight chapters.

We reply to this "higher criticism" that it is altogether *too high*—that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God, who reasonably expects that his Heavenly Father has given a revelation, and who, finding in the Bible that which commends it to his heart and head as being that revelation, *seeks to prove* rather than to disprove its authenticity and its truthfulness. Higher worldly wisdom ignores God's supervision of his Book, but the higher heavenly wisdom recognizes that supervision and therefore studies it reverently and expectantly.

The *truly* higher criticism would reason that as the olden-time prophets generally used scribes, to whom they dictated, so probably did Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes, and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through his prophet, Isaiah, was willing and able to overrule the scribes provided, so that the revelation should reach his people as he designed to give it.

The *truly* higher criticism, instead of being surprised that all the psalms of the Book of Psalms were not indited by King David, should remember that the book does not claim to be a Book of *David's* Psalms, but a Book of Psalms. It should notice, too, that whilst a majority of the psalms particularly claim that David was their author, some do not name their authors. One at least (Psalm 90) claims Moses as its writer. And although twelve are credited to Asaph, a Levite whom King David made Musical Director in the services of the Sanctuary, it is by no means certain that their dedication should not read as some scholars claim —"A Psalm *for* Asaph"—*to set to music.*

But no matter: suppose it could be proved conclusively that one fourth or one half or all of the Psalms had been written by some one else than David, would that invalidate their divine censorship? It is nowhere stated that David alone of all the prophets was permitted to put his messages into poetic form. The Jews recognized the Book of Psalms, as a whole, as sacred scripture—as a holy or inspired writing. And our Lord and the apostles (the highest possible critics, in the estimation of God's people) made no objection to that popular thought of their day, but, on the contrary, they quoted directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord himself quoted from nineteen of them. And these quotations embrace, not only some of those definitely ascribed to David, but equally those whose authorship is not definitely stated. And in one case (John 10: 34, 35), our Lord, quoting from Psalm 82:6 ("A Psalm of Asaph") distinctly terms it a part of the "Scriptures "which "cannot be broken." This, the highest possible criticism, makes the Book of Psalms entirely satisfactory to God's humble "little ones," whether or not it be hid from the wise and prudent according to the course of this world, whom the god of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men. —Compare Matt. 11: 25–30; 1 Cor. 1: 19–31; 2 Cor. 4:4.

The arguments against the story of Jonah and the whale and against the story of the flood are fully met by the reminder that the Scriptures do not say that a whale swallowed Jonah, but that the Lord specially *prepared* a great fish for the purpose, and that our Lord and the apostles refer to both of these narratives without in any degree modifying or correcting them. If they were deceived upon such points we could place no reliance upon their superior guidance and inspiration upon other points. The "meek" will recognize that there is much more likelihood that the error lies with the modern critics. See Isa. 29:10–14.

But these worldly-wise teachers who put light for darkness and darkness for light go farther and farther into the "outer darkness" in their efforts to justify their theories and still be logical. They openly claim that the apostles were not inspired; that their belief in the inspiration of the prophets misled them; and that, although they were good-intentioned men, their writings are very misleading. Indeed, one of these preachers has attempted to prove from their own words that the New Testament writers did not claim infallibility, or a divine supervision of their writing. He quotes the preface to the Gospel according to Luke, saying: "No Biblical writer shows any consciousness of such supernatural influences upon him in his work as insured infallibility." We answer that it should not require a special inspiration to enable an honest man to set forth in historical form *facts* known to himself or testified to by his honorable friends who had been eye-witnesses of the facts recorded. The first five books of the New Testament are merely histories—good histories, reliable histories, histories written by men who gave their lives in devotion to the matters concerning which they here bear witness. The only superhuman influence that could be desired in this would be that the Lord should facilitate their work by bringing important matters clearly and forcibly to the attention of these historians, and guarding them against misunderstandings. This our Lord promised to do (John 14:26); and this we have every reason to believe he has done. But this "higher critic" declares that the Apostle Paul, the greatest of the New Testament writers, *did not claim* divine direction, or more than ordinary knowledge or authority for his teachings. In proof of this statement he cites us to 1 Cor. 7:10, 12, 25, 40. He argues from these citations that the Apostle was quite uncertain about his own teaching. We reason, contrariwise, that the man who thus carefully marked off his own judgment or opinion and clearly specified that these particular items were *his*, and not of divine inspiration, not only implies that the remainder of his teachings are of divine authorization, and very positively so, but that his candid admission that some things here taught were without divine authorization proves that if his teachings had all been merely his own judgment, he had the courage which would have told the truth—the honesty which love of human approbation could not affect.

Let us hear what the Apostle has to say relative to the divine authority for his teachings aside from what is implied and stated in the citations already mentioned.—1 Cor. 7:12, 25, 40.

He declares that "God hath *set*" first or chief in the Church the Apostles, as rulers and teachers of all. (And that the early Church so recognized the apostles is very evident.) He declares that he is *one* of the apostles—the last; points to the evidences of his apostleship—how the

Lord used him, not only in imparting to others through him a knowledge of the truth, but also in communicating the *gifts* of the spirit, which at that time outwardly witnessed the acceptance of all true believers, but also witnessed who were apostles—since only apostles could impart those gifts. —1 Cor. 12:28; 2 Cor. 1:1; 1 Cor. 9:1, 2; 15:8–10; 2 Tim. 1:6.

Every time, therefore, that Paul announced himself an apostle, he declared (to those who appreciate the meaning of that office) that he was one of those twelve specially commissioned of God and recognized of the Church as God's representatives, through whom he would promulgate and establish in the world the truths concerning the New Covenant which had just been sealed with the precious blood [sacrificial death] of Christ. Every time he referred to his apostleship he announced himself *one* of those specially commissioned "*by the holy spirit sent down from heaven*" to preach and to establish the Gospel.—See 1 Pet. 1:12.

His writings are toned not only with meekness, but also with that authority which should mark one who *knows* what he teaches to be the truth—unlike the uncertain "scribes." Not only so, but he affirms, "I have not shunned to declare unto you [not my own opinions, but] *all the counsel of God.*"—Acts 20:27.

Hear the Apostle:—"I certify unto you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But though we, or an angel from heaven, preach any other gospel than that *we* have preached unto you, let him be accursed." (Gal. 1:8, 11, 12.) "For my gospel [message of good tidings] came not unto you in word only, but also in power, and in the holy spirit, and in much assurance." "As we were permitted of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." "We preached unto you the *gospel of God*"—exhorting "that ye would walk worthy of God, who hath called you unto his kingdom and glory;" and we thank God that "when ye received the *word of God* WHICH YE HEARD OF US, ye received it not as the word of men, but, *as it is in truth,* the word of God." (1 Thes. 1:5; 2:4, 9, 12, 13.) "God . . . hath chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto *he called you* by our gospel."—2 Thes. 2:13, 14.

But the most forcible element of this attack upon the Bible is that which claims that there are discrepancies of statements between the books of Chronicles and the books of Kings; and that the Old Testament contains narratives too indecent for promiscuous reading. The argument is that the former prove the Bible to be uninspired and unreliable, and that the latter is a reason for believing it to have been written by men of impure minds, and gives the book an impure influence, and hence proves that it is not of God and is unfit for use by the pure minded and the young.

We answer that the Old Testament Scriptures comprise three classes of writings, viz.: History, Prophecy and Law. The history neither needed nor claimed any special inspiration, though we believe that God's supervision of the historical writings was exerted to the extent of seeing that such items were recorded by the historians as would be of special value in connection with the revelation of the divine plan of the ages. And so also we believe that God's supervision has to some extent been over modern history, by means of which we are enabled to read, upon reliable authority, the fulfilments of many ancient prophecies.

The errors or chronologial differences between the books of Kings and Chronicles are, therefore, not to be considered errors of inspiration, but merely such slight discrepancies as we might expect to find in any history, and which God permitted for a purpose, while he supplied this deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. Thus we are assured of his supervision of the historical features of the Bible as a whole. At the same time, the Lord thus hid the exact chronology of events, and hence the knowledge of his times and seasons, both from Israel and from "the wise and prudent" of to-day, whose pride in human philosophies impels them more toward adverse criticism of the Bible than toward a reverent study of its hidden treasures of truth and grace.

We claim and have shown (MILLENNIAL DAWN, Vol. II., pages 44–49) that upon those very points where, by the historian's error or our misunderstanding, our faith in the chronology would be influenced, God has supplied the needed evidence through the apostles—thus cultivating the confidence of "the meek" in his supervision of the entire matter, and emphasizing his special use of the apostles.

In his eternal purpose God had designed not only the sending of his Son to be man's Redeemer and Deliverer, but also that when made flesh it should be in the line of the seed of Abraham, Isaac, Jacob and David. He designed also that every item of his plan should be accomplished "in due time," "in the fulness of the times appointed," and he desired that his reverent children should, in due time, know of his good purposes and their times and seasons. For these reasons it was expedient that records be clearly kept—including family genealogies. And it is in keeping a clear record of these necessary genealogies—the showing of who was the father and who the mother—that most of the unchaste narratives are introduced, none of which cases are approved, but many of them reproved.

The reasons for mentioning these features of history are not always apparent without study. For instance, the narrative of King David's relations with Bathsheba were necessary, because her son Solomon succeeded to the throne, and his title to it depended on his relationship to David. Then the account of Absalom's estrangement from his father David made necessary the statement of his relationship to Tamar; and the account of Absalom's conduct toward his father's concubines was necessary as an item of history to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. Another account of base wickedness in detail is made necessary as an item of Jewish history to account for the almost complete annihilation of the tribe of Benjamin. And so with other cases: if the reason for the account is not on the surface, let us look deeper, assured that in every instance there is a good reason.

Furthermore, the fact that our Lord's ancestors, according to the flesh, were far from perfect beings, proves that his perfection did not result from *evolution*, but, as the Scriptures declare, from his divine origin and his miraculous conception and birth. But even its enemies must concede that these unchaste elements of Bible history are told briefly, and evidently without desire to awaken morbid sentiments, or to do more than the historian's simple duty of keeping the lines of history free from obscurity. This was specially needful because the line of our Lord's descent was to be traced, and because for a part of the course that was Israel's royal line or family. And it seems to have been a peculiarity of the Jewish historian to tell the story fearlessly, regardless of whether it related to king or peasant.

All familar with ancient history know that the Jewish social system was much purer than that of other nations, and few are not aware that to-day the history of any large city of the world, for one week, if written as boldly as Scripture history, would record more unchastity than the Bible account of an entire nation covering centuries.

We do not urge a promiscuous reading of these unchaste portions of ancient history (either from the Bible or other works) before the family or to the young. The Bible is not a child's book, but a book for "believers."

And while the New Testament might be freely given into the hands of children, only selections from the Old Testament should be read to those of immature mind. Such was the custom in the days of the apostles: selections from the Law or from the Prophets were read to the people by the scribes; and the historical books were open for reference, to any who had use for them.

As for persons of matured minds, the unchaste elements of Bible history can work no injury: the morbid and impure mind can find, alas! far more attractive tales upon the counter of every book-store and upon the shelves of every public library. The true Christian can trust himself to read and get a lesson from every department of God's Book—and it is for such only, and not for the worldly, nor for children; "that the *man of God* may be perfect, thoroughly furnished unto every good work."

While exposing the infidelity which these "great teachers" are publishing from pulpits dedicated to God, we are far from accusing them of any desire to do evil. On the contrary, we believe them to be conscientious, but so misled by their own and other men's supposed wisdom that they can now see *nothing* of God in the Bible, and have therefore come to reverence it merely as an ancient and curious document, a relic of the remote past upon which these, its critics, could improve amazingly. They tolerate it as a book of texts from which to preach sermons (generally in direct opposition to the contexts) merely because the common people still reverence it and can as yet be better appealed to thus than in any other way. They tolerate the

Bible only because of what they believe is the *superstitious* reverence of the people for it.

Of course it is true that some supersitions do attach to the popular reverence for the Bible, as for all sacred things. For instance, some keep a Family Bible upon the table, unused, as a sort of "charm," just as some hang an old horseshoe above their door. Others use it as an "oracle" and after prayer upon any perplexing point open their Bible and accept the verse upon which the eye first lights as an inspired answer to their petition—often torturing the words out of all proper sense and connection to obtain the desired answer. And some ignorantly presume that the English and some that the German translation is the original Bible, and that every word in these imperfect, uninspired translations is inspired. For this the Protestant ministers are responsible: they should have *taught the people* by expounding God's Word, instead of tickling their ears with pleasing essays upon other topics. And it is upon this degree of superstition which they helped to inculcate that these "wise men" are now placing their levers and exerting the whole weight of their influence and learning to overthrow entirely the faith of many, their own faith having first perished in their culpable negligence of the prayerful study of God's Word and their pride in human philosophies and speculations.

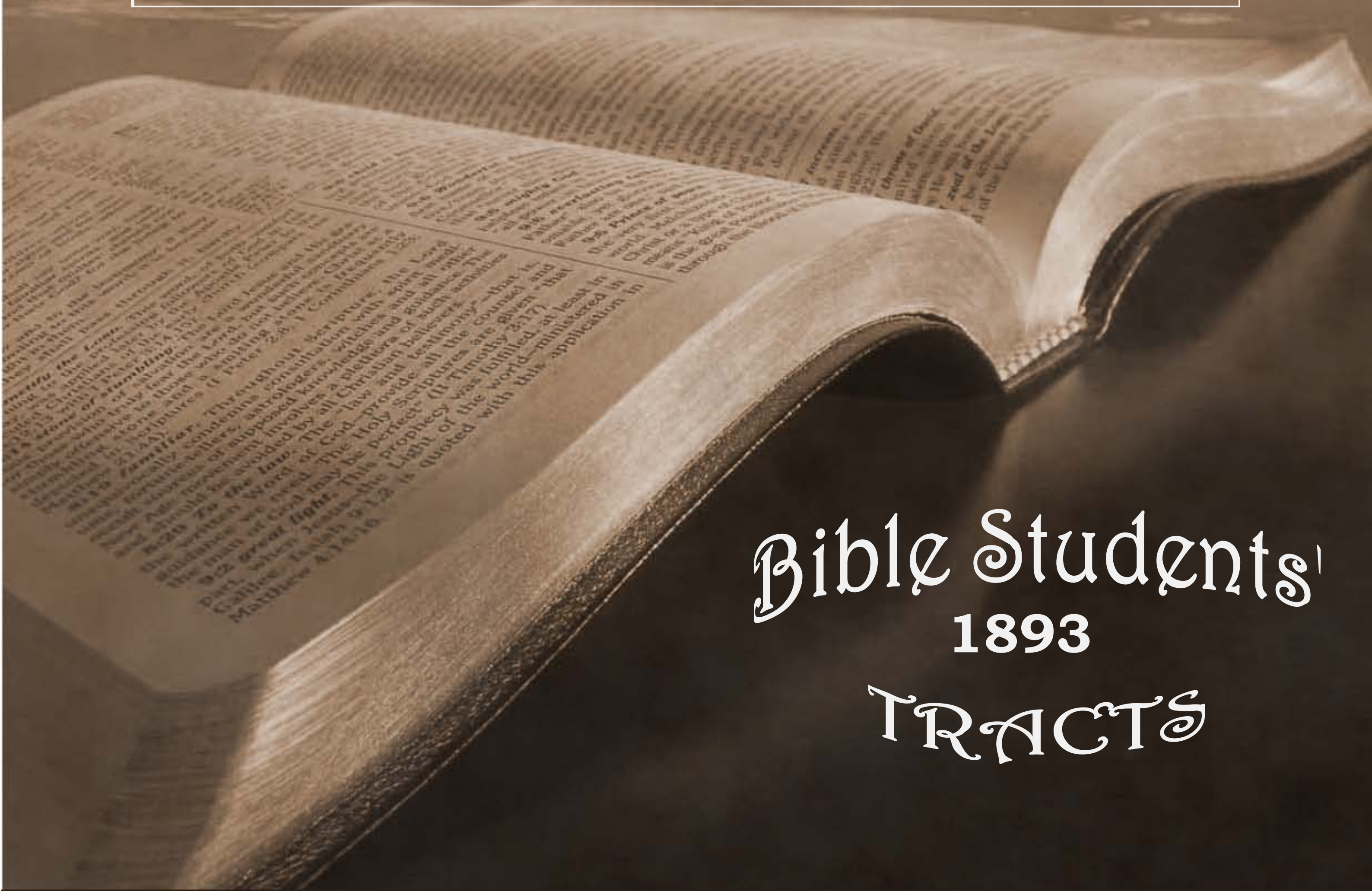
As a further element of this discussion the reader is referred to Chapters ii., iii. and x. of MILLENNIAL DAWN, Vol. I. And thus we rest our argument for the present: urging all who have "laid hold upon the hope set before us in the gospel" to hold fast the confidence of their rejoicing firm unto the end—to hold fast to the Book. And how much more easy it is and will be for those who have learned the real plan of God and seen its beauty to stand firm upon the Bible, than for others. To many, alas! as at present misunderstood, it is a jumbled mass of doctrinal contradictions. So grandly clear and symmetrical is the wonderful plan that all who see it are convinced that only God could have been its author, and that the book whose teachings it harmonizes must indeed be God's revelation.

Order Tract No. 12, free.

WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA.

Old Theology Quarterly

No. 16—“Thy Word Is Truth”—An Answer to Robert Ingersoll’s Charges Against Christianity



Bible Students'
1893
TRACTS

A HELPING HAND

"Thy Word * * Is Truth."

AN ANSWER TO
ROBERT INGERSOLL'S CHARGES
AGAINST CHRISTIANITY.

FOR

THE SKEPTICAL

No. 16.—JANUARY, 1893.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.

OLD THEOLOGY TRACTS

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE, ALLEGHENY, PA.

QUARTERLY, SIX CENTS A YEAR.

No. 1. Do the Scriptures Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities—Why God Permits Them.
No. 3. Protestants, Awake! How Priestcraft now Operates.
No. 4. Dr. Talmage's View of the Millennium.
No. 5. Bible Study and Students' Helps.
No. 6. The Hope of the Groaning Creation.
No. 7. The Wonderful Story—The Old, Old Story.
No. 9. Swedish Tract—subject matter same as No. 1.
No. 10. A Broad Basis for True Christian Union.
No. 12. The Divine Plan.—Why Evil was Permitted.
No. 13. Norwegian Tract—subject matter same as No. 1.
No. 14. A Dark Cloud and its Silver Lining.
No. 15. Thy Word is Truth. A Reply to Robert Ingersoll.

Samples of any of the above will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

SPECIAL ISSUES—LEATHERETTE-BOUND.

No. 8. The Wonderful Story, Illustrated, 60 pages.
No. 11. Tabernacle Shadows of Better Sacrifices, Illustrated, 110 p.
No. 16. "Thy Word is Truth."—An Answer to Robert Ingersoll's Charges against Christianity.

Extra Copies of these special issues are supplied to all regular subscribers at 10 cents each. Colporteurs are authorized to sell these special issues at three for 50 cents.

ADDRESS AS ABOVE—
TOWER BIBLE & TRACT SOCIETY.

"Thy Word ✳
✳ Is Truth."

AN ANSWER TO
ROBERT INGERSOLL'S CHARGES
AGAINST CHRISTIANITY.

BIBLE STUDENTS'
TRACTS.

"THY WORD IS TRUTH."

AN ANSWER TO

ROBERT INGERSOLL'S CHARGES AGAINST CHRISTIANITY.

Mr. Robert Ingersoll, in his now celebrated "Christmas Sermon," took Christianity severely to task, and awakened considerable excitement in religious circles. The Rev. Buckley, D. D., of the Methodist Episcopal Church, New York City, declares that the pith of Mr. Ingersoll's "Christmas Sermon" is found in three charges which he makes against Christianity, and which Dr. Buckley denominates "three gigantic falsehoods." They are as follows:—

First—"Christianity did not come with tidings of great joy, but with a message of eternal grief."

Second—"It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

Third—"Not satisfied with that, it (Christianity) has deprived God of the pardoning power."

Some of the friends of Christ, of the Bible and of true Christianity urge that this modern Goliath be answered by some pebbles of truth from our sling—directed not against a great and seemingly honest man, but at the system of errors which he, no doubt honestly, supports; and in defence of the Truth and of the timid and doubting children of Zion—"Israelites indeed."

CHARGE I. EXAMINED.

We reply to the first charge, that, whilst the name Christianity stands for much that is spurious both in doctrine and in practice to-day, Mr. Ingersoll's arraignment relieves us from the necessity of examining these; for his remarks apply only to the inception of the Christian system —the message with which it *came*. The issue is a fair one: Christianity could not be judged more fairly than by the doctrines of its founders.

Reversing the order of the statement, we will demonstrate (1) that Christianity did not *come* with a message of eternal grief, and (2) that it *did come* with good tidings of great joy which shall be to all people.—Luke 2 : 10.

The New Testament embodies a statement of all the doctrines and teachings of primitive Christianity, and neither the term "*eternal grief*" nor any equivalent term is to be found therein. Grief is indeed implied in the statements which predict some serious disappointments among church people in the end of the present age (Matt. 8 : 18; 25 : 30; Luke 13 : 28), but none of these say one word about an eternity of grief and pain. It is true also that a certain parable (Luke 16 : 19) represents the downfall of the Jewish polity from divine favor, and that, as a "Rich Man faring sumptuously," etc., represented that system, so the trouble into which that people then passed (and in which they confess that they have since been) is represented by the symbols of fire and torment; and the simultaneous acceptance to divine favor of the humble of the poor Gentiles, previously outcasts from special divine favor, is represented by the carrying of Lazarus to Abraham's bosom—the bringing of those hitherto aliens into the family of God as children and heirs of the Abrahamic promises and blessings. The fire and the torment are as truly symbolic as the other features of the parable. And even then, there is no threat that the Rich Man's grief and torment shall be "*eternal.*" On the contrary, the Apostle Paul shows most pointedly that the heart-blindness to the truth which led to the rejection of that nation, and which has ever since stood more or less related to all their trouble, is to pass away, shortly, during the period of the second presence of our Lord. (See Rom. 11 : 25–33.) The Apostle concludes the subject in any but a mournful and grievous strain, saying, O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his righteous acts and his plans past (man's) conception."

We do not forget, either, that other parable of the Sheep and the Goats, and the concluding sentence relative to the goat class—"These shall go away into *everlasting punishment*, but the righteous into *life eternal*," and we acknowledge freely that the words *everlasting* and *eternal* here used are translations of the same Greek word, and that they evidently mean *without end.* But we call attention to the fact that the penalty named upon even the wilfully wicked does not read *grief* without end, nor *torment* without end, as many seem to suppose; but *punishment without end.* It is a mistake to suppose, as some do, that *punishment* necessarily implies pain, torture, or any conscious suffering. On the contrary, "capital punishment" among civilized nations means *death* inflicted in as painless a manner as may be.

True, everlasting torment by burning or by freezing would be an everlasting punishment as truly as everlasting death would be; and *vice versa*, an everlasting death wherein is no consciousness of either pain or pleasure would also be an everlasting punishment. Hence we see that the mere statement "everlasting punishment" proves nothing as to the *kind* of the punishment. But other Scriptures make the subject quite plain, by telling us in just what the punishment, which will be everlasting, will consist, saying: The wages or punishment of sin is *death* (Rom. 6:23): hence the everlasting punishment declared to be the just merit of wilful sin will be everlasting death—or a death which will never end; from which there will be no resurrection—and consequently not endless torment and grief.

But let us look closer at this text—"These shall go away into everlasting punishment, but the righteous into life everlasting." We note that "life" is put as the opposite or antithesis of the word "punishment," as though the inference should be that the punishment is death. Let us look at the Greek word rendered "punishment." If it were intended to represent torment it would be *basanos*, but no, it is *kolasin*, the primary significance of which, according to the best Greek scholarship, is *To cut off*—as when useless or dead branches are cut off or pruned off from a tree or vine. Here, then, the antithesis is seen: the righteous at the end of the trial referred to in this parable (which trial will last during the Millennial age) will enter upon a state of everlasting life, while the wicked will be cut off (from life) everlastingly.

Nor need we pass by the statement of verse 41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his servants." Here the *fire* is as much a symbol as the sheep and goats of the preceding verses are symbols. As sheep represent an obedient class and goats a wayward class, so fire represents something. It never represents preservation, but always represents *destruction* to whatever comes under its power. And, elsewhere, the same New Testament writers declare, both with and without symbols, that the devil is to be *destroyed*.—See Heb. 2 : 14; Rom. 16 : 20.

Next we examine briefly our Lord's references to Gehenna-fire, in which he mentions the worm that dieth not and the fire that is not quenched. But even here not a word about endless grief or endless torment. Indeed, the reference is clearly not to fire and worms in some other world, but to fire and worms which the people addressed knew of and could see. Outside the south wall of Jerusalem is the Valley of Hinnom or *Gehenna*, once quite deep but now much filled with debris and soil. In the days of our Lord this valley was used as a place for destroying the garbage of the city and the dead carcasses of animals; and to insure quick destruction and thorough disinfection brimstone is said to have been freely used. No one quenched those fires; and those carcasses which lodged upon rocks, and did not reach the fire, the worms consumed without hindrance. But no living thing was ever cast into this valley, the Jewish laws governing even the lower animals being most humane. And our Lord's remarks furnish no suggestion of casting living beings into this or any similar place—or of torment at all. A similar expression, doubtless based on the same facts, is used by the Prophet Isaiah; and he specifies that the fire and worms feed not upon living creatures, but upon "carcasses."—Isa. 66: 24.

The Jews had a custom, however, of refusing the usual burial to some of the very vilest criminals; and, instead, they cast their *dead* bodies into this valley with the filth of the city, thus implying that such a one should be esteemed as of the offscourings of society, and that his memory should rot; and furthermore that in their estimation he had no hope of a resurrection—a tomb being to them an emblem of a resurrection, of a hope of future life. Our Lord expounded the Law of God in a much more full and heart-searching manner than the ordinary teachers, and illustrated by his teaching (Matt. 5: 21–35) that the *thoughts* are to be considered as well as the *deeds*. The Law said, Thou shalt not kill, and Thou shalt not commit adultery, and prescribed penalties for these misdeeds; but said the Great Teacher—"magnifying the Law" and making it still more to be reverenced (Matt. 5: 21–28)—I put the matter more searchingly, and assure you that to have murder or adultery in the heart is to be a murderer or an adulterer—a violator of that Law whose violation forfeited all right to life under the Jewish Covenant.

It is while thus emphasizing the Law that our Lord says—Whosoever shall be angry with his brother and call him *apostate wretch* shall be in danger of, or liable to, Gehenna. Just as we might say to-day: the person who gets passionately angry with his brother or neighbor, and speaks and acts violently, is in danger or liable to yet end his life on the gallows; for he has a murderous disposition in his heart.

Probably only the leading features of this great discourse are given; but following on in this train of thought the Teacher passes from the literal Gehenna and its destruction of offal and filth, to represent by it the ultimate end of wilful sin before the higher tribunal, the Judge of all the earth. He urges all who would have *everlasting life* that although a pleasure or habit contrary to God's law be as precious to them as a right eye or a right hand, they should gladly part with it and submit themselves to God's plan of holiness. Then he reasons on the matter thus: would it not be more profitable to cut off these depraved pleasures of the present brief life, and be accounted worthy of an endless life of felicity and perfection which God has prepared for those who love him, than to hold and enjoy all the sinful pleasures for the present brief life and be accounted of God as the filth and offscouring of his universe, to be disposed of in an antitypical Gehenna—the Second Death?

Admitting, as all scholars must, that the literal valley of Gehenna formed the basis of our Lord's remarks, it must be admitted also that that which it was used to typify was *somewhat like it.* And as the literal Gehenna was not a place of torment or grief, but represented the utter destruction and hopelessness of those (already dead) cast into it, so must its antitype teach the same lesson. And so it does: the Second Death is brought to our attention (Rev. 21 : 8) as the hopeless destruction of all the finally impenitent, the wilfully wicked, who, in spite of the knowledge and grace to be abundantly supplied to all "in due time," will still choose sin and spurn God's righteous way.

Now not only have we seen that the expression *eternal grief* is not used in the Scriptures, nor any equivalent expression, but we have examined every text of the New Testament outside the symbols of the book of Revelation in which some such *thought* might be supposed to lie concealed, and find that Mr. Ingersoll is mistaken in his assumption. And if we now glance at a few isolated verses in the Book of Revelation, supposed by many to teach everlasting torment, and hence everlasting grief, we shall find these to be *symbols*, like all the other features of that book of symbols.

Rev. 20 : 9, 10.—These verses represent a scene at the close of the Millennial age, when, under the reign of the glorified Redeemer and his glorified bride, the Church, all the world shall have been blessed with full release from error and superstition; when all shall have been brought to an accurate knowledge of the truth and ability to obey it; when the final test as to love and loyalty to God shall have been applied to all the world, then as numerous as the sand of the sea shore; and when this test shall have separated the unfaithful, wilful "goats" from the trusting, obedient "sheep." Verse 9 shows the *destruction* of all the disobedient, the "goats," just as did Matt. 25 : 46. Verse 10 speaks of the devil, and whether it refers to a *system of evil*, a form of sin, or whether to the literal devil, matters not to our argument. (We are not called upon to discuss whether or not the devil will have some torment: we are plainly assured that he shall ultimately be *destroyed*.) We notice, however, that the verse is highly symbolic; for "the beast and the false prophet" mentioned are symbols, and hence the torment of those symbols must be figurative or symbolic torments. And at all events it has nothing whatever to do with men, the evilly disposed of whom, verse 9 distinctly states, are to be destroyed.

Verse 15 of the same chapter, foretelling of the same judgment at the end of the Millennium of favor, declares, "Whosoever was not found written in the book of life was cast into the lake of fire." This might indeed imply torment, were it not that the preceding clause distinctly explains that the lake of fire signifies the *second death*, as also does verse 8 of the next chapter, speaking of the destruction awaiting the same class.

Rev. 19 : 3 speaks of symbolic Babylon, her "smoke [remembrance] rose up forever." But it is to a symbolic woman and not a literal one that this statement applies. The symbol refers to a great *system* whose fall from vast power misused is graphically portrayed in symbol in chapter 18.

We will not here identify this "woman," "Babylon," as it is not pertinent to this discussion.

Rev. 14: 8–11 is the only remaining passage to examine, and it is by far the most difficult to make plain; because the average reader has no adequate conception of the signification of the connecting symbols—the beast and his image of the preceding chapter. These represent great religious systems which already exist and have millions of devotees among Christian peoples; and one of these, the "Image," will yet, by closer federation of smaller religious systems, become much more influential and arbitrary.

This will be in the end or "harvest" of this age and the dawn of the new, Millennial age, which the Scriptures declare will be introduced, not by peace, but by a time of trouble such as was not since there was a nation. It will be in the *presence* of the Lamb, *i. e.*, "in the days of the Son of Man" (Luke 17: 26)—in the *parousia* (*presence*) of the Son of Man (a spirit being, unseen by natural sight) while the world in general is proceeding with its usual affairs—eating, drinking, planting, building, etc. (Matt. 24: 37, 38.) The thought here is beclouded to the English reader by the mistranslation of *parousia*, which is rendered *coming*, instead of *presence*.

It will be during this period of the Lord's presence, and before he shall have put down all opposing authority and power, and while intelligence will be spreading over the world, that the great religious systems referred to in Revelation 13 will exercise their power and authority to hinder the increasing light; and by them the doctrine of eternal torment will be enunciated afresh and impressed; and all who reverence these systems will be tormented by *their doctrines of fire and brimstone* and by fear for their friends whose eyes become opened so that they deny the reasonableness of such a belief. (Compare Isa. 29 : 13, 14.) Thus these will be in torment so long as they worship (reverence) these human institutions and their doctrines more than and instead of the Word of the Lord. But that this torment will be in the present life is as evident as that it will come as a natural result of disregarding the Lord's way and following instead the traditions of men; for the "beast and image" and their worship surely belong to this world; and that it will be before the present age is fully ended is shown by the succeeding verses, 12 and 13.

Before leaving this side of this question it will strengthen it if we will notice that the Apostles Peter, Paul, James and John—aside from the founder of Christianity, certainly the greatest theologians of the Christian Church, and the only ones whose teachings can be recognized as of plenary inspiration—have not one word to say relative to the punishment for sin being eternal grief or eternal torment. On the contrary, they every one declare in unequivocal terms that life everlasting will be the reward of all who will return through Christ to acceptance and fellowship with God; and that *destruction* everlasting will be the ultimate fate of all who, after full knowledge and blessing under Christ's kingdom, wilfully reject righteousness and practice sin. For these testimonies as to the reward being life, see John 3 : 16; 5 : 24; 6 : 54; 10 : 28; Rom. 2 : 7; 6 : 23; James

1:12; 1 Tim. 1:16; Acts 11:18; 1 Pet. 1:4, 5, 9; 1 John 2:25. For their testimonies as to the penalty of wilful sin being death—destruction—see Phil. 3:19; 2 Thes. 1:9; 2 Pet. 2:1; Acts 3:23; Jas. 4:12; 1:15; 1 John 5:16; John 3:36; Matt. 10:28. And if the scope of investigation be extended to the Old Testament, the same will be found to be the testimony of all the holy prophets since the world began.

The word *hell* in our common version of the Bible is very misleading in this connection—implying, as it does, to the majority of readers, a place of consciousness, of fire and pain. Nothing could be further from the real meaning of the word *hell,* as may be seen by consulting *Webster's Unabridged Dictionary,* where the primary meaning is shown to be "The place of the dead"—"or the grave; called in Hebrew *sheol,* and by the Greeks *hades.*" Webster tells us further that this word *hell* comes from the old word "*hele*—to hide, to conceal, to cover, to roof." And so we find it used in old English literature in referring to the putting of potatoes into pits and in speaking of thatching or covering a house.

Turning to the Hebrew and Greek of the original Scriptures, we find the corresponding words *sheol* and *hades* to have a corresponding meaning, as Webster avers. These original Hebrew and Greek words occur in all seventy-six times in the common version English Bible, and are forty-one times translated *hell,* three times translated *pit* and thirty-two times translated *grave.* The difficulty is not so much in the translation—if the word *hell* be given its primary meaning: "the place of the *dead*," "the grave"—but in the fact that for several centuries past a *theological*, secondary definition has been attached to the word *hell* which makes it mean a place of torment for the living—the very reverse of the original or primary meaning of the word, as all scholars know or should know.

We, therefore, call upon Mr. Ingersoll to concede that he erred in saying that Christianity *came* with a message of eternal grief—or else that he specify, giving chapter and verse, not overlooking our citations and explanations above.

(2) Let us now examine the other side of this first charge, and see if Mr. Ingersoll was correct in claiming that Christianity did not *come* with tidings of great joy.

It was when the babe Jesus was born that the multitude of angels, inspired from above, sang, "Glory to God in the highest, and on earth peace, good will toward men!" It was the angel sent to tell the shepherds of the same great event who said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people"—"for unto you is born a *Savior*."—[Syriac, *Life-giver*.]—Luke 2: 8–14.

This is the message with which Christianity *came*, and this, not what it now variously declares, is our topic. Men realized that they were dying and they desired *life*. God had offered life to the Jewish nation if they would keep perfectly the Law given on Sinai. God well knew that fallen, imperfect men could not keep that Law, and therefore could not secure everlasting life under it; and the Israelites soon found how true this was as one by one they died, and thus proved that by the deeds of the Law none of them were justified in God's sight. (Rom. 3: 20.) But God's plan was to teach them, and through them to teach all men, the need of a *Savior*—a Life-giver, who should *redeem* all from the original sentence of death and restore, to perfection of life and being, all who would accept his covenant of life. Long centuries had faithful Jews waited and looked for the promised Messiah who should be their Redeemer and Life-giver. And no wonder, then, that his birth was announced as good tidings.

True, the Jews overlooked the part which said that these good tidings should yet be unto *all people*, and supposed that it would be only to the Jews. True, also, the civilized few who have yet heard the message of God's favor to men through this Life-giver have framed creeds and theories which virtually declare this angelic message a falsehood by teaching that all hope of hearing about and believing on Jesus is limited to the few years and accidental circumstances of this present life. Let us nevertheless stick to our text and acknowledge that, whatever be the tidings of to-day, Christianity did *come* with a message of "good tidings of great joy which shall be [made known] *unto all people*"—not only to those who since His birth and death have died in ignorance of the *only name* whereby we must be saved, but also to the billions who had died before God's salvation was brought to light in the Gospel. Does this imply the awakening of the dead? Even so: it is provided that "*all* that are in their graves shall hear [obey] the voice of the Son of Man and come forth;" and then, as the testimony of these glad tidings shall reach *all people*, the message further is that "they that hear [obey] shall LIVE"—live everlastingly—while such as will not obey will be destroyed from among his people.—John 5 : 25 ; Acts 3 : 22, 23.

When it is remembered that the Apostle Paul was a most logical and truthful writer, that his writings cover all subjects connected with the gospel and constitute a large portion of the New Testament, and when we hear him say, "I have not shunned to declare unto you all the counsel of God" (Acts 20 : 27), and yet withal find not one syllable about eternal grief, we begin to understand why he could so heroically defend the gospel which he preached. And we can then appreciate his exclamation, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Ah, yes! The reason that so many Christian ministers to-day are ashamed of the gospel they preach is that to a great extent they preach another gospel—a gospel of eternal grief—which Paul did not believe and did not preach. But, examining the evidences, we are fully assured that Christianity did not *come* with the message of grief, but with tidings of great joy which shall be (made known) unto all people. Ah, yes! exclaims Brother Paul, quoting from the Prophet Isaiah—"How beautiful—those proclaiming good tidings of good things."—Rom. 10 : 15; Isa. 52 : 7.

Hear the Apostle Paul again, preaching this message even when his life was threatened. He says: "And we declare unto you *glad tidings*, how that the promise [of a Messiah —a Life-giver] which was made unto the fathers, God hath fulfilled the same unto us their children. . . . Be it known unto you, therefore, men and brethren, that through this man is preached unto you [not a message of eternal grief, but] forgiveness of sin; and by him all that believe are justified [cleared, freed] from all things."

This would indeed be glad tidings to all who understand the message. Indeed, the objection urged against that early gospel was, that it was too good to be true. They could not conceive of any better message than their Law, which offered *everlasting life* to all who would obey it perfectly. (Rom. 10: 5; Gal. 3: 12.) But this gospel with which Christianity *came* to them declared that they could never merit everlasting life under the covenant of works, because all are fallen from perfection and hence from ability to do perfect works. And the glad tidings of the gospel of Christ consisted in showing that, in Christ, God had provided a *way of obtaining everlasting life*—for all men; that as all mankind fell under condemnation *to death* (not to eternal torment and grief), and into mental, moral and physical imperfection, by Adam's disobedience (they, being in his loins, inherited in a most natural way all the effects of his fall), and thus lost with him all right to life, so God had provided that Christ should *purchase* the life of Adam (and of the race which lost life through him) by the sacrifice of his own life as a *sin-offering* on their behalf. This provision was made in order that through this Redeemer (in due time) the offer of life-everlasting might be granted to each member of the race upon condition of obedience to his laws. And, better than the Jewish law (which really justified none

—Heb. 10: 4; Gal. 2: 16; Acts 13: 39), the proposal under this new covenant, in Christ, was that the obedience of each should be judged, not by his actual works, but by his intentions and efforts—the sin-offering of Christ compensating for all unintentional weaknesses and errors, to every one that believeth. The Jews thought these tidings too good to be true, and clung to the Law.

Who can read the New Testament epistles and not be struck with the joyous spirit of the writers, even while they were enduring afflictions for the preaching of these good tidings of which they were not and had no need to be ashamed. Judge of the contrast: How many thousand dollars a year would it take to hire a man of the Apostle Paul's ability to preach the message of eternal grief one hour each week? But note that Brother Paul was so enthusiastic with his message of the *grace* of God through Christ, the "good tidings of great joy which shall [yet] be [made known] unto all people," that he forsook an honorable, influential and lucrative position among men and spent his life in the service of these *good tidings*, often suffering imprisonment and stripes, and even with a lacerated back in prison singing praise to God, because he was accounted *worthy* to suffer in the service of such a Master and such a gospel of which he was not ashamed. But his gospel had no element of eternal grief in it.

So, then, it is not true that Christianity *came* with a message of eternal grief; but the contrary is proven: it brought good tidings of great joy of which no sensible man needed to be ashamed.

CHARGE II. EXAMINED.

Doctor Buckley points out, as the second gigantic falsehood of Mr. Ingersoll's discourse, his statement that, "It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

We presume that Dr. Buckley's objection is that not Christianity, but God, has filled the future with fear and flame. But on this point we must agree with Mr. Ingersoll. The fact cannot be disputed that the future is full of fear to the civilized world—either fear for themselves or for their friends. And after examining the Scriptures, as above, we find that God is not responsible for this fear, nor did Christianity *come* with a message to produce such fears. And the pages of history clearly show that the doctrines which produce these fears began to be introduced in the third century, when the Church (nominal) began to fall away from the simplicity of the the faith of Christ and the Apostles, giving heed to the seducing influences of Pagan philosophy and to "doctrines of devils"—devilish doctrines, indeed—blasphemies upon the divine plan and character. (This fall was clearly predicted by the Apostle. See 1 Tim. 4 : 1 ; 2 Thes. 2 : 3.) And the Bible, in so many words, asserts that these fearful doctrines are of human fabrication, saying, "Their *fear* toward me is taught by the precepts of men."—Isa. 29 : 13.

We see but one exception that can be justly taken to Mr. Ingersoll's statement in this case: namely, his charge that

Christianity makes God the keeper of an eternal penitentiary. We object to the word *penitentiary*. A penitentiary is a *reformatory* institution, more nearly corresponding to the "purgatory" of Roman Catholicism; but the "hell" claimed by both Romanists and Protestants, but which we have found to be without authorization in God's Word, and taught only "by the precepts of men," is not a penitentiary, but a *hopeless* prison of despair, described by that admired, but greatly mistaken, good man, Dr. Isaac Watts, thus:

> "Tempests of angry fire shall roll
> To blast the rebel worm,
> And beat upon the naked soul
> In one eternal storm."

There could be no objection made to a penitentiary with *just* restraints and retributions for sins. And indeed the Bible does teach that the entire earth will shortly be turned into a vast penitentiary (during the Millennial reign of Christ) in which not only will all mankind be under the restraint of an iron rule, with righteousness laid to the line and justice to the plummet, but that then all shall also be brought to an accurate knowledge of the truth, that they may be saved. (See 1 Tim. 2 : 4.) But this divinely arranged penitentiary of the next age is not to be an *eternal* one. No, thank God, it shall accomplish its designed object by bringing to perfection and harmony with God all who, after full knowledge, shall demonstrate their love of righteousness and truth; and by cutting off from life and hope, in the Second Death, all those who, after full knowledge, love sin. (Rev. 21 : 7, 8.) Then will come the time when God will have a clean universe—free from sin and free from penitentiaries. And then there shall be no more pain: neither sorrow, nor crying; for the former things [associated with sin] shall then have passed away (Rev. 21 : 4), and heaven and earth shall be filled with the glory of the Lord.

CHARGE III. EXAMINED.

The statement of Mr. Ingersoll, charged by Doctor Buckley as his third gigantic falsehood, reads as follows: "Not satisfied with that, it (Christianity) has deprived God of the pardoning power."

We object to Mr. Ingersoll's position on this subject. The growing tendency of current Christian thought is to consider God on a parity with imperfect, human beings in this respect of pardoning transgression. As imperfect human parents make imperfect laws for their imperfect children, and frequently find it necessary to *excuse* or *pardon* their violation, so, more and more. they are learning to measure God by themselves, and to think of him as in duty bound to admit that his laws were imperfect or illy adapted, and hence their violation properly excusable or pardonable.

Since human beings are all imperfect, and human laws and penalties therefore also imperfect, there is evident propriety in the liberal exercise of forgiveness or pardon among men. Nevertheless, God, being perfect in justice as well as in other qualities—wisdom, love, etc.—cannot pardon apart from the arrangement which he has made for all men through the willing sin-offering of his Son, our Redeemer.

Therefore, while instructing us to love our enemies and to do good to them, God does not declare that this is strict justice always, but explains the reason—we are not fit to be judges of what would be the *just* penalties for sins, being imperfect ourselves—we are, therefore, to leave to God the full punishment of sin —" Dearly beloved, avenge not yourselves—for it is written, vengeance is mine: I will repay [a *just* recompense], saith the Lord."

God, who is perfectly just as well as wise, cannot *clear* or *acquit* the guilty, and distinctly tells us so. (Exod. 23: 7,21; 34: 7; Num. 14: 18; Nahum 1: 3.) He has, however, provided a way by which he can be *just* and yet justify and release justly condemned sinners who desire to return to his favor. And this one just way is through Christ. And no man cometh unto the Father but by him. God is the great Emperor of the Universe; and the vast majority of his creatures are in full loyalty to his government. The fallen, human race is but one province of his empire. His laws, which are confessed to be holy and just and good, must be upheld for the government and blessing of all his creatures. *Pardon* signifies, according to Webster, "To refrain from exacting a penalty"—"To suffer to pass without punishment." God has nowhere proposed to do this. The original sentence, death—"dying thou shalt die"—has been carried out to the letter—all in Adam die. Instead of pardoning that first wilful sin or refraining from exacting the penalty, death, or letting us go without the punishment, God has sustained the justice of his law and the honor of his court, and yet in love has provided, through Christ, "eternal life for all those who obey him.'' To *pardon* sin would be an admission, on the part of the Judge, that his own laws and penalties were unjust, imperfect or unadapted to his creatures. God cannot and need not admit this.

It may be urged that man's inability to keep God's law perfectly implies that it is unjust toward him God's answer is, that he never made an imperfect creature; that ''all his work is perfect;'' that the man whom he created (Adam) *was capable* of obedience to his law, and that by wilful disobedience he forfeited his right to the blessing of obedience—life everlasting; that his children received their imperfect minds and bodies, and dying rather than living abilities, by natural process from their father Adam; and that he (God) *could not* justly set aside his law, that only perfect and holy beings shall have his favor and blessings—and consequently could not *pardon* the sin and receive the sinners into fellowship with the holy.

And if we could conceive of a way in which God could pardon man without violating his own just laws, we can see, too, that it would be contrary to the interests of his empire so to do; because, if man were *pardoned* for one sin, or for many sins, it would be establishing a precedent—an injurious precedent: for if one class of God's creatures might sin and be pardoned, each other of his creatures might sin and then likewise claim a pardon. And if one sin could be pardoned without infracting strict justice, so could two sins or many sins. And thus would the righteousness and peace of the divine empire be forever assailed, because of a conflict between God's justice and his love.

Therefore God has made and declared *Justice* the foundation of his government.—Psa. 89 : 14; 97 : 2.

That sympathy and love which in man would lead to the disregard of justice and the pardon of the sinner are not less in God than in man, but greater; but in God (by divine wisdom) they are exercised differently, lead to better results, and leave his laws, his justice and his empire strengthened, by the exhibition of his Love bowing to his Justice while blessing the culprit.

Instead, therefore, of trampling upon his own laws and pardoning the sinners, and instead of changing his laws and making new codes of imperfect laws adapted to the various and changing degrees of human sin and degradation, God took another and wiser as well as a juster course. He set before his only begotten Son, our Redeemer, a proposition to highly honor and exalt him even to the divine nature if he would carry out his plan for human redemption. (Phil. 2 : 7–10.) And this one, "for the joy that was set before him," joyfully accepted the commission, with its attaching suffering and honor.—Heb. 12 : 2.

According to this plan, this Savior was to take the place of Adam and to suffer, the just one for the unjust, thus to redeem Adam and all his rights forfeited by sin. Since Adam was not a spirit being, but a man, the Redeemer had to become a man in order to "give himself a *ransom* [a *corresponding* price] for all." Having sacrificed his all, his manhood, all future life was dependent upon God's promise that he would raise him from death a spirit being with exalted powers and honors.

And it was so: the *man* Christ Jesus gave himself a ransom for all; and according to promise God did raise him from death (not again to human nature, which was taken merely for the purpose of paying our ransom, but) a spirit being.

This risen Lord now *owns* the world, which, by the plan of God, he *bought* with his own precious blood—his life given—his death. Under the divine plan, he bought all for the very purpose of blessing all. And the Scriptures assure us that soon, during the Millennium, he will take his great power and rule the world with an iron rule of justice, backed by the heart which so loved men that he gave himself as their sin-sacrifice. His reign, it is declared, shall be glorious, and the poor and him that has no helper shall there find justice and help; and in his day all the righteous shall flourish and the meek shall inherit the earth, while the evil doer shall be cut off. Times of refreshing and restitution shall then begin on earth, and will eventuate in that blessing of every creature with a full knowledge of God and with a full opportunity for an everlasting life of happiness.—Acts 3: 19-21.

The end of his reign will witness the fullest subjection of all things to the will and plan of God. "He must reign until he hath put *all enemies* under his feet." (1 Cor. 15: 25.) This will include physical evils, such as sickness, pain and death; and all things inharmonious with perfection, as well as mental imperfections and moral evil, sin. And the destruction of moral evil will not only include such causes of sin as weaknesses and ignorance, but eventually, as all are freed from these blemishes, the destruction under his feet will include Satan and all who have his spirit of wilful insubordination to God's beneficent laws. Thus will our prayer be fully realized, "Thy kingdom come, thy will be done on earth *as it is done in heaven!*" Amen! So let it be! God's gracious will be done!

Thus, even a hasty glance at the questions involved shows, Scripturally and logically, that Mr. Ingersoll has erred in respect to the first and third of his charges, while he is right and Doctor Buckley in error respecting the second charge.

In respect to the latter point, however, it is but just to remember that the term "Christianity" stands for and represents all who are *nominally* Christians, the vast majority of whom, now and at all times, have misconceived the spirit as well as misunderstood the letter of God's Word. The *true* Church of God, not only at the first, but ever since, has been a "little flock" and a "peculiar people." The world has never recognized the *true* Church, but has always mistaken the mass—the nominal Church. And in writing church history the real Church of God, the true saints, the little flock, has gone unnoticed, while the Nominal Mass has been given the sacred name of Christianity and credited with all the good influences (to which really the little flock contributed chiefly), while it properly stands charged with all the horrible list of crimes of the "dark ages" done in the name of Christianity, but contrary to the Word of God and opposed by the hearts and heads of the true Church of Christ—his "little flock."

We suggest, to all interested in this discussion, that they send a postal card to the *Tower Bible & Tract Society*, Allegheny, Pa., requesting, free, a Tract entitled "An Epitome of the Divine Plan for Human Salvation—Why Evil Was Permitted."

* * *

"A bending staff I would not break,
A feeble faith I would not shake,
Nor even rudely pluck away
The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

* * *

PULPIT INFIDELITY OF TO-DAY.

Whilst Colonel Ingersoll is thundering against the Bible and its inconsistencies—because he misinterprets it in the light of the conflicting creeds of Christendom—professed Bible expounders in some of the leading pulpits are exerting a ten-fold greater influence toward infidelity. They are handing stones and serpents to those who look to them for food. Under the name of The Findings of the Higher Criticism, they assure their confiding supporters that the Bible is not reliable; that, for instance, the finding of shells upon the tops of mountains was probably the origin of the story of the deluge in Noah's day, and that now these are known to have resulted from the upheaval of the mountains; that it has been discovered that although a whale has an enormous mouth it has a small throat, and that consequently the story of Jonah must be a fable; they proceed to deny that God created man in his own likeness and that he fell into sin and thereby lost almost all of that likeness, and insist that this and other accounts of Genesis are wholly unreliable and contrary to *reason.* They then claim that reason teaches evolution; that only a beginning of man's creation took place in Eden; and that, so far from falling from divine favor into sin and degradation, man has gradually been growing into God's likeness and favor for the past six thousand years.

They proceed to say that "*higher criticism*" shows that the canon of the Old Testament Scriptures was not completed until after the return of Israel from the Babylonian captivity, and that in that compilation serious errors were made—for instance, that the collection of Psalms was merely a collection of Hebrew poetry and ascribed to David because he had written a few of them, and because of his reputation; and that the other psalms were written by various parties and are therefore to be considered as uninspired. Similar claims are made regarding others of the Old Testament books: for instance, that not more than the first twenty-eight chaptersof Isaiah are really the writings of that prophet; that the remainder of the book bearing his name has distinctive peculiarities indicating that it was written by two or three other parties than wrote the first twenty-eight chapters.

We reply to this "higher criticism" that it is altogether *too high*—that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God, who reasonably expects that his Heavenly Father has given a revelation, and who, finding in the Bible that which commends it to his heart and head as being that revelation, *seeks to prove* rather than to disprove its authenticity and its truthfulness. Higher worldly wisdom ignores God's supervision of his Book, but the higher heavenly wisdom recognizes that supervision and therefore studies it reverently and expectantly.

The *truly* higher criticism would reason that as the olden-time prophts generally used scribes, to whom they dictated, so probably did Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes, and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through his prophet, Isaiah, was willing and able to overrule the scribes provided, so that the revelation should reach his people as he designed to give it.

The *truly* higher criticism, instead of being surprised that all the psalms of the Book of Psalms were not indited by King David, should remember that the book does not claim to be a Book of *David's* Psalms, but a Book of Psalms. It should notice, too, that whilst a majority of the psalms particularly claim that David was their author, some do not name their authors. One at least (Psalm 90) claims Moses as its writer. And although twelve are credited to Asaph, a Levite whom King David made Musical Director in the services of the Sanctuary, it is by no means certain that their dedication should not read as some scholars claim —"A Psalm *for* Asaph"—*to set to music.*

But no matter: suppose it could be proved conclusively that one fourth or one half or all of the Psalms had been written by some one else than David, would that invalidate their divine censorship? It is nowhere stated that David alone of all the prophets was permitted to put his messages into poetic form. The Jews recognized the Book of Psalms, as a whole, as sacred scripture—as a holy or inspired writing. And our Lord and the apostles (the highest possible critics, in the estimation of God's people) made no objection to that popular thought of their day, but, on the contrary, they quoted directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord himself quoted from nineteen of them. And these quotations embrace, not only some of those definitely ascribed to David, but equally those whose authorship is not definitely stated. And in one case (John 10: 34, 35), our Lord, quoting from Psalm 82:6 ("A Psalm of Asaph") distinctly terms it a part of the "Scriptures "which "cannot be broken." This, the highest possible criticism, makes the Book of Psalms entirely satisfactory to God's humble "little ones," whether or not it be hid from the wise and prudent according to the course of this world, whom the god of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men. —Compare Matt. 11: 25–30; 1 Cor. 1: 19–31; 2 Cor. 4:4.

The arguments against the story of Jonah and the whale and against the story of the flood are fully met by the reminder that the Scriptures do not say that a whale swallowed Jonah, but that the Lord specially *prepared* a great fish for the purpose, and that our Lord and the apostles refer to both of these narratives without in any degree modifying or correcting them. If they were deceived upon such points we could place no reliance upon their superior guidance and inspiration upon other points. The "meek" will recognize that there is much more likelihood that the error lies with the modern critics. See Isa. 29:10–14.

But these worldly-wise teachers who put light for darkness and darkness for light go farther and farther into the "outer darkness" in their efforts to justify their theories and still be logical. They openly claim that the apostles were not inspired; that their belief in the inspiration of the prophets misled them; and that, although they were good-intentioned men, their writings are very misleading. Indeed, one of these preachers has attempted to prove from their own words that the New Testament writers did not claim infallibility, or a divine supervision of their writing. He quotes the preface to the Gospel according to Luke, saying: "No Biblical writer shows any consciousness of such supernatural influences upon him in his work as insured infallibility." We answer that it should not require a special inspiration to enable an honest man to set forth in historical form *facts* known to himself or testified to by his honorable friends who had been eye-witnesses of the facts recorded. The first five books of the New Testament are merely histories—good histories, reliable histories, histories written by men who gave their lives in devotion to the matters concerning which they here bear witness. The only superhuman influence that could be desired in this would be that the Lord should facilitate their work by bringing important matters clearly and forcibly to the attention of these historians, and guarding them against misunderstandings. This our Lord promised to do (John 14: 26); and this we have every reason to believe he has done. But this "higher critic" declares that the Apostle Paul, the greatest of the New Testament writers, *did not claim* divine direction, or more than ordinary knowledge or authority for his teachings. In proof of this statement he cites us to 1 Cor. 7: 10, 12, 25, 40. He argues from these citations that the Apostle was quite uncertain about his own teaching. We reason, contrariwise, that the man who thus carefully marked off his own judgment or opinion and clearly specified that these particular items were *his*, and not of divine inspiration, not only implies that the remainder of his teachings are of divine authorization, and very positively so, but that his candid admission that some things here taught were without divine authorization proves that if his teachings had all been merely his own judgment, he had the courage which would have told the truth—the honesty which love of human approbation could not affect.

Let us hear what the Apostle has to say relative to the divine authority for his teachings aside from what is implied and stated in the citations already mentioned.—1 Cor. 7: 12, 25, 40.

He declares that "God hath *set*" first or chief in the Church the Apostles, as rulers and teachers of all. (And that the early Church so recognized the apostles is very evident.) He declares that he is *one* of the apostles—the last; points to the evidences of his apostleship—how the Lord used him, not only in imparting to others through him a knowledge of the truth, but also in communicating the *gifts* of the spirit, which at that time outwardly witnessed the acceptance of all true believers, but also witnessed who were apostles--since only apostles could impart those gifts. —1 Cor. 12: 28; 2 Cor. 1: 1; 1 Cor. 9: 1, 2; 15: 8–10; 2 Tim. 1: 6.

Every time, therefore, that Paul announced himself an apostle, he declared (to those who appreciate the meaning of that office) that he was one of those twelve specially commissioned of God and recognized of the Church as God's representatives, through whom he would promulgate and establish in the world the truths concerning the New Covenant which had just been sealed with the precious blood [sacrificial death] of Christ. Every time he referred to his apostleship he announced himself *one* of those specially commissioned "*by the holy spirit sent down from heaven*" to preach and to establish the Gospel.—See 1 Pet. 1: 12.

His writings are toned not only with meekness, but also with that authority which should mark one who *knows* what he teaches to be the truth—unlike the uncertain "scribes." Not only so, but he affirms, "I have not shunned to declare unto you [not my own opinions, but] *all the counsel of God.*"—Acts 20: 27.

Hear the Apostle:—"I certify unto you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But though we, or an angel from heaven, preach any other gospel than that *we* have preached unto you, let him be accursed." (Gal. 1: 8, 11, 12.) "For my gospel [message of good tidings] came not unto you in word only, but also in power, and in the holy spirit, and in much assurance." "As we were permitted of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." "We preached unto you the *gospel of God*"—exhorting "that ye would walk worthy of God, who hath called you unto his kingdom and glory;" and we thank God that "when ye received the *word of God* WHICH YE HEARD OF US, ye received it not as the word of men, but, *as it is in truth*, the word of God." (1 Thes. 1 : 5; 2 : 4, 9, 12, 13.) "God . . . hath chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto *he called you* by our gospel."—2 Thes. 2 : 13, 14.

But the most forcible element of this attack upon the Bible is that which claims that there are discrepancies of statements between the books of Chronicles and the books of Kings; and that the Old Testament contains narratives too indecent for promiscuous reading. The argument is that the former prove the Bible to be uninspired and unreliable, and that the latter is a reason for believing it to have been written by men of impure minds, and gives the book an impure influence, and hence proves that it is not of God and is unfit for use by the pure minded and the young.

We answer that the Old Testament Scriptures comprise three classes of writings, viz.: History, Prophecy and Law. The history neither needed nor claimed any special inspiration, though we believe that God's supervision of the historical writings was exerted to the extent of seeing that such items were recorded by the historians as would be of special value in connection with the revelation of the divine plan of the ages. And so also we believe that God's supervision has to some extent been over modern history, by means of which we are enabled to read, upon reliable authority, the fulfilments of many ancient prophecies.

The errors or chronologial differences between the books of Kings and Chronicles are, therefore, not to be considered errors of inspiration, but merely such slight discrepancies as we might expect to find in any history, and which God permitted for a purpose, while he supplied this deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. Thus we are assured of his supervision of the historical features of the Bible as a whole. At the same time, the Lord thus hid the exact chronology of events, and hence the knowledge of his times and seasons, both from Israel and from "the wise and prudent" of to-day, whose pride in human philosophies impels them more toward adverse criticism of the Bible than toward a reverent study of its hidden treasures of truth and grace.

We claim and have shown (MILLENNIAL DAWN, Vol. II., pages 44–49) that upon those very points where, by the historian's error or our misunderstanding, our faith in the chronology would be influenced, God has supplied the needed evidence through the apostles—thus cultivating the confidence of "the meek" in his supervision of the entire matter, and emphasizing his special use of the apostles.

In his eternal purpose God had designed not only the sending of his Son to be man's Redeemer and Deliverer, but also that when made flesh it should be in the line of the seed of Abraham, Isaac, Jacob and David. He designed also that every item of his plan should be accomplished "in due time," "in the fulness of the times appointed," and he desired that his reverent children should, in due time, know of his good purposes and their times and seasons. For these reasons it was expedient that records be clearly kept—including family genealogies. And it is in keeping a clear record of these necessary genealogies—the showing of who was the father and who the mother—that most of the unchaste narratives are introduced, none of which cases are approved, but many of them reproved.

The reasons for mentioning these features of history are not always apparent without study. For instance, the narrative of King David's relations with Bathsheba were necessary, because her son Solomon succeeded to the throne, and his title to it depended on his relationship to David. Then the account of Absalom's estrangement from his father David made necessary the statement of his relationship to Tamar; and the account of Absalom's conduct toward his father's concubines was necessary as an item of history to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. Another account of base wickedness in detail is made necessary as an item of Jewish history to account for the almost complete annihilation of the tribe of Benjamin. And so with other cases: if the reason for the account is not on the surface, let us look deeper, assured that in every instance there is a good reason.

Furthermore, the fact that our Lord's ancestors, according to the flesh, were far from perfect beings, proves that his perfection did not result from *evolution*, but, as the Scriptures declare, from his divine origin and his miraculous conception and birth. But even its enemies must concede that these unchaste elements of Bible history are told briefly, and evidently without desire to awaken morbid sentiments, or to do more than the historian's simple duty of keeping the lines of history free from obscurity. This was specially needful because the line of our Lord's descent was to be traced, and because for a part of the course that was Israel's royal line or family. And it seems to have been a peculiarity of the Jewish historian to tell the story fearlessly, regardless of whether it related to king or peasant.

All familar with ancient history know that the Jewish social system was much purer than that of other nations, and few are not aware that to-day the history of any large city of the world, for one week, if written as boldly as Scripture history, would record more unchastity than the Bible account of an entire nation covering centuries.

We do not urge a promiscuous reading of these unchaste portions of ancient history (either from the Bible or other works) before the family or to the young. The Bible is not a child's book, but a book for "believers."

And while the New Testament might be freely given into the hands of children, only selections from the Old Testament should be read to those of immature mind. Such was the custom in the days of the apostles: selections from the Law or from the Prophets were read to the people by the scribes; and the historical books were open for reference, to any who had use for them.

As for persons of matured minds, the unchaste elements of Bible history can work no injury: the morbid and impure mind can find, alas! far more attractive tales upon the counter of every book-store and upon the shelves of every public library. The true Christian can trust himself to read and get a lesson from every department of God's Book —and it is for such only, and not for the worldly, nor for children; "that the *man of God* may be perfect, thoroughly furnished unto every good work."

While exposing the infidelity which these "great teachers" are publishing from pulpits dedicated to God, we are far from accusing them of any desire to do evil. On the contrary, we believe them to be conscientious, but so misled by their own and other men's supposed wisdom that they can now see *nothing* of God in the Bible, and have therefore come to reverence it merely as an ancient and curious document, a relic of the remote past upon which these, its critics, could improve amazingly. They tolerate it as a book of texts from which to preach sermons (generally in direct opposition to the contexts) merely because the common people still reverence it and can as yet be better appealed to thus than in any other way. They tolerate the Bible only because of what they believe is the *superstitious* reverence of the people for it. And they are seeking quietly and skilfully to remove that superstition.

Of course it is true that some supersitions do attach to the popular reverence for the Bible, as for all sacred things. For instance, some keep a Family Bible upon the table, unused, as a sort of "charm," just as some hang an old horseshoe above their door. Others use it as an "oracle" and after prayer upon any perplexing point open their Bible and accept the verse upon which the eye first lights as an inspired answer to their petition—often torturing the words out of all proper sense and connection to obtain the desired answer. And some ignorantly presume that the English and some that the German translation is the original Bible, and that every word in these imperfect, uninspired translations is inspired. For this much of ignorance and superstition the Protestant ministers of the world are responsible; because they should have *taught the people* by expounding God's Word, instead of tickling their ears with pleasing essays upon other topics. And it is upon this degree of superstition which they helped to inculcate that these "wise men" are now placing their levers and exerting the whole weight of their influence and learning to overthrow entirely the faith of many, their own faith having first perished in their culpable negligence of the prayerful study of God's Word and their pride in human philosophies and speculations.

As a further element of this discussion the reader is referred to Chapters ii., iii. and x. of MILLENNIAL DAWN, Vol. I. And thus we rest our argument for the present: urging all who have "laid hold upon the hope set before us in the gospel" to hold fast the confidence of their rejoicing firm unto the end—to hold fast to the Book. And how much more easy it is and will be for those who have learned the real plan of God and seen its beauty to stand firm upon the Bible, than for others. To many, alas! as at present misunderstood, it is a jumbled mass of doctrinal contradictions, while really it is the announcement of a clear, definite, grand plan of the ages. So grandly clear and symmetrical is the wonderful plan that all who see it are convinced that only God could have been its author, and that the book whose teachings it harmonizes must indeed be God's revelation.

Those interested in examining what is this gracious divine plan are invited to send us a postal card requesting a free sample of *Tract No. 12—Why Evil Was Permitted.* Or, for something more thorough, more exhaustive and more convincing, see the notice of the three volumes of the BIBLE KEY SERIES mentioned on next page.

Address
WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE,
ALLEGHENY, PA.

COMPANION WORKS

"The Plan of the Ages"

Presents a Harmonious View of the Word of God as a whole; Establishes Faith in God; Vindicates his Character; Explains why Evil was Permitted; Shows the Object of our Lord's Return to be for the Blesssing of the World of Mankind during the Times of Restitution (Acts 3: 19–21); and Points out from the Scriptures that these Blessings will be Introduced by a Period of Social Revolution.

"The Time is at Hand"

PRESENTS EVIDENCES THAT—

Six Thousand Years from Adam ended with A. D. 1872.
The "Seventy Weeks" of Israel's favor ended A. D. 36.
The Jewish Age "Harvest" was 40 years, A. D. 30 to 70.
The Christian Age "Harvest," 40 years, A. D. 1875–1914.
The Jewish Jubilees were Typical of the "Times of Restitution of all Things."—Acts 3: 19–21.
The Typical Jubilees Mark the Date of their Antitype.
The "Times of the Gentiles" will End with A. D. 1914.
The Jewish Age, in Its Length, Its Ceremonies, etc., Typified the Realities of the Christian Age and Its Length.
The Antichrist Has Come!—What? When? Where?

"Thy Kingdom Come"

ELUCIDATES, AMONG OTHER SUBJECTS—

The Harvest of the Gospel Age and its Responsibilities.
The Cleansing of the Sanctuary.—Dan. 8: 10–25.
The Glorification of the Gospel Church in the Near Future.
The Restoration of Fleshly Israel as Foretold.
The Great Pyramid of Egypt. This wonderful stone witness is found to be a very storehouse of truth—scientific, historic and prophetic. Examined critically with the Word shows it to merit the title, "The Stone Bible."

UNIFORM SIZE. CLOTH BOUND, $1.00; LEATHERETTE, 50 CTS.
IN PAPER COVERS, 25 CENTS—ALL POST FREE.

Address—TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U. S. A.

COMMENDATION

FOR "THE PLAN OF THE AGES,"

—BY THE—

Great Southern Philosopher,

ASSOCIATE EDITOR OF THE

ATLANTA CONSTITUTION.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * * *

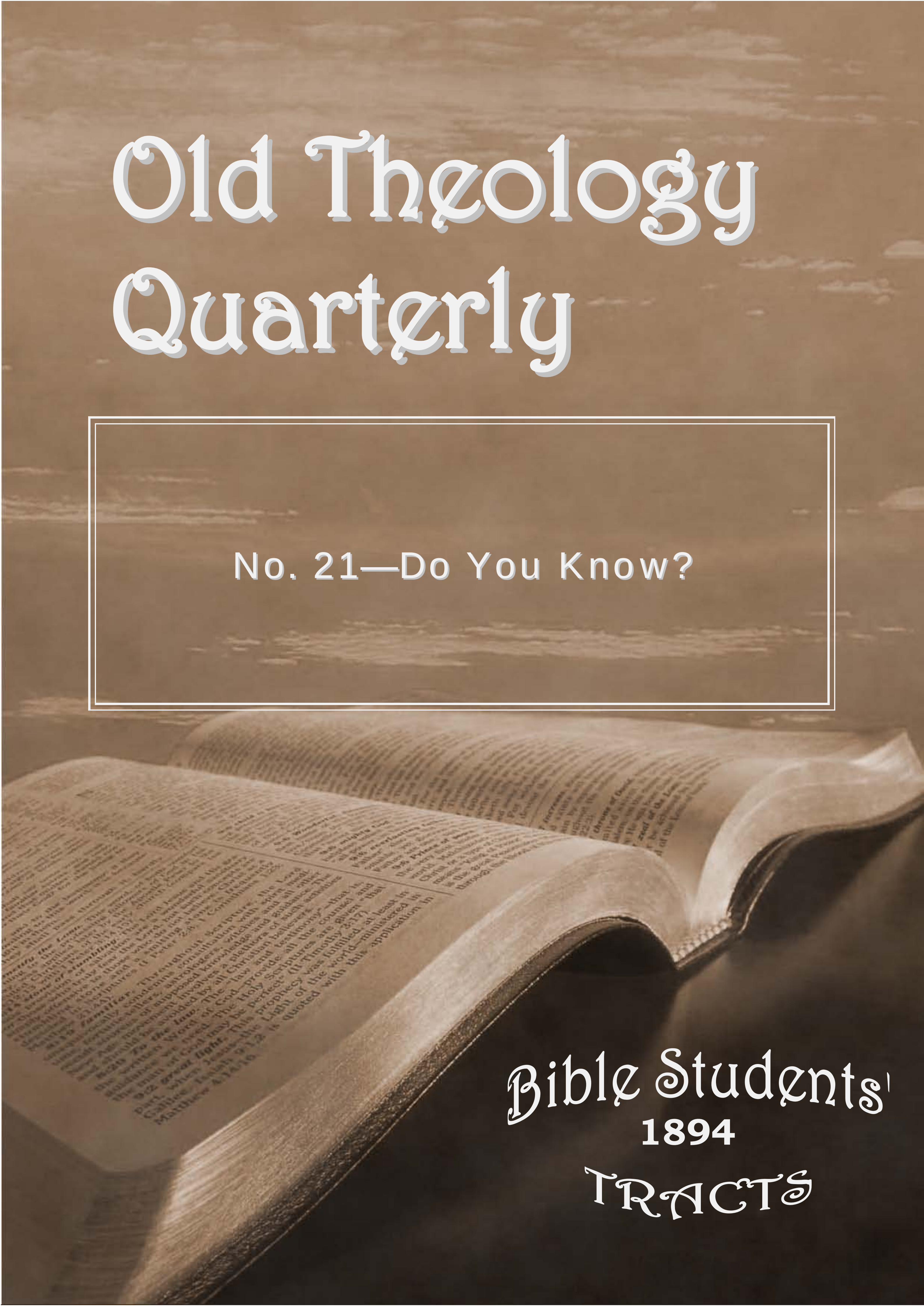
"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword.'

C. T. Smith. ("B. Arp.")

PRICE ONLY 25 CENTS IN PAPER COVERS.

Address TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U. S. A.



Old Theology Quarterly

No. 21—Do You Know?

Bible Students'
1894
TRACTS

OLD THEOLOGY QUARTERLY.

No. 21.—APRIL, 1894.

Entered as Second Class Mail Matter at the P. O., Allegheny, Pa.

Do You Know?

MATTERS OF INTEREST AND IMPORTANCE TO ALL THINKING PEOPLE AND ESPECIALLY TO CHRISTIANS.

DO YOU KNOW that the Lord more than two thousand years ago gave, through the Prophet Daniel, a clear description of the times in which we are now living?

DO YOU KNOW that the Bible, in referring to this present time as "the time of the end," does not signify the destruction of the earth, but the end of the present dispensation, after which a new age will be introduced—the Millennium? "The earth abideth forever."—Eccl. 1:4.

DO YOU KNOW, or have you specially noticed, the several propositions in Daniel's prophecy concerning "the time of the end?" They read thus:—In the *time of the end* (1) many shall run to and fro; (2) and knowledge shall be increased; (3) and the wise [virgins] shall understand; (4) but none of the wicked shall understand. (5) And at *that time* Michael [Christ] shall stand up [begin his reign]; (6) and there shall be a time of trouble, such as never was since there was a nation.—Dan. 12:9, 4, 10, 1.

DO YOU KNOW that according to the Scriptures "the time of the end" above mentioned began in A. D. 1799, and will continue until A. D. 1915?

DO YOU KNOW that the most rapid means of communication in 1799, the beginning of "the time of the end," was on horseback, while now telephones and telegraphs unite cities, nations and continents?

DO YOU KNOW that the first effective steamboat was built A. D. 1806? and that the first effective locomotive, the Ironsides, was built A. D. 1831?

DO YOU KNOW that Sir Isaac Newton, the great Christian philosopher, who died A. D. 1727, studying this very prophecy said, on the strength of it, "I should not wonder if some day men will travel at the rate of fifty miles an hour?"

DO YOU KNOW that Voltaire, the great infidel philosopher, who died A. D. 1778, when much more was known of the power of steam, despising this prophecy of God's Word, declared that it had made a fool of Sir Isaac Newton when it led him to make the above statement?

DO YOU KNOW that the predicted "running to and fro" is being fulfilled by yourself and others as you travel everywhere by steamboats, steam and electric cars, etc.?

DO YOU KNOW that knowledge is greatly increased, in harmony with the prophecy?—and can you not discern such plain signs of the times in which we are now living?

DO YOU KNOW that less than four centuries ago illiteracy was so general that the English Parliament passed a law providing for those of its members who were unable to read; while *now* ability to read and write is general, even amongst the poorest classes?

DO YOU KNOW that free schools were started as Sunday Schools in 1784, and hence that knowledge began to increase greatly with "the time of the end," 1799?

DO YOU KNOW that not a single one of the now many large Bible Societies or Tract Societies was started until 1804, because only then was there much use for reading matter for the masses?

DO YOU KNOW that a *right* understanding of God's Word not only adds to the wisdom of the wise, but also "maketh wise the simple?"—Psa. 19:7.

DO YOU KNOW that God promised that in this "time of the end," in which we are living, the wise [toward God—not the worldly-wise] should understand the hitherto secret things of his plan and Word?

—And do you wish to be one of God's humble "wise virgins?"—1 Cor. 3:18–20.

DO YOU KNOW that the present *social order* is not thoroughly satisfactory to any good men—rich or poor—although no human instrumentality is able to arrange for and introduce a better one?

DO YOU KNOW that Christ will introduce a better, a perfect, social arrangement during the Millennium; and that he taught us to expect, watch for, and pray for that Kingdom; saying, "Pray ye,—thy Kingdom come, thy will be done on earth as it is done in heaven?" If you have sincerely joined in that prayer, you will rejoice in the evidences that its fulfilment is at hand.

DO YOU KNOW that the blessings of the Millennial age are the theme of "all the *holy* prophets?"

DO YOU KNOW that the Millennial age was specially preached about by the Apostles as "The Day of Christ," "The Kingdom of God," etc.?—and that it was the earnest faith of the early Church?—Phil. 1:6; Mark 1:14.

DO YOU KNOW of the Apostle Peter's reference to it, in Acts 3:19, 21, where he calls it "*the times of restitution* of all things which God hath spoken by the mouth of all the holy prophets?"

DO YOU KNOW that St. Peter there declares that these times of blessing will not precede, but will *follow*, the Second Coming of our Lord Jesus?

DO YOU KNOW that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked his first advent?

DO YOU KNOW that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium?—Jer. 16:15; Rom. 11:25–32.

DO YOU KNOW that the Second Coming of Christ will be as different from human expectation as was his first advent? and that his day will come upon the world *unawares*—that they will be "*in his days*" and that only the wise will know it?

DO YOU KNOW that the *object* of the Second Coming of Christ, as well as its *manner*, is generally misunderstood?—that his coming, according to the Scriptures, means the blessing of all the families of the earth?

DO YOU KNOW that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?—to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept his grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored—the new earth?—Acts 3:19–21; Rev. 21:1–4.

DO YOU KNOW that the Day of Judgment will be a thousand–year–day, and not a twenty–four–hour–day?—and that the word *judgment* implies, not merely a sentence, but also a trial?

DO YOU KNOW that during the world's great day of trial or judgment (the Millennium) the Church now being *selected* from among men will be, with Christ, the Judges of the world? (1 Cor. 6:2)—that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathize with those whom they will then judge?—and that they shall be kings and priests of God and, as Abraham's seed, *bless* all the families of the earth?—Rev. 20:4; Gal. 3:16, 29; Gen. 22:18.

DO YOU KNOW that not all who worship and say, "Lord, Lord," shall enter into or be members of that elect Church? (Matt. 7:21–23)—and that not all who have their names upon earthly Church rolls, but only those "whose names are written in heaven," and whose names will not be blotted out because of unfaithfulness, will constitute the *one* Church of the living God,—in all a "little flock?"—Heb. 12:23; Rev. 3:5; 1 Tim. 3:15; Luke 12:32.

DO YOU KNOW that all the members of the Church are now only *probationary members*, waiting and striving and hoping for full membership in the Church triumphant at the first resurrection?—Rev. 20:4.

DO YOU KNOW that the large majority of humanity has never had any trial, because they died in total ignorance of the only name given whereby they can be saved?

DO YOU KNOW that the Apostle Paul declares that there is *one* mediator between God and men, the man Christ Jesus who gave himself a ransom for all [men], to be testified [to all men] in due time?"—1 Tim. 2:6.

DO YOU KNOW that while to many of us the "*due time*" to learn of this grace of God is during the present life, yet to the vast majority this "*due time*" must be in a future life; because less than one-third of the human family have ever heard of, so that they could believe on, the *only name* "under heaven given among men, whereby we may be saved?"—Acts 4:12.

DO YOU KNOW that the Millennial age is for the very purpose of causing the *knowledge* of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understanding and to unstop their ears that they may hear God's message of mercy, and see "the true light which lighteth *every man that cometh into the world?*"—Isa. 11:9; 35:5; John 1:9.

DO YOU KNOW that some living in civilized lands have never had a *full* knowledge of the gospel with a *full* opportunity to show whether they would choose righteousness or sin; because they have had comparatively little knowledge of righteousness, by either experience or observation, and great experience only with sin, within and without?

DO YOU KNOW that our Lord Jesus paid the great price for *all;* to secure for *all* a FULL OPPORTUNITY to gain everlasting life by faith and obedience?—1 Tim. 2:6; Acts 3:22, 23.

DO YOU KNOW that Christ "is the *propitiation* [satisfaction] for our sins, and not for ours [the Church's sins] only, but *also* for the sins of the whole world?"—1 John 2:2.

DO YOU KNOW that the Bible teaches both the doctrine of Election and the doctrine of Free Grace?—the election of the Church during this age, and free grace for the world in general in the Millennial age? and that this harmony, of these two doctrines so long supposed to be in conflict, can be clearly shown from the Scriptures?

DO YOU KNOW that 6,000 years of Earth's history is past, according to Bible Chronology?—and that the seventh thousand is the Millennium of Christ's reign?—and that the present time, from 1875 to 1915, is the lapping period styled in Scripture the "harvest" of the age, in which the number of the elect Church will be completed?—and that then the Millennial age will be ushered in by a "great time of trouble" (anarchy, etc., mentioned repeatedly in Scripture), which will *level* society, humble pride and prepare the way for Immanuel's long promised Kingdom—"under the whole heavens"?—Dan. 2:28,44; 7:13,14,18,22,27.

DO YOU KNOW that "in that day" [now come] there will be *wise* virgins as well as *foolish* virgins (Matt. 25:1,—*virgin* signifies *pure*), but that only the wise [the obedient] shall understand?

DO YOU KNOW that the "wise virgins" who shall enter in with the Bridegroom will have oil in their vessels [the spirit of the truth in their hearts and lives] as well as in their lamps [the Scriptures]?—and that it is declared that "none of the wicked shall understand" (Dan. 12:10; 1 Cor. 2:14), but only the humble and consecrated—the wise?—And do you wish to be one of the "wise virgins?"

DO YOU KNOW that the Apostle tells us that although the "day of the Lord" shall come as a thief and a snare upon the whole world, yet the *brethren* of Christ will not be in darkness?—1 Thes. 5:4. Note also our Lord's words in Luke 21:34, 35.

DO YOU KNOW that "the time is short" in which the consecrated may "make their calling and election sure" and "so run as to obtain" the great prize of this gospel age,—viz., joint-heirship with Christ in his Kingdom?

DO YOU KNOW that the powers of the heavens [the nominal Church] are being shaken, and that soon there will be a great *union* or "confederacy" of all denominations of nominal Christians (See Isa. 8:10–12–16), in fulfilment of the statement that "the heavens shall be rolled together as a scroll"—while men's hearts are failing them for fear and for looking forward to those things coming upon the earth?—Luke 21:26; Rev. 6:14; Isa. 34:4.

DO YOU KNOW whether or not you have put on the whole armor of God, that you may be *able* to stand in this *evil day* already upon us?—Eph. 6:13.

DO YOU KNOW that to be able to stand against the wiles of the devil in this evil day you need the *whole* armor of God—the *helmet* (an *intellectual* protection from the assaults of error), as well as a substantial shield of faith and ability to wield "the sword of the spirit, which is the word of God"?

DO YOU KNOW that God has provided this armor complete and special food—"meat in due season" for the household of faith in the present time—things *new* as well as *old?* (Matt. 13:52; 24:45)—and that riches of grace and knowledge relative to the divine plan, never possible before this "harvest," may now be enjoyed by you, if you are wholly the Lord's?

DO YOU KNOW that the same prophet, Daniel, predicted that, after the running to and fro had generally increased knowledge amongst men, discontent would become general and that there would be "a time of trouble such as was not since there was a nation?"—Dan. 12:1.

DO YOU KNOW that this trouble will be socialistic and eventually anarchistic, and, according to the Scriptures, result in the downfall of all the kingdoms of the world and thus make ready for Christ's Millennial Kingdom?—See MILLENNIAL DAWN, VOL. I., Chaps. xiii-xv.

DO YOU KNOW that MILLENNIAL DAWN, VOL. I., is reclaiming more Infidels, helping more Skeptics and establishing more Christians than any other book in the world? It is indeed a "Bible Key" and "A Helping Hand for Bible Students."

DO YOU KNOW that we can supply you helpful literature on all these subjects which will in every case cite you, not to the creeds and opinions of fallible men, however good, but to the words of our Lord the apostles and prophets?—"That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:5, 9–14.

DO YOU KNOW that many of the most prominent ministers of the various denominations are preaching on every other subject than the gospel, while some of them are denying the fall, the redemption and a coming restitution, so clearly taught in the Bible, and teaching, instead, Evolution?—yea, and even denying the inspiration of the Bible?

DO YOU KNOW that meanwhile a *famine* prevails—not a famine for bread, nor for water, but for the hearing [understanding] of the word of the Lord?—See Amos 8:11.

DO YOU KNOW that the Lord is raising up many who are voluntarily giving their time and going from house to house to call attention to these matters and that if "one of the least of these," the Lord's "little ones,"—an angel or messenger of the truth—should at any time call upon you, and be received in a spirit of meekness and love, he will show you, *free of charge*, the *Chart of the Ages*, the examination of which will help you to rightly divide the word of truth and to apply and understand all Scriptures, and thus prove a great and lasting blessing to you?

DO YOU KNOW that we are the friends of all who are trusting in the precious blood of Christ, and who are consecrated to his service?—and that we will be glad to have such (and honest skeptics as well) write to us upon these subjects? and that if you are poor we will gladly supply you spiritual food and drink, *free?* Address us as follows:—

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ARCH STREET,
ALLEGHENY, PA., U. S. A.

A WORD TO TRUE CHRISTIANS.

BLESSED ARE THEY THAT HUNGER AND THIRST AFTER RIGHTEOUSNESS [TRUTH IN THOUGHT, WORD AND DEED]; FOR THEY SHALL BE FILLED.

Overcharged, as many Christian people are, with the cares of this life, and intoxicated, as some others are, with its fleeting pleasures, it is quite possible that a very large majority fail to discern the peculiar signs of these times, which the Scriptures show to be a transition period, closing the gospel age and ushering in the Millennium.

We live in a day when many, even in the pulpit, as well as out of it, are boldly contradicting the Bible and denying its divine authorship, in whole or in part; and never in the history of the Church have so many conflicting voices confused the truths of the Gospel. We are told that the prophets and apostles, though honest, were mistaken or fanatical men who made serious errors in what they said and wrote: that even our Lord Jesus was mistaken in much that he said,—as, for instance, in his references to Jonah and the great fish, to Noah and the deluge, etc. (Matt. 12:40; 24:37–39; Luke 17:26, 27.) What is termed the higher criticism of the Bible rejects all such statements, including miracles and prophecies, as generally absurdities, unworthy of the credence of thinking men; and it accepts merely the moral precepts, whatever of the historical portions suits its convenience, etc., as from any other book. This great "falling away" was predicted for the end of this age, and it therefore becomes another sign of the times. Note carefully the following Scriptures, which indicate that a thousand will thus fall (into unbelief), to one who will stand faithful. Let all who would stand seek quickly and put on "the whole armor of God, that ye may be able to withstand in the evil day."—Psa. 91:7, 11, 12; Luke 18:8; 2 Tim. 3:1; Eph. 6:13.

Yet, in the midst of all the confusing voices of this "evil day," the Lord's sheep will hear the voice of the Good Shepherd, and, following him, will not be left in the outer darkness of doubt and unbelief, but will be guided into all the truth now due to the household of faith. Such was his promise; and such should be the expectation of his people, especially now, when "the whole armor of God,"—the full understanding and clear appreciation of the divine plan—is needed as never before.

Write to us at once, if you feel a hunger and thirst for the bread of life and the living water; for Luke 12:37 is now being fulfilled. We send sample tracts and papers *free* to applicants.

We earnestly commend to God's people the careful and prayerful reading of a work which we publish at cost price in order to bring it within the reach of even the poorest. It is entitled MILLENNIAL DAWN. Over 400,000 copies are already in circulation in various languages, and a blessing is going out therefrom to God's consecrated people.

TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U. S. A.

Old Theology Quarterly

No. 22—The Scripture Teaching Concerning the World's Hope

Bible Students'
1894
TRACTS

OLD THEOLOGY QUARTERLY

The Scripture Teaching Concerning

THE WORLD'S HOPE

"*The whole creation groaneth and travaileth in pain together until now . . . waiting for the manifestation of the sons of God.*"—*Rom. 8 : 19–22.*

"*Inquire for the old paths.*"—*Jer. 6 : 16.*

BIBLE STUDENTS'
1894
TRACTS

NO. 22.—JULY, 1894.
Entered as Second-Class Mail Matter, at the Post Office,
Allegheny, Pa.

OLD THEOLOGY TRACTS

FOR THE PROMOTION OF

CHRISTIAN KNOWLEDGE.

QUARTERLY, SIX CENTS A YEAR; SAMPLE, FREE.

NO. 1. THE WAGES OF SIN.
NO. 2. CALAMITIES—WHY GOD PERMITS THEM.
NO. 3. PROTESTANTS, AWAKE!
NO. 4. DR. TALMAGE'S VIEW OF THE MILLENNIUM.
NO. 5. BIBLE STUDY AND STUDENTS' HELPS,
NO. 7. THE WONDERFUL STORY.—POEM, 156 VERSES.
NO. 9. SWEDISH TRANSLATION OF TRACT NO. 1.
NO. 10. A BASIS FOR TRUE CHRISTIAN UNION.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 13. NORWEGIAN TRANSLATION OF TRACT NO. 1.
NO. 14. A DARK CLOUD AND ITS SILVER LINING.
NO. 15. A REPLY TO ROBERT INGERSOLL.
NO. 17. PURGATORY.
NO. 18. REPRESENTATIVE OR SUBSTITUTE?
NO. 19. NORWEGIAN TRANSLATION OF TRACT NO. 14.
NO. 20. SWEDISH TRANSLATION OF TRACT NO. 14.
NO. 21. DO YOU KNOW?
NO. 22. THE WORLD'S HOPE.

SPECIAL ISSUES—LEATHERETTE BOUND.

NO. 8. THE WONDERFUL STORY, ILLUSTRATED, 60 pages.
NO. 11. TABERNACLE SHADOWS OF BETTER SACRIFICES, ILL.
NO. 16. REPLY TO ROBERT INGERSOLL.—44 pages.

Extra Copies of these special issues are supplied to all regular subscribers at 10 cents each. Colporteurs are authorized to sell these special issues at three for 50 cents.

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

⁂ We specially commend, both to honest skeptics and to saints, "The Plan of the Ages." No book of its size, known to us, so fully unfolds the divine plan, revealed in the Scriptures. It is a veritable "Bible Key," and is well described as "A Helping Hand for Bible Students." We can supply it by mail, cloth bound, for $1.00, or in paper covers for 25 cents; or we will loan it to the poor, who will promise a careful reading and to pay return postage.

HOPE
FOR THE
GROANING CREATION.

THE DESIRE OF ALL NATIONS.

> "We know that the whole creation groaneth and travaileth in pain together until now, . . . for the earnest expectation of the creature waiteth for the manifestation of the sons of God." "And the Desire of all nations shall come."— Rom. 8: 19, 22; Hag. 2:7.

THUS the Apostle and the Prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None experienced in life or acquainted with history will dispute the correctness of the Apostle's statement. And the declaration of the Prophet, that God will eventually establish a reign of righteousness in the earth which, when realized, will indeed be the desire of all nations, is borne out by the testimony of every prophet and apostle (Acts 3:19–21), and cannot, therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin; for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus under a blight, and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its imperfect, fallen condition. And though men can do something toward general improvement, their efforts are at best but feeble and spasmodic; they are utterly incapable of releasing themselves from their difficulties. Their varying successes, but on the whole futile efforts, for the past six thousand years, prove this conclusively.

They have never yet, in all the centuries they have had for experiment, succeeded in establishing a perfect government; nor have they silenced the groans and wiped away the tears of the race, nor lifted it up physically, or mentally, or morally, to the image of God in which they were created, as represented in Adam. Diseases of every description still prey upon them physically. There are still burning fevers, wasting ulcers, frightful cancers, loathsome skin and poisonous blood diseases; and there are sightless eyes, deaf ears, dumb tongues, broken backs and limbs, and other physical disorders and deformities. Mentally, their condition is still worse: some are crazed; others are partially so; and in all the race not one is perfectly balanced. Morally, their condition is no less deplorable: selfishness, and greed, and pride, and love of display, and hatred, and malice, and evil speaking, and deceit, and envy, and contention, and war, and bloodshed wring agonizing groans from the lips of millions; and desolate widows, and helpless orphans, and broken-hearted mothers, and grief-stricken fathers, and disappointed friends still weep over the graves of buried hopes and fond ambitions.

A BOW OF PROMISE.

Truly, it is a groaning creation still; and yet, as the Apostle suggests, they are not hopeless; they are waiting for something, they know not exactly what—a panacea for sickness and pain and sorrow and death, and a just and righteous government, which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort and happiness and a share of life's luxuries. They are looking forward to "a good time coming," "a golden age," of which even heathen poets and philosophers have dreamed and sung in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of the blessed Millennium—

"When, man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old."

But what heathen poets and philosophers, and all mankind, have longed and vaguely hoped for—but have proved themselves utterly incapable of bringing about, with all their state-craft and priest-craft, and multiplied religious ceremonies and forms of godliness without the powers—God, through his prophets, has clearly and definitely foretold will come. And further, he has shown exactly how it is to be brought about—that it is to come to pass through the agency of the Lord Jesus Christ, the Messenger of Jehovah, who nearly nineteen centuries ago redeemed the world, giving his life as the ransom-price for the life of the world; and who will shortly set up his Millennial kingdom and establish his authority over the redeemed world. He will not oppress the people to exalt himself, as human rulers generally do; but will "bless all the families of the earth" through a wise and righteous administration.—Gen. 22 : 18; Gal. 3 : 16; Psa. 9 : 8; Isa. 32 : 1.

Our Lord Jesus by the grace of God having "tasted death for every man," and thus secured the right to give lasting life to all who shall prove themselves worthy of it, the object of his Millennial reign will be to so instruct, train and discipline men as to enable them to become worthy of lasting life, on the original conditions—perfection and obedience. To this end, he will first "rule with a rod of iron" (Psa. 2 : 9)—with power and force, causing, in the overthrow of present imperfect, selfish, proud and unjust systems, "a time of trouble such as never was since there was a nation" (Dan. 12 : 1); and then he will "fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2 : 14.) He will restrain and humble the wicked and selfish, and bless and lift up the humble and those seeking righteousness (Zeph. 2 : 3; Matt. 5 : 5); finally making an end of sin and all its train of evils, by destroying (completely and forever) all who then, with full knowledge and appreciation, still love sin; and by bestowing upon all who shall then love righteousness "the gift of God," everlasting life.—Rom. 6:23.

OBSTACLES TO BELIEF IN CHRIST'S MILLENNIAL KINGDOM.

All this would seem reasonable to thinking people but for two reasons. One is, that another and unscriptural view has for centuries predominated, and the people have been instructed from infancy in that direction. The second reason is, that so long a period has elapsed, before the establishment of his Kingdom as the remedy for sin and its disorders. Yet so convinced are people of *the propriety* of such a divine rulership, that, regardless of facts and Scripture, some claim that Christ is now reigning over and ruling the world. And yet, if posted in the world's history, and candid, all must admit that it has not been, nor is it yet, a rule of righteousness such as the prophets predicted of the reign of Christ. (Isa. 32:1.) On the contrary, it is very manifest that the kingdoms of this world are all under the power and subject to the manipulations of the invisible "prince of this world," Satan, who takes advantage of the darkness of human ignorance, superstition and depravity.

Poor, frail humanity has indeed made some noble efforts at self-government, but the unseen and unrecognized powers of darkness have been more than a match for their efforts, and have succeeded in keeping in power a majority who were not lovers of righteousness. Nor can we hope for better than present results so long as selfishness is the rule of action.

People naturally wonder that God has not long since exerted his great power (his Kingdom-power and authority) to suppress sin, and to lift mankind out of its present state of ignorance, superstition, groveling depravity, disease and death. But since six thousand years have passed without such an interposition, they reason thatGod's future dealings should be judged of by the past. And hence they think we cannot expect such a rule or Kingdom in the future, believing that all things must continue as they now are and have been from the foundation of the world.—

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God not only has promised such a Kingdom for the purpose of blessing the world, but that he also foretold the long period intervening, in which evil has been permitted.

And they show good and sufficient reasons for the six thousand years' delay. This, clearly seen, should remove every obstacle to belief in the promised Millennial Kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of the present life that six thousand years seem very long. With God, "a thousand years are but as yesterday."—Psa. 90 : 4.

WHY THE LONG DELAY?

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, the redemption was accomplished; and nearly two thousand more fill the measure of the Gospel age, for the selection and development of the Gospel church; while the whole long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that justice which will by no means clear the guilty violators of God's just and holy law—an experience which will be of inestimable value to all, for all eternity. By contrast, it will lead to such an appreciation of righteousness, during Christ's Millennial reign, as to make it, when realized, what the prophet predicted—"The desire of all nations."

The delay, from the time of the redemption to the Millennial age, while it served this purpose to the world, served also and particularly a further purpose—the development of the Church, a "little flock" of believers in and followers of Christ, sharers of his reproach in the present time, and therefore chosen and counted worthy to share his spiritual kingdom and glory and his Millennial work—to reign with him as joint-heirs of the long promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28: 14; Gal. 3: 16, 29.

The selection of this company, as individuals, has been in process during the entire Gospel age now closing, though as a class they were foreknown from the foundation of the world. (Eph. 1: 4.) That is is, God predetermined to exalt to this kingdom honor and restitution work a certain class, each of whom should meet certain predetermined conditions; and the Gospel age of nearly two thousand years was appointed as the time for developing, testing and selecting the individuals who should compose that class. The election of these individuals is not arbitrary, but according to fitness; the qualifications being, first, justification by faith in Christ; then meekness and devotedness to God's service, at the cost of self-sacrifice, even unto death.

Many (justified believers) were "*called*" or invited to share these kingdom honors, but only the above mentioned, a faithful few, will be selected or chosen; the majority even of professed Christians, we are informed, will fail to make their calling and election sure: and hence will fail to share those kingdom glories as joint-heirs with Christ their Lord—though with the world they will be blessed and disciplined under this kingdom. During the Millennial age, Christ's power will be exercised to prevent deceptions, to clear away ignorance, to strengthen the weak and to lead and restore to sight those now blinded by the god of this world. (2 Cor. 4:4.) A thousand enticements to sin, which appeal specially to the depraved appetites of the fallen race now, will not be tolerated, when the new, heavenly rule is established. But the Gospel church—the kingdom class—is called and tested during this age, while *evil is permitted* to hold sway, in order that their testing may be like that of gold tried in the fire. This company will be complete when the present age ends, and the control of earth will then be entrusted to them, under and in co-operation with the Lord Jesus, then the King of kings.—1 Cor 6: 2.

LOOKING FOR THE KINGDOM OF GOD.

No student of the Bible can have overlooked the fact that the constant theme of our Lord and his apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah's coming, to be the ruler of the world; and they naturally expected that as he was to come out of their nation, they would be his soldiers, co-workers, and joint-heirs in that kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God's plan. They saw not that spiritual children of God, of the faith and loyalty of Abraham, were meant.

But the real greatness of the promised kingdom and its work of blessing were not appreciated by Israel: they expected a kingdom similar to the kingdoms of this world; that Messiah, as a fleshly being of the seed of Abraham, would establish his kingdom at Jerusalem, and that his glory would be the earthly glory of purple and fine linen and gold and silver and the usual accompaniments of earthly royalty. And their pride and ambition longed for the time when this promised king should exalt himself above the Cæsars, and them above all the nations of the earth. Hence their rejection of him who came humbly, born in a manger, with no assumptions of titles, or earthly honors, or influence, or even friends; and yet he came proclaiming the Kingdom of Heaven at hand and himself the promised king.

So thoroughly impressed upon the Jewish mind was the thought, that Messiah's coming meant the establishment of a kingdom of righteousness, that several times the "common people" would have taken Christ by force to make him king; but he withdrew, that their ardor might cool, knowing that they who shouted "Hosanna to the Son [and heir] of David" were not the class whom the Father designed should be the joint-heirs with him of that kingdom. He knew, too, that the Father's *time* for his exaltation to power had not yet come, and that first he must die to purchase those whom he was afterward to reign over—to whom he might *therefore* restore the original blessings and favors lost for all through Adam's failure. —Rom. 5: 12–19.

Like others, the twelve apostles held this hope of the kingdom, and believed

Christ to be the promised Messiah, the King of kings. And our Lord Jesus, so far from ever contradicting their ideas, always encouraged them, and told them that they should yet sit with him in his throne. But he explained that *first* he must suffer many things and be rejected of that generation [people], and that as it had been written in the prophets, "Thus it behooved Christ to suffer and to rise from the dead;" and he said to them: O, slow of heart to believe *all* that the prophets have spoken; was it not needful for Messiah to suffer these things and to enter into his [kingdom] glory?—Luke 24: 25.

THE NOBLEMAN'S RETURN.

One of our Lord's parables, given just before his crucifixion, was for the very purpose of teaching them that the expected kingdom would be deferred until his second coming. It is introduced thus: "And he spoke this parable unto them because they were near to Jerusalem, and *because* they thought that the Kingdom of God would be manifested immediately." (Luke 19: 11–27.) That parable represents the Gospel age as the period in which Christ, "the Nobleman," went "into a far country" (heaven) to receive for himself a kingdom—to be invested with authority. The parable also shows that during the absence of the Nobleman, the opponents of his rule are in the majority and hold sway; they even declare that they do not desire him to come and establish his kingdom, preferring to be let alone as they are—"They sent an embassage after him, saying, We do not desire this man's rule."

The parable shows, too, the proper attitude of those who love the Nobleman. To his servants he intrusted certain talents —here represented as ten pounds, all of which could, during his absence, be utilized in his service—saying to them, "Trade herewith till I come." (R. V.) Obedient to this command, they are to use their various talents to forward the interests of his coming kingdom. And finally, the parable shows that the Nobleman will surely return with full power, and that he will use it, to reward those faithful to him with a share in the kingdom, and to destroy all opposed to his rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of kings will not be such when present misconceptions are cured by the increased knowledge of the King's character, plan and kingdom, then to be afforded to all, for which we pray, "Thy Kingdom come."

A SCRAP OF HISTORY.

THE BEGINNING OF PRESENT SO-CALLED CHRISTIAN KINGDOMS.

During the first century of its existence the Church held firmly to the apostolic teaching and waited for the second coming of the Lord Jesus, and the establishment then of the long-promised kingdom of God and its rule of righteousness, in which triumph all overcoming Christians were to share with Christ. The period of that reign, it was generally understood, would be a thousand years.—Rev. 20: 2–4.

Chamber's Encyclopædia says, "In the first century of the Church, Millennarianism (the Greek equivalent of which *Chiliasm* from *chilioi*, a thousand, is the term employed by the "fathers,") was a widespread belief. . . . The *unanimity* which early Christian teachers exhibit in regard to Millennarianism proves how strongly it had hold."

This was the period of the church's purity and fervor, before she left her first love. But, as time passed, and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the foretold great apostasy, or falling away from the true faith. (2 Thes. 2 : 3.) Nevertheless, there was always a faithful though small minority, which clung to the truth; for the Lord has never left his truth without *witnesses*.

It was at this time that the degenerated Christian system conceived the view commonly held since, that the Church was to establish Christ's Kingdom upon the earth, without waiting for the Young Nobleman's return, and that Christ would come after the Millennial reign of the Church had ended—to approve her work. This is styled the post-millenarian view of the Lord's coming. This view introduced into the nominal church an aggressive *political policy;* and thenceforth the Church sought influence with the civil power—and that successfully, though to her injury and apostasy. It was not long until Christianity was recognized by Constantine, the Roman emperor. Soon, from among several aspiring chiefs, or bishops, the bishop of the city of Rome rose to prominence and influence in religious matters, and finally to influence in the empire. In 534 A. D. the emperor of Rome, Justinian, recognized the Bishop of Rome as chief bishop, or POPE—the head of the religious affairs of the Roman empire, whose emperors had long held the office and title of *Pontifex Maximus* or Chief Priest.

This great success, though accomplished by cunning, trickery and scheming political intrigue wholly foreign to the spirit of true Christianity, and in opposition to the express counsel of the Lord and the apostles (Matt. 20 : 25–28 : 23 : 8–12 and 1 Pet. 5 : 3), was hailed as the beginning of the establishment of Christ's kingdom *in power*. By this time, be it remembered, the nominal church numbered millions who were Christians in name merely, and totally ignorant of the doctrines of Christ; for the clergy had gradually lowered the true standard, amalgamated errors, and exalted themselves, to gain popularity and to draw the people, through fear and superstition, to their support. And when the imperial authority began to recognize the apostate church and to concede its false claims, the unregenerate heathen millions rushed into her bosom, adding to her defilement their uncircumcised views and heathen superstitions.

THE COUNTERFEIT OR ANTICHRIST KINGDOM SET UP.

But though nominal Christianity had now gained freedom from persecution, civil recognition, and finally religious jurisdiction as Papacy, her ambition, sustained by her post-millennial error, was far from satisfied. Scheming, plotting, etc., continued, under the theory that the end to be gained [the subjugation of the world in the name of Christ's Kingdom] justifies the means; until the power, authority and crowns of the civil rulers of Europe were subjected to the popes. The beginning of this temporal power was gradual, from A. D. 539, but it was fully established in A. D. 800, when Charlemagne, king of France, was crowned by Pope Leo III., and accepted from him, and by his supposed divine authority, the title of Emperor of the West. There, really, what was afterwards known as "*The Holy Roman Empire*" had its beginning.

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy and waited for the establishment in righteousness of his true, promised kingdom) that the (nominal) church was God's kingdom in the world, and that the popes successively *represented* Christ as King of kings, while as his joint-heirs, cardinals and bishops filled the places promised to the overcomers. In support of these claims, the universal authority of the popes in matters both secular and religious was claimed and admitted; and kings and emperors representing the greatest nations of Europe and the world prostrated themselves at the feet of the pope, acknowledging him as King of kings. Every title which the Scriptures apply to the true Christ, and every prophecy describing his future kingdom and its glory, has been applied by the popes to themselves and the kingdom thus introduced, which was none other than the kingdom of Antichrist, the counterfeit of the true, predicted by the prophets and the apostles. (See 2 Thess. 2 : 3–7; Dan. 7 : 25, 26; Rev. 13 : 4–8.) The deception was so great and magnificent that all the nations of Europe were deceived; and as the Lord himself foretold, had it been possible, the very elect [the faithful] would also have been deceived by it.

But the inevitable came: the reverence and flattery of the people, the pride and power of the clergy, and especially of the higher dignitaries, gradually sunk the doctrines and practices so low as to excite the disgust and open the eyes of the honest and blinded souls connected with the system. It was nearly a century after the invention of printing, when men were beginning to think for themselves, that the public sale of indulgences by the authority of the pope for the purpose of raising money for the completion of St. Peter's Cathedral at Rome, and particularly by one John Tetzel, a Dominican monk of notorious character and shameless effrontery, that general indignation was aroused. Then under the bold leadership of Luther, Zwingli, Carlstadt, Melanchthon, and others, a reformation movement set in, which, though beset by many hindrances, thank God, is not yet extinct. It is progressing steadily toward the utter repudiation of priestcraft and the various superstitions and errors of the dark ages, back to the old landmarks of primitive simplicity and purity which characterized the apostolic Church, both in life and in doctrines.

REFORMATION NOBLY BEGUN.

Luther, Knox, Melanchthon, Zwingli, Calvin, and others of their time, though still befogged by the errors of Antichrist, which for so many centuries held the world as under a mesmeric power, made remarkable progress out of darkness toward the full clear light. When all the circumstances of their time are considered, it cannot be denied that they were remarkable men, and that they not only took a courageous step, but a long one in the right direction. The trouble is that those who since have followed these leaders have taken their names as sects, without having their spirit of reform. So far from continuing the *reform movement*, each party or sect set itself against all light, truth and reformation in advance of what its leader had seen and advocated. Hence reform almost ceased with the reformers of the sixteenth century. What progress has since been made has been in opposition, not only to Papacy, but to professed Protestants as well.

But the course of the reformers was not a wholly uncompromising one. They soon saw that the masses of the people were so steeped in ignorance that they could not appreciate the Scriptural teaching that God is no respecter of persons; that in his sight all men are free, and that king, peasant and slave are on a common footing before God. So long had people been taught that the pope and church dignitaries represented God, and must be obeyed as God; so long had they been taught that kings and princes, when crowned and commissioned by the pope, were God's appointed rulers, reigning by God's authority in matters civil, as the "clergy" by the same authority reigned as princes in matters religious ; so long had they been taught that to deny or oppose such pope-sanctioned authority was to deny or oppose God and his kingdom, that (under this ignorance and superstition) to have declared the whole truth would have involved all Europe in anarchy and lawlessness. Stepping out of such deep slavery of mind and body, into full liberty, the masses were far from prepared to use it wisely.

This, indeed, was the basis of the conflict between the early reformers. Zwingli in Switzerland was a representative of some who took their stand for full liberty; he not only denied the authority of the pope to rule the church, but denied also his authority to appoint civil rulers in the name of God. He claimed for the people the right to elect their rulers, as we do in this great American Republic. Here Luther wavered for a time as to what course to pursue, when he saw that the reform, fully carried out, would not only take away the authority of the pope, but also the authority of all the princes and kings of earth appointed by him. While retired for ten months in Wartburg Castle under the hiding and protection of Elector Frederick, Luther reflected on the situation carefully; then he came forth to oppose

Zwingli, Carlstadt and others under whose preaching the images in the churches were being dashed to pieces and the Mass abolished. His plea was *moderation*. He cooled the rising ardor of the Germans, and with Melanchthon turned the German Reformation into the channel which it finally took. The German princes, on the one hand glad to be freed from their abject bondage to Papacy, and on the other hand glad to escape the growing tendency of teachings such as Zwingli's, toward Republicanism, recognized in the teaching of Luther and Melanchthon a way of escape from both, which would still preserve their powers, and even increase them. From policy, therefore, may of the German princes embraced the Lutheran cause, which prospered, while the yet more thorough reformers and their works went down.

Why did not God forward the greater and purer views? it may be asked. Because it was not then due time, we answer. But slowly, after three centuries, thinking people will admit that Zwingli and Carlstadt were much nearer the truth, much more thorough teachers of reform than Luther. D'Aubigne (Hist., Vol. 3., p. 243) upon this subject cautiously but forcibly remarks: "Notwithstanding his opposition to Papacy, Luther had a strong conservative instinct. Zwingli, on the contrary, was predisposed to radical reforms. Both these divergent tendencies were needed. If Luther and his followers had been alone in the work, it would have stopped short in its progress; and the principle of *reformation would not have wrought its destined effect.*"

Luther, though he had denounced the Papacy as Antichrist, and declared that the popes had no right or authority whatever to rule the world in the name of Christ, was led by his course of *moderation* into doing the very thing he had condemned in Papacy. The princes who remained in harmony with Papacy, were forward to claim its sanction as the true basis of *authority* over the people; and those who espoused Luther's side of course looked to him who claimed to represent the true *reformed* Church, to pronounce in their favor—as the choice of the *true* Church, and hence the divine choice. Having taken the stand he did, escape from the dilemma was impossible; and there was considerable truth in Luther's joke, when, later on, he called himself

"THE GERMAN POPE."

Thus it came that Protestantism continued the very error which lay at the foundation of the great apostasy—the very error it started out to remedy. Instead of advocating freedom—government of and by the people—it arrayed itself on the side of those falsely styled kingdoms of God whose rulers were glad to have assistance in holding the control which Antichrist had given them over the people. They desired to hold forever, for themselves and their families, the fat positions already attained. Hence, each of the various governments of Europe is wedded to some religious system, which it supports, and at the hands of whose officers, with religious pomp and ceremony, titles and offices are entered upon. No matter how villianous, or imbecile, or insane, or opposed to both the letter and spirit of God's Word, these announce their authority to perpetuate wrongs under the hypocritical mask (authorized first by Papacy, and since conceded by all Protestant sects)—king, queen, or emperor, *"by the grace of God."*

Thus we find to-day many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established *one* church, which in due time was to be completed and glorified to constitute the *one* promised kingdom of God. In the light of God's Word, we must deny that kings and emperors now reign by the grace of God, or that God is in any degree responsible for their misruling, though he predetermined to *permit* these various experiments at self-government for an appointed time—"until He come, whose right it is." (Ezek. 21 : 27.) The facts of history corroborate the testimony of the Scriptures, that present governments are under the control of "the prince of this world." (John 14 : 30; Eph. 2 : 2.) To deceive the people and to control them more thoroughly, Satan favors and advances to place and power those persons and systems agreeable to his plans; and to make the deception complete, he does this in the name of God and at the hands of the apostate church.—2 Cor. 11 : 14, 15.

NOT KINGDOMS OF CHRIST, BUT OF FALLEN MEN, UNWITTINGLY RULED BY SATAN.

How much of the spirit of Christ do these kingdoms manifest? Hear louder and louder down the centuries the clash of arms, the thunder of artillery, the tread of mighty armies, and the groans of the dying, in the strife of these so-called kingdoms of God to annihilate each other; and remember, that at no other period of the world's history were there ever, as to-day, armies numbering eleven or twelve millions of men, thoroughly equipped, and ready at a moment's call to rush to battle, armed with weapons of carnage many fold more dreadful and destructive than were ever before known, which make them equal to a hundred millions in former times.

Remember, too, that these twelve millions must soon be called into action, if for no other reason than that the great expense of their maintenance is rapidly bankrupting these various kingdoms of Christ (?). Remember, too, that when the tocsin of war shall sound, the various pulpits will support the various thrones with words of burning eloquence and prayers to God for help, each to consume the other. And with the army corps shall go chaplains, to cheer the dying soldiers of God's (?) kingdom; to assure each host that its cause is just, and that if they fall it is in support of the Lord's representatives who reign "by the grace of God."

Mark the oppression, and injustice, and tyranny, and misrule; and behold how giant evils are licensed to enslave and degrade and oppress mankind; and say not that these are Immanuel's kingdoms. Surely they bear little resemblance to the character of that kingdom promised under the "Prince of Peace." Verily, if these kingdoms of Europe are Christ's kingdoms, free America wants none of them.

When Christ's kingdom has come, it will indeed be "the desire of all nations." It will be just what all men need. At first it will rule with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2 : 9), breaking up civil, social and religious systems of tyranny and oppression, putting down all authority and power opposed to it, humbling the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion. (Psa. 46 : 10.) Then the blessing of its peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing; "justice will be laid to the line, and righteousness to the plummet" (Isa. 28 : 17); and the great restitution work will progress grandly to its glorious consummation. There will be sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith-cures from every disease and deformity, mental and physical. There will be awakenings also from death, and a grand re-organization of society under the new order of the Kingdom of God. And all the world's bitter experience during the six thousand years past will prove valuable lessons on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfect will of God, and thus to accept God's gift of everlasting life, designed for all who will receive it on his conditions of love and loyalty and obedience to him. Then, "Whosoever will, let him take the water of life freely."—Rev. 2 : 17.

Such being the grand object of our Lord's return and the establishment of his kingdom, we believe with the Prophet, that it will be "The desire of all nations;" and with the Apostle that the earnest expectation of the creature longs, though ignorantly, for the coming revelation of the Sons of God—the overcoming Church exalted with her Lord.

⁂ FURTHER READING upon the character of the coming deliverance of the groaning creation and what is signified by its deliverance from the bondage of corruption will be sent *free* upon application.

ADDRESS
TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," Arch Street,
ALLEGHENY, PA., U. S. A.

BIBLES SUPPLIED IN ANY QUANTITY AT OR BELOW WHOLESALE PRICES. SEND FOR DESCRIPTIVE PRICE-LIST, FREE.

THE CHURCH'S HOPE.

A clearer knowledge of the world's hope should and does increase the Church's appreciation of God's loving arrangement for his creatures. And it adds new luster to the Church's hope when we realize that the glorious object of the call and discipline of the Church in this Gospel age is for the development of characters which, being proved loyal to God and to righteousness and truth, will be associated with Christ, in the Millennial age now dawning, in the great and grand work of uplifting whosoever will of men, from ignorance and sin and degradation to God's likeness and favor and love.

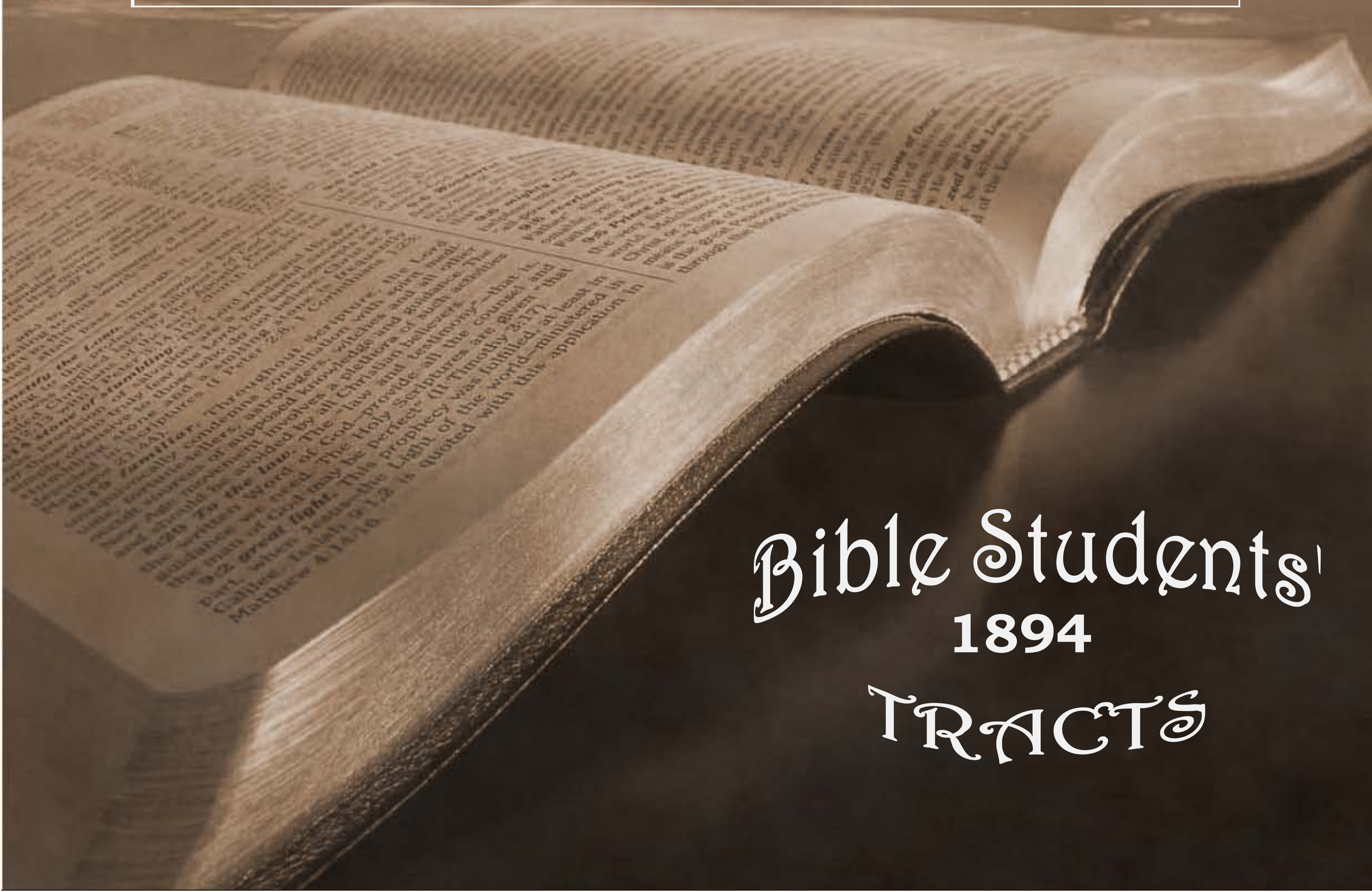
The Apostle declares, "He that hath *this hope* in him purifieth himself." (1 John 3:3.) It is a hope that helps onward to God and holiness. All interested in the further study of this "blessed hope" should address us for reading matter. A postal card request will bring you *free*, A Reply to Ingersoll, or The Wonderful Story (poem, 156 verses), or What saith the Scriptures concerning Hell.

Write. We will be glad to respond, and to help and encourage you in the way of life.

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ARCH ST.,
ALLEGHENY, PA.

Old Theology Quarterly

No. 24—Friendly Hints on Bible Study and Students' Helps



Bible Students'
1894
TRACTS

OLD THEOLOGY QUARTERLY.

FRIENDLY HINTS
ON
Bible Study
and
Students' Helps.

"Inquire for the Old Paths."—Jer. 6:16.

BIBLE STUDENTS'
TRACTS.

APRIL, 1893.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.

OLD THEOLOGY TRACTS.

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE, ALLEGHENY, PA.

QUARTERLY, SIX CENTS A YEAR.

No. 1. Do the Scriptures Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities—Why God Permits Them.
No. 3. Protestants, Awake! How Priestcraft now Operates.
No. 4. Dr. Talmage's View of the Millennium.
No. 5. Bible Study and Students' Helps.
No. 6. The Hope of the Groaning Creation.
No. 7. The Wonderful Story.—The Old, Old Story, complete.
No. 9. Swedish Tract—subject matter same as No. 1.
No. 10. A Broad Basis for True Christian Union.
No. 12. The Divine Plan.—Why Evil was Permitted.
No. 13. Norwegian Tract—subject matter same as No. 1.
No. 14. A Dark Cloud and its Silver Lining.
No. 15. "Thy Word is Truth." A Reply to Robert Ingersoll.

Samples of any of the above will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

SPECIAL ISSUES—LEATHERETTE-BOUND.

No. 8. The Wonderful Story, Illustrated, 60 pages.
No. 11. Tabernacle Shadows of Better Sacrifices, Illustrated, 110 pp.
No. 16. "Thy Word is Truth."—An Answer to Robert Ingersoll's Charges against Christianity.

Extra Copies of these special issues are supplied to all regular subscribers at 10 cents each. Colporteurs are authorized to sell these special issues at three for 50 cents.

ADDRESS AS ABOVE—

TOWER BIBLE & TRACT SOCIETY.

BIBLE STUDY

—AND—

NEEDFUL HELPS THERETO.

Our Redeemer prayed for his disciples—"Sanctify them through thy truth;" and then added, "Thy Word is truth." (John 17: 17.) He thus showed us a general principle, and one which experience demonstrates—that God's truth is his agency for developing his children. Not general truths, however good and beautiful, such as botany, astronomy, etc., but truths which God reveals in his Word, are those which tend to produce in us, if we heartily receive them, the graces of God's spirit—the spirit of THE truth.

But the questions arise—"What is God's truth?" "What is God's Word?" For it will be remembered that at the time our Lord said, "Thy Word is truth," the New Testament had not been written. It does not follow, however, that our Lord meant that the Law and the Prophets (the Old Testament) *alone* were to be considered the Word of God adapted and intended to sanctify us; but, rather, that all that God had caused to be written by the prophets, together with all the *explanations* of those Old Testament writings which God would supply through Christ's teachings, and afterward through the writings of the apostles, were to be esteemed as God's Word—revelations of truth which would sanctify those who believe them and who act accordingly. This he clearly showed when he declared, "My doctrine is not mine, but his that sent me;" "The words that I speak unto you, they are spirit and they are life;" "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of truth is come, he will guide you into all truth, and he will *show you things to come*."—John 7: 16; 6: 63; 16: 12, 13.

It will be seen, therefore, at once, that the opinion of many, that the prophecies of the Old Testament are all fulfilled and not now worthy of reverent study, is a great mistake—a serious mistake, because it blinds many to the great and beautiful promises therein revealed which are still future and vitally associated with the true Christian faith and hope, and therefore essential to complete sanctification. Of these, first in prominence are the promises of Christ's Millennial Kingdom and of the great blessings which shall accrue to the world of mankind, and to the earth as man's future home, of pleasing prospect and bountifully teeming with luxuries and comforts for the willingly obedient. Second are the promises to Israel of a restoration to divine favor and to a share in the Millennial work of blessing (educating, ruling and lifting up) mankind—promises which state as well as imply that the old patriarchs are to be restored to life as perfect men, to be examples of what *perfect* manhood is and of what all the fallen race *may* attain unto by obeying the Lord Jesus, then, with his Church, the Ruler of earth.—Acts 3: 19–22; 7: 37; 1 Cor. 6: 2.

Indeed, it is largely because of a failure to appreciate the Old Testament prophecies, that so many of God's children have gotten so sadly mixed on all the teachings of the New

Testament—shown by the conflicting creeds of Christendom. The apostles were continually referring to the statements of the prophets and *interpreting them*, and reasoning from THAT BASIS. (See, for instances, Acts 2:24–32; 3:19–22; Rom. 11:2, 8, 9; Gal. 3.)

From the prophecies they deduced and stated conclusions regarding the Lord's will in the present age and declared his future purposes. (See Rom. 11:25–32; Acts 15:14–16.) No wonder, then, that those who ignore the Old Testament should but dimly understand the arguments of the New Testament which are based upon those previous revelations.

YOU WILL REQUIRE ASSISTANCE.

If you are intellectually bright, and have large perceptive and reflective powers and a good education, you can take the Bible, and by years of patient, critical study, you may prove to your satisfaction its divine inspiration and greatness from its internal as well as its external evidence, and acquire much of its wisdom and truth. But have you all these advantages? And if so, have you at your command the years of time needful to their use? Most of the earnest truth-seekers have not; and even if they all had, would it not be an evident waste of time for each to study out this subject independently of each other one? We do not do so in other sciences, but make use of each other's assistance—not, however, without proving what we accept, with our best reasoning faculties. And so we should do in Bible study. And evidently it is the Lord's will that we should do so, since through the Apostle Paul he shows the mutual dependence, one upon another, of the various members of the Church, though some may be specially useful to the body, as eye or as right hand members.—1 Cor. 12:14–21.

THE CREDIBILITY OF THE SCRIPTURES.

Many able and valuable works upon this subject are obtainable through any bookseller, or in any public library; but the most of these are written in a style for the scholarly only, and, filling several volumes, require more time than many are able to give for such information; and hence few of the masses of the people know, as they ought, the firm foundation which God's Word really affords for their faith. As a result, many have but little faith in the Bible and are often ashamed of it.

But we wish to call your attention to a very brief and pointed treatise on this subject—one which you can digest in a few hours, and which will strengthen your faith in God's Word for the remainder of your life. It is contained in the first three chapters of a book entitled "*The Plan of the Ages.*" Whatever else you may or may not have read, you should read the *pointed* arguments there presented. And as parents and as Christians you should assist the young and the many who are skeptically inclined in this day of doubts, and help them to get settled and grounded upon the Bible as God's Word. In the case of your own children this is specially a duty that you owe them. And in the case of others, remember that, in God's sight, we are each our brother's keeper.

ONLY THE MEEK WILL BE TAUGHT.

When satisfied that the Bible is really God's Word and intended to be the guide of his children, a lamp to our feet, while we walk by faith and not by sight, until the Millennial Day dawns, you will want to study it. *How shall you begin?*

Begin as you would with any other study—systematically. The first requisite is a guileless heart—a simple heart—one not too wise to be instructed—a heart that realizes that the information it seeks can come from God alone, that human wisdom is insufficient—a heart that is ready "as a little child" to be taught of God. "The meek will he guide in judgment, and the meek will he teach his way." (Psa. 25:9.) Because "God resisteth the proud, but giveth grace to the humble." (Jas. 4:6.) Such, then, must all be who would be "taught of God." Others will fail to understand God's Word; for he has arranged it so that others shall not understand it.—Dan. 12:10; Matt. 13:10, 11.

Again, the Apostle says, "Study to show thyself approved unto God, a workman who needeth not to be ashamed—

"RIGHTLY DIVIDING THE WORD OF TRUTH."

—2 Tim. 2:15.—

To rightly divide the Word of truth, you should be shown how by some one who has learned how, otherwise you will find it a tedious and laborious task, costing precious years. And, alas! we regret to have it to say that few of God's children have learned this secret of Bible study, and few, therefore, can aid you to any considerable degree. Instead of recognizing the various ages and dispensations —the Patriarchal age, the Jewish age, the Christian age and "the Ages to Come"—and seeing the work God is gradually perfecting through these ages, they think of God's dealings as almost aimless and without order. Hence, instead of rightly dividing and applying the various statements of Scripture severally to the various ages and dispensations to which they properly belong, they mix them all together and have a disorderly and seemingly contradictory mass which they cannot understand and can scarcely realize to be a revelation at all.

But, on the contrary, when the various ages are clearly in mind, and when the plan of God with reference to them is once seen, the Bible becomes an open book before the humble student—a great treasure-house of truth and grace, every statement of which can be definitely located. And when rightly applied to its proper age—past, present or future, as the case may be—the whole record from Genesis to Revelation falls into harmony.

As a help in the direction of the right dividing of God's Word, we commend the book whose first three chapters we have already referred to, whose name, "*The Plan of the Ages*," indicates but slightly its value as an exponent of the way in which the Word of God should be rightly divided—dispensationally—in order to be "meat in due season" to the household of faith.

The foundation here laid, in an understanding of God's dispensational dealings, will lead the mind of the earnest student into green pastures of spiritual refreshment and strength, and open the way to and into "the *deep things* of God," both of knowledge and experience. Begin, then, with the *study* (not a reading merely) of "*The Plan of the Ages*," and then go on unto perfection. The foundation properly laid in a heart-felt desire to know and obey God's Word, and an outline of the ages in mind, your building up in the *most holy faith*, and with truths which will satisfy you wholly, will be an easy task.

THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD,

should be well sharpened. That is to say, you will want a Bible with marginal references. If you can afford it, you should get what is termed a "*Teachers' Bible*," which gives not only the text of the common version, and references, and marginal readings, but also an Index of Bible topics, a partial Concordance, a partial Dictionary of Bible names, places, etc., as well as maps and much other useful general information. Then you will want one or both of the—

TWO GREAT BIBLE CONCORDANCES.

The best Concordance for finding the location of a passage of Scripture quickly is the old, reliable *Cruden's Concordance.* Beware, however, of its theological definitions: they are very erroneous, unscriptural, and hence misleading if trusted.

But the most valuable in another way (though a passage cannot be *found* so quickly in it as in Cruden's) is the justly celebrated work of recent years, known as *Young's Greek, Hebrew and English Analytical Concordance.* The author, Professor Young, of Edinburgh, Scotland, a ripe scholar of now world-wide fame, has here given to God's children (many of whom have little or no knowledge of the Greek and Hebrew languages in which the Bible was written), a quick and ready means of ascertaining what Greek or Hebrew word was used in any particular place, and the meaning of that word as defined by Prof. Young: and the meaning may be judged still more accurately by running the eye down the column and thus comparing the various uses of the same word in other passages. All should have one of these Concordances. All who can afford it should have both—Cruden's for quick general use, and Young's for critical examination of any word or passage; but the latter is preferable, if you get only the one. Then you will *need,* also,

THE EMPHATIC DIAGLOTT.

This is another of God's special blessings for our day; and *with* the foregoing described helps is worth more than a four years' course in the Greek and Hebrew languages. First, it gives the Greek text for the Greek scholar. Second, it gives immediately under the Greek text a literal translation of it, word for word. Third, it gives in another column a smooth English translation suitable for common reading, showing also the *emphasis* of the Greek, usually lost to English readers. While we cannot say that this work is perfect, we can say that we know of no other translation of the New Testament so valuable to the critical student—and this includes all to whom we write.

The above, with the various volumes of the MILLENNIAL DAWN series, of which "*The Plan of the Ages*" is the first, really constitute an outfit of the *needful* helps. But if you have the means to spare, or if you can deny yourself in some other way, you will also find the following very useful:—

(1.) *Rotherham's Translation of the New Testament.* This is in many respects an excellent translation, and, besides, has marks showing the *emphasis* of the Greek, not shown in the common English translations. It is valuable, as any translation is, for critical study of a text. A comparison of the different methods of expression gives the thought of the original more clearly to the studious.

(2.) *Leeser's Translation of the Old Testament.* This, too, is valuable. It is a translation by an *unconverted* Hebrew, who certainly has no bias favorable toward Christianity. This is the *recognized* translation among the Hebrews.

(3.) For *general* information upon religious subjects (not for doctrinal instruction, though it contains a brief *history* of all doctrines and religions), we commend to you a Bible Dictionary. *Smith's Bible Dictionary* is justly popular, and though we cannot endorse its theological definitions, the work is valuable and instructive aside from these.

NOW, ANOTHER WORD—STUDY PRAYERFULLY.

Study of the Bible should never be attempted in any but a *prayerful* attitude of mind. It should be remembered that the nearer our hearts and lives come into sympathy and union with our God, the more receptive of truth we will be, and the more ready to understand it. Therefore while studying pray without ceasing; let your hearts continually thank the Lord for every item of truth you may see, no matter who or what has been his helping hand to lead you to it and make it plain; and ever be desirous of knowing *all* that God has to reveal. Be cautious, too, lest you should allow prejudice to keep you from simplicity of mind; and also lest Satan, through any man or woman or teaching, should beguile you into error after you have gotten free from prejudice and out into God's sunlight. Our constant prayer should be,—Be thou my teacher, Lord, and use thou whom or what thou wilt in giving me the lessons.

Make sure, however, if even an angel from heaven preach to you any other gospel than that founded upon *Christ crucified*, that you reject it as spurious. (Gal. 1:8.) All gospels which reject the *blood* (death) of Christ as the basis of reconciliation and blessing come not from God, whoever may present them, or in however pleasant words they may be put to you. They are from the great adversary and deceiver, the devil, whoever may be his willing or unwitting agents, or whatever his agencies.

But avoid the mistaken idea of some, that *prayer* takes the place of *study*. Prayer may and should co-operate with study in relation to God's Word, but it cannot take its place any more than in mathematics or astronomy. Hence, if you feel prompted by spiritual laziness or habit, or what not, to pray to God to give you a knowledge of his Word and plan without patient, earnest study and the use of the various helps which he has provided, reflect that you are not justified in asking God to give you in a miraculous manner, of your own choosing, what he has already put within your reach in another manner, which is his choice.

Reflect, too, that before asking God to do a miracle for your instruction, you should learn obedience; and that he has said to you and to us all, "Study" (2 Tim. 2:15), "Search the Scriptures."—John 5:39.

HOW HELPS MAY BECOME HINDRANCES.

Beware how you permit any man's thinking to take the place of your own. God does indeed make use of one and another of his children in pointing out to others the meaning of his Word. But, while humbly and thankfully making use of any helper's assistance and esteeming such very highly in the Lord for their work's sake, we want to remember not to become worshipers of men (messengers—Col. 2:18), not to swallow any man's teachings without critical examination in the light of our lamp—the Word of God. We may remember with profit that man is not our teacher, but God; and that any man used of him as an under-teacher will, to the extent that he is in God's employ, teach, expound and harmonize his Word, and not merely theorize on isolated passages of Scripture aside from their context. When any new thought is suggested as to the meaning of a certain passage, turn to the passage and examine it critically, using the various translations of it at your command to see whether it seems to sustain the theory suggested. Next, examine the preceding and succeeding verses to see if the idea suggested be in harmony with the entire argument of the inspired writer. If it is not in harmony reject it at once: do not trifle with evident misapplications. If, however, it seems to be in harmony with the immediate context, measure it with all other Bible statements bearing on or relating to the subject. Whatever you receive after thus testing and proving will stay with you. You will know *what* you believe and *why* you believe it.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."
—1 THES. 5:21.—

If the student be a mechanic or a clerk or a house-keeper, with but limited time for study and using helps, he will soon come to the conclusion that the Apostle cannot have meant that each child of God should study up all the religious beliefs of the world, heathen and Christian; for life would be too short for a thorough study of each, if that were the *only* business. Nor can he have meant that we should study up all the creeds of "Christendom," with all the books which their various theologians have written in defense or explanation of their theories. Life would also be too short for this.

There is a simple, quick way, however, by which those who have accepted Christ as their Redeemer and King can prove all doctrines to be either true or false as fast as they are presented to them. We will lay it before you. It may save you years of doubt and uncertainty, and will surely save you much time from confusing study of theories which are only misleading, and it will quickly place your feet upon the sure foundation, and give you time to study in the right direction.

If you have received Christ and learned of him at all, you will not need to look at any system or theory which does not recognize him. You have already proved all other ways of salvation false. Now about theories which do acknowledge Christ. Though they be legion they all may be divided into two classes—those which teach a *progressive development*, or the gradual evolution of the human family from a lower to a higher state, and those which, on the contrary, claim that God created man perfect, in his own likeness, and that he fell from his perfection, mentally, morally and physically, by disobedience.

The first of these acknowledges Christ as a teacher or guide only. Its advocates claim that he saves or develops men by his example, but that a *sacrifice* for our sins was unnecessary, except as the condescension to be an example cost him *sacrifice.*

The second of these views acknowledges Christ as *Redeemer,* as well as Teacher. It accepts the Bible statement relative to man's fall from divine favor—from perfection, from life, to disfavor and condemnation to death as a sinner. It acknowledges Christ's sacrifice finished at Calvary as the payment of man's penalty, the *price* of his redemption, the *basis* of all God's favor to sinners in the forgiveness of sins past and weaknesses present, and the hope of a future return in God's due time to a state of perfection and harmony with him.

The last named view is the Bible view, as you know; and it becomes an easy matter to judge, upon this line, any theory you may hear or read. Any theory which has no important place for the fall, and for the cross, its remedy, is not of God, for these are the fundamentals of God's revealed plan.—1 Cor. 15:3, 4, 20–22.

Whatever you come across that will stand this test is on the right foundation, and is worthy of further examination and criticism with the Bible as the only standard. But any system which does not stand this test should be rejected promptly and forever. The more you seek to examine that which you see to be on a false, unscriptural basis, the more you will entangle and confuse yourself in the snare of the great adversary who seeks to beguile the bride of Christ as he did the bride of Adam. (Col. 2:4, 18; 2 Cor. 11:3.) Beware, therefore, of every theory as soon as you prove it to be off the *ransom* foundation, as soon as you find it contradicting God's expressed penalty for sin, "The soul that sinneth, it shall die," and affirming Satan's lie, "Ye shall not surely die:" parley no longer with it. "Neither shall ye touch it," which should have been Eve's motto, should be yours, with reference to every doctrine proved false by the only standard—God's Word.—See Gen. 3:2–4.

A WORD IN CONCLUSION.

It is needful not only that you have the helps, and use them, as above suggested, but it will be needful that you begin to let shine upon others whatever light may reach you—not in pride, as though it were a discovery that you had made, but in humility, anxious only to lead others to the light for their profit and to honor your Father in heaven. (Matt. 5:16.) The exercise of spreading the truth will react favorably upon your own soul, and you will be brought more and more into fellowship with all the truth-hungry children of God.

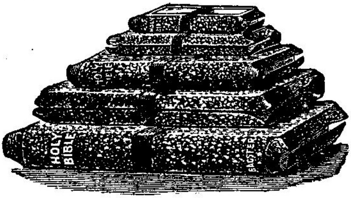
Then, you will want the semi-monthly visits of ZION'S WATCH TOWER, with the information and assistance it is continually giving to God's saints. It is entirely unsectarian, thoroughly loyal to the Word of God, discards the wood, hay and stubble of human tradition, and builds with the precious promises of God upon the one sure foundation, Christ and his sacrifice for sin. The price is moderate—designed merely to meet the actual expenses of publication. To any interested but unable to pay $1.00 per year, the *Tract Society* which publishes this tract will send the paper free upon request. We also *loan* to the Lord's poor, who will promise a careful reading and to return it, the book mentioned above as a special helping hand in Bible study—*The Plan of the Ages.*

So, then, none are so poor as to be unable to get some helps to Bible study.

Yours in the love and service of the Truth,

TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," ARCH ST.,
ALLEGHENY, PA.

BOOKS SENT BY MAIL ARE ALWAYS AT PURCHASER'S RISK, UNLESS 10 CENTS EXTRA IS SENT FOR REGISTERING.
MONEY IS SAFE WHEN SENT REGISTERED OR BY MONEY ORDER OR BY BANK DRAFT.



BIBLES

—AND—

BIBLE-STUDY HELPS.

Desirous of placing before Christian friends, and the public generally, such aids to Bible study as would be most helpful, and realizing that many of the most earnest of these have no surplus of this world's goods, we believe that we do a service to the Lord, and to this class of his people, and to the Truth by securing special cash terms, generally much below the usual rates, upon the books described in the succeeding pages. And since

TEACHERS' BIBLES

and various cheap grades of Bibles are almost necessities to this study, we supply them at the

WHOLESALE COST PRICES;

consequently on books mentioned herein no further discounts can be made to wholesale purchasers, for any quantity.

THE LATEST AND BEST.

BAGSTER'S
"COMPREHENSIVE TEACHERS' BIBLE."

We cannot better tell you what this Bible is than by quoting from the editorial columns of *The Christian Advocate*, as follows:—

"What Edition of the Bible Shall I Buy?"

"As to letter-press and binding, Bagster's Bibles have never been excelled by any house. But for the past few years the 'Oxford Teachers' Edition' has taken the lead on account of the superior 'Helps to the Study of the Bible' which accompany that edition. During all these years the great London publishers have not been indifferent to the wants and demands of Bible students, and now they have brought out the most perfect Teachers' Bible that has ever been published. The size of the print is the same as the corresponding 8vo 'Oxford,' but it is clearer and more agreeable to the eye. The page is larger by a half inch in length and width, so that the book is better shaped and is not as clumsy in appearance. The text of the 'Oxford' occupies 1,000 pages, while that of 'Bagster's' fills but 773.

"The superior excellence, however, of the 'Bagster' is seen in 'The Comprehensive Helps to Bible Study' which are found in the back part of the book. These comprise sufficient matter of the most valuable character to fill *four* good-sized 12mo volumes.

"In the 'Contents' of the 'Oxford Helps' there are 582 subjects noted; in the 'Bagster' there are 1860. This will give an idea of the fulness of information given. But the quality of this matter is of the very highest order. It has evidently been prepared by some master-workman who knows what the ordinary Bible student wants to know and who possesses the happy faculty of expressing his thoughts in the most perspicuous manner.

"If a copy of this Bible could be placed in the hands of all the Sunday-School teachers in the Church, and then if they could be induced to read thoughtfully these 'Helps,' it would prove an untold blessing to millions, for every scholar would reap a measure of the benefit."

BAGSTER'S COMPREHENSIVE TEACHERS' BIBLE.

Christ's entrance into Jerusalem. **LUKE, XX.** *The husbandmen and the vineyard.*

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you. That *b* unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies,*d* which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

A. D. 33.

a Mat. 21. 23, &c.
Mar. 11. 27, &c.
b ch. 8. 18.
Mat. 13. 12.
25. 29.
Mar. 4. 25.
c Ac. 4. 7..10.
7.27.
d Ps. 2. 4, 5, 9.

CHAPTER XX.

AND *a* it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, by*c* what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from

PEARL TYPE. SIZE, 6 x 3⅞ x 1½ INCHES. POSTAGE 10 CENTS.

8010	French seal, limp, round corners, gold edges,	$ .94
8015	French seal, divinity circuit, round corners, gold edges,	1 .13
8016	Same as 8015 except Index printed on gold edges,	1 .38

REFERENCE BIBLES WITH A FEW TEACHERS' HELPS.

TYPE AS ABOVE. SIZE, 6 x 3⅞ x 1 INCHES. POSTAGE 10 CENTS.

9010	French seal, divinity circuit, round corners, gold edges.	$ .79

BAGSTER'S COMPREHENSIVE TEACHERS' BIBLE.

Christ's entrance into Jerusalem. **LUKE, 20.** *The husbandm*

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That *c* unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies,*e* which would not that I should reign over them, bring

A. D. 33.

a Mat. 21. 23.
Mar. 11. 27.
b ch. 2. 10, 11
Ac. 20. 24.
Ro. 1. 16.
Ep. 1. 13.
6. 15.
2 Ti. 1. 10.
c ch. 8. 18.
Mat. 13. 12.
Mar. 4. 25.

CHAPTE

AND *a* it came to pa
those days, as he taugt
temple, and preache
chief priests and the
him, with the elders,
2 And spake unto h
by*d* what authority
things? or who is he
authority?
3 And he answered a

NONPAREIL TYPE. SIZE, 7½ x 5 x 1⅜ INCHES. POSTAGE 18 CENTS.

8215	French seal, divinity circuit, round corners, gold edges,	$2. 25
8216	Same as 8215 except Index printed on gold edges,	2. 50
8225	Syrian Levant, divinity circuit, round corners, red under gold edges, leather lined, silk sewed,	3. 19

REFERENCE BIBLES WITH A FEW TEACHERS' HELPS.

RUBY TYPE. SIZE, 6½ x 4¼ x 1 INCHES. POSTAGE 10 CENTS.

9025	French seal, divinity circuit, round corners, gold edges,	$1. 24
9027	Same as 9025 except Index printed on gold edges,	1. 49
527	Syrian Levant, divinity circuit, round corners, gold edges, leather lined, silk sewed, size, 5 x 7 x ⅜ inches (No Helps),	1. 88

BAGSTER'S COMPREHENSIVE TEACHERS' BIBLE.

> *salem.* LUKE, XX. *The husbandmen and the vineyard.*
>
> them that stood
> und, and give *it*
> nds.
> o him, Lord, he
>
> That[b] unto every
> given; and from
> hat he hath shall
>
> *A. D.* 33.
>
> [a] Mat.21.23, &c.
> Mar.11.27, &c.
> [b] chap.8.18.
> Mat.13.12.
> 25.29.
> Mar. 4. 25.
>
> CHAPTER XX.
>
> AND[a] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,
>
> 2 And spake unto him, saying, Tell us, by[c] what authority doest thou these things? or who is he that gave thee this

EMERALD—MINION TYPE. SIZE, 8½ x 5½ x 1¼ INCHES. POSTAGE 22 CENTS.

8315	French seal, divinity circuit, round corners, gold edges,	$2. 48
8316	Same as 8315 except Index printed on gold edges, .	2. 73
8325	Syrian Levant, divinity circuit, round corners, red under gold edges, leather lined, silk sewed, . .	3. 53

REFERENCE BIBLES WITH A FEW TEACHERS' HELPS.

TYPE AS ABOVE. SIZE, 8½ x 5½ x 1⅓ INCHES. POSTAGE 18 CENTS.

9050	French seal, divinity circuit, round corners, gold edges,	$2. 06
9052	Same as 9050 except Index printed on gold edges, .	2. 31
608	Syrian Levant, divinity circuit, round corners, gold edges, leather lined, silk sewed, 7¾ x 5¼ x ⅞ (No Helps),	2. 81

EXTRA LARGE PRINT BIBLES AND TESTAMENTS FOR THE AGED.

> **EXODUS, 30.** ***The altar of incense.***
>
> **is sons shall eat**
> **, and the bread**
> **, *by* the door of**
> **congregation.**
> **eat those things**
> **ment was made,**
>
> **children of Israel, and *the tabernacle* shall be sanctified by my glory.**
>
> **44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me**

SMALL PICA TYPE. SIZE 9¼ x 5⅜ x 1¼ INCHES. POSTAGE 22 CENTS.

302½	Sup. black cloth, red edges, no references, . .	$ .90
307	French seal, gold edges, " "	1. 35
308	" round corners, " "	1. 50
314	" divinity circuit, " "	2. 06

NEW TESTAMENTS—TYPE AS ABOVE.

212	Roan leather, size, 5½ x 8½, ...	$ .35
283	" " , with Psalms, size, 5½ x 8½, . .	.45

POSTAGE 12 CENTS.

FOR LARGE TYPE BIBLES WITH REFERENCES, SEE LIST OF FAMILY BIBLES.

THE OXFORD TEACHERS' BIBLE.

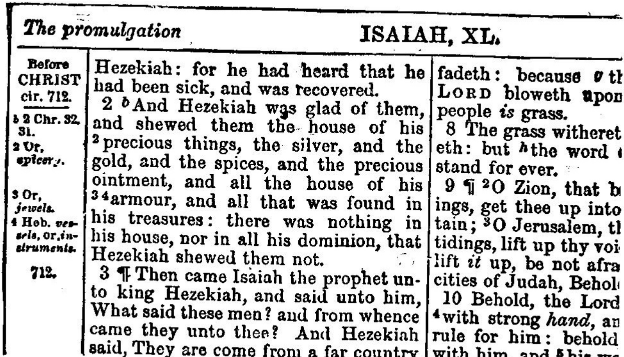
This edition of the Scriptures is justly celebrated for its very comprehensive Index, Concordance and other helps to the study of the Bible, which constitute its appendix, within the same cover.

While in some respects our preference is for the *Bagster Teachers' Bible*, it is but just to say that they are both excellent, and that each has its friends who think it superior to the other. Armed with either as a "sword of the spirit," "the man of God may be thoroughly furnished" unto much good for the Lord, himself and his fellows.

The name "*Oxford*" comes from the fact that this work, with its helps, was originally published at Oxford, England. We do not handle the English edition, but the two American editions, which we describe.

OXFORD FACSIMILE REPRINT TEACHERS' BIBLE.

This edition is a facsimile of the English work, page for page—helps and all The paper is good, the binding corresponds with the same grades and descriptions of the Holman and the English editions, and while the type shows quite clear, it cannot be said to be equal in clearness to either of these editions. But the prices are extremely low, and thus some can be accommodated who otherwise could not enjoy the benefit and convenience of a Teachers' Bible. We have selected two grades of binding, and offer them as follows:



The promulgation **ISAIAH, XL.**

Before
CHRIST
cir. 712.

b 2 Chr. 32. 31.
2 Or, *spicery.*
3 Or, *jewels.*
4 Heb. *vessels,* Or, *instruments.*
712.

Hezekiah: for he had heard that he had been sick, and was recovered.

2 [b]And Hezekiah was glad of them, and shewed them the house of his [2]precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [3] [4]armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country

fadeth: because [g] th
LORD bloweth upon
people *is* grass.
8 The grass witheret
eth: but [h]the word
stand for ever.
9 ¶ [2]O Zion, that b
ings, get thee up into
tain; [3]O Jerusalem, th
tidings, lift up thy voi
lift *it* up, be not afra
cities of Judah, Behol
10 Behold, the Lord
[4]with strong *hand*, an
rule for him: behold
with him, and [5]his wo

MINION TYPE. SIZE, 8 x 5½ x 1½ INCHES. POSTAGE 25 CENTS.

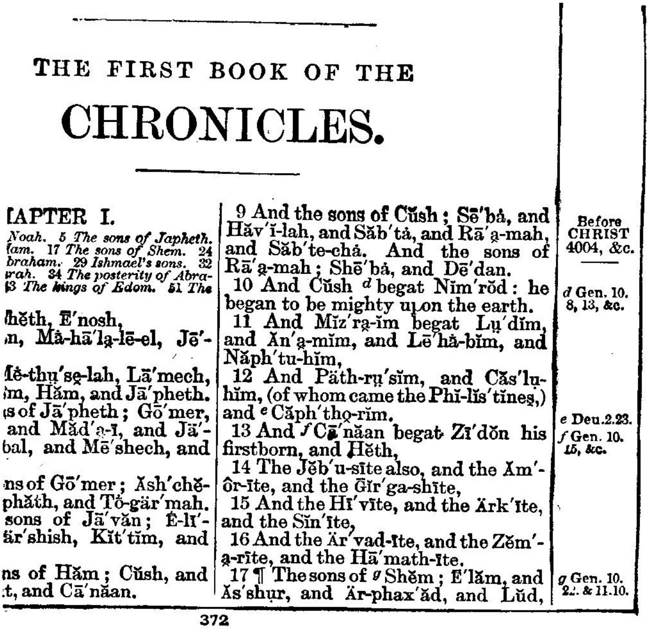
707	French seal, divinity circuit, round corners, gold edges, .	$1. 75
713	Russian seal, divinity circuit, silk sewed, round corners, leather lined, gold edges, ...	2. 25

HOLMAN PRONOUNCING TEACHERS' BIBLE.

This edition of the Oxford Bible includes a feature never before presented in a Teachers' Bible—the pronouncing feature. Every proper name is divided into syllables, and marked to indicate the proper pronunciation. It has this distinctive feature of superiority over the original Oxford and all others.

The Concordance, Index and other Helps are the same as in the latest revision of the original Oxford.

These Bibles are from new type. The paper is elegant. The bindings correspond to the same descriptions of the original Oxford and other Teachers' Bibles. These are to be had only in the one size of page and type.



THE FIRST BOOK OF THE

CHRONICLES.

[APTER I.

Noah. 5 The sons of Japheth.
[am. 17 The sons of Shem. 24
braham. 29 Ishmael's sons. 32
rah. 34 The posterity of Abra-
13 The kings of Edom. 51 The

hĕth, E'nosh,
n, Mȧ-hā'la̤-lē-el, Jē'-

Mė-thu̧'se̤-lah, Lā'mech,
m, Hăm, and Jā'pheth.
s of Jā'pheth; Gō'mer,
and Măd'a̤-ī, and Jā'-
bal, and Mē'shech, and

ns of Gō'mer; Ăsh'chĕ-
phăth, and Tȯ-gär'mah.
sons of Jā'văn; E-lī'-
ăr'shish, Kĭt'tĭm, and

ns of Hăm; Cŭsh, and
t, and Cā'năan.

9 And the sons of Cŭsh; Sē'bȧ, and Hăv'ī-lah, and Săb'tȧ, and Rā'a̤-mah, and Săb'te-chȧ. And the sons of Rā'a̤-mah; Shē'bȧ, and Dē'dan.

10 And Cŭsh [d] begat Nĭm'rŏd: he began to be mighty upon the earth.

11 And Mĭz'ra̤-ĭm begat Lu̧'dĭm, and Ăn'a̤-mĭm, and Lē'hȧ-bĭm, and Năph'tu-hĭm,

12 And Păth-ru̧'sĭm, and Căs'lu̧-hĭm, (of whom came the Phĭ-lĭs'tĭne̤s,) and [e] Căph'tho̤-rĭm.

13 And [f] Cā'năan begat Zī'dŏn his firstborn, and Hĕth,

14 The Jĕb'u-sīte also, and the Ăm'-ôr-īte, and the Ḡĭr'ga-shīte,

15 And the Hī'vīte, and the Ärk'īte, and the Sĭn'īte,

16 And the Är'vad-īte, and the Zĕm'-a̤-rīte, and the Hā'math-īte.

17 ¶ The sons of [g] Shĕm; E'lăm, and Ăs'shu̧r, and Är-phax'ăd, and Lŭd,

Before CHRIST 4004, &c.

[d] Gen. 10. 8, 13, &c.

[e] Deu. 2. 23.

[f] Gen. 10. 15, &c.

[g] Gen. 10. 22. & 11. 10.

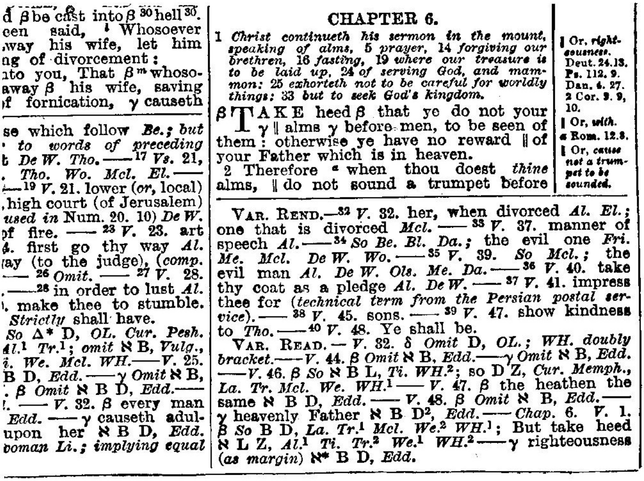
372

MINION TYPE. SIZE, 7¾ x 5½ x 1½. POSTAGE 25 CENTS.

C.	French seal, divinity circuit, gold edges, ...	$2. 50
D.	French seal, divinity circuit, leather lined, red under gold edges.	3. 17

THE VARIORUM TEACHERS' BIBLE.

This valuable work has the usual references, a Concordance, Index and other helps somewhat similar to those of the "Oxford" and the "Bagster," which are preferred by some. But its distinctive feature is this: at the foot of each page of Scripture it gives the *various renderings* of obscure passages by learned men. (Sometimes these are valuable and sometimes confusing.) It gives also the *various readings* of quite a number of old Greek and Hebrew Manuscripts where they differ from the received text of the Common Version. ·



d β be cast into β [30] hell [30].
een said, [l] Whosoever
,way his wife, let him
ng of divorcement:
ıto you, That β [m] whoso-
away β his wife, saving
f fornication, γ causeth

se which follow *Be.; but*
· *to words of preceding*
t *De W. Tho.*——[17] *Vs.* 21,
. *Tho. Wo. Mcl. El.*——
——[19] *V.* 21. lower (*or*, local)
, high court (of Jerusalem)
used in Num. 20. 10) *De W.*
of fire. ——[23] *V.* 23. art
4. first go thy way *Al.*
ay (to the judge), (*comp.*
——[26] *Omit.* ——[27] *V.* 28.
.——[28] in order to lust *Al.*
. make thee to stumble.
Strictly shall have.
So Δ* D, *OL. Cur. Pesh.*
Al.^{1} *Tr.*^{1}; *omit* ℵ B, *Vulg.*,
i. We. Mcl. WH.——*V.* 25.
B D, *Edd.*——γ *Omit* ℵ B,
. β *Omit* ℵ B D, *Edd.*——
. ——*V.* 32. β every man
Edd.——γ causeth adul-
upon her ℵ B D, *Edd.*
woman Li.; implying equal

CHAPTER 6.

1 *Christ continueth his sermon in the mount, speaking of alms,* 5 *prayer,* 14 *forgiving our brethren,* 16 *fasting,* 19 *where our treasure is to be laid up,* 24 *of serving God, and mammon:* 25 *exhorteth not to be careful for worldly things:* 33 *but to seek God's kingdom.*

β TAKE heed β that ye do not your γ ‖ alms γ before men, to be seen of them: otherwise ye have no reward ‖ of your Father which is in heaven.

2 Therefore [a] when thou doest *thine* alms, ‖ do not sound a trumpet before

‖ Or, *righteousness.*
Deut. 24. 13.
Ps. 112. 9.
Dan. 4. 27.
2 Cor. 9. 9, 10.
‖ Or, *with.*
[a] Rom. 12. 8.
‖ Or, *cause not a trumpet to be sounded.*

VAR. REND.—[32] *V.* 32. her, when divorced *Al. El.*; one that is divorced *Mcl.* ——[33] *V.* 37. manner of speech *Al.*——[34] *So Be. Bl. Da.*; the evil one *Fri. Me. Mcl. De W. Wo.*——[35] *V.* 39. *So Mcl.*; the evil man *Al. De W. Ols. Me. Da.*——[36] *V.* 40. take thy coat as a pledge *Al. De W.* ——[37] *V.* 41. impress thee for (*technical term from the Persian postal service*).——[38] *V.* 45. sons. ——[39] *V.* 47. show kindness to *Tho.*——[40] *V.* 48. Ye shall be.

VAR. READ.—*V.* 32. δ *Omit* D, *OL.*; *WH. doubly bracket.*——*V.* 44. β *Omit* ℵ B, *Edd.*——γ *Omit* ℵ B, *Edd.*——*V.* 46. β *So* ℵ B L, *Ti. WH.*^{2}; so D Z, *Cur. Memph., La. Tr. Mcl. We. WH.*^{1}——*V.* 47. β the heathen the same ℵ B D, *Edd.* ——*V.* 48. β *Omit* ℵ B, *Edd.*——γ heavenly Father ℵ B D^2, *Edd.*——*Chap.* 6. *V.* 1. β *So* B D, *La. Tr.*^{1} *Mcl. We.*^{2} *WH.*^{1}; But take heed ℵ L Z, *Al.*^{1} *Ti. Tr.*^{2} *We.*^{1} *WH.*^{2}——γ righteousness (*as margin*) ℵ* B D, *Edd.*

NONPAREIL TYPE. SIZE, 7½ x 5½ x 1¼ INCHES. POSTAGE 15 CENTS.

2224 Alsatian Levant, divinity circuit, round corners, leather lined, India paper, silk sewed, red under gold edges, $4. 50

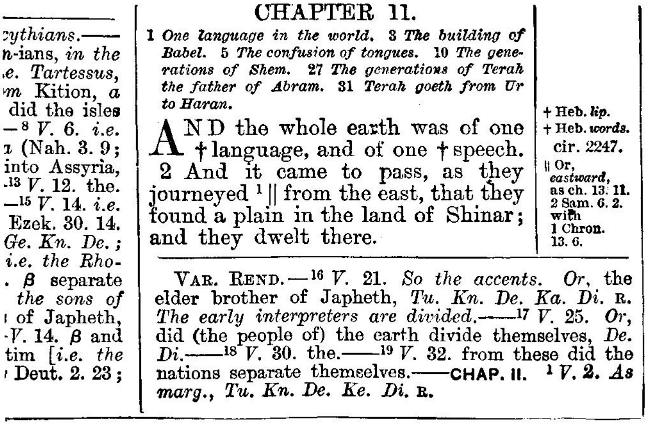
This work is commented on by *The Ensign* as follows:—

"It is called the 'Variorum' Bible because, in addition to the common English version of the Scriptures, with copious references, it shows at the bottom of each page, 1. *All corrections of the text which have been suggested by the great historic translations, critical scholars, and commentators, from the earliest times to the present day.* 2. *All improved readings or translations, from the best scholars of all ages.* The results of these vast labors of the most competent and devoted Biblical students are expressed in English, briefly and clearly, by a simple system of references that anybody can use, so that we have under the eye at once the ripe fruit of all that has been done through the centuries to enable the English student of to-day to examine carefully, and understand intelligently, the Word of God. The scholars, critics, commentators, etc., are indicated by symbols or initials, which enable the student to compare their judgments, estimate their value, and search further in their works if he wishes to do so. . . . As an English Bible this work is simply matchless."

THE VARIORUM REFERENCE BIBLE.

This edition of the Variorum Bible is the latest in every respect: it has not the Concordance, Index, etc., of the Teachers' Edition, but it has a few additional notations in the foot-notes, bringing it up to date in every particular.

It will be noticed that it is larger and has exceptionally clear type.



:ythians.——
n-ians, *in the*
.e. *Tartessus*,
m Kition, *a*
did the isles
—[8] *V.* 6. *i.e.*
ı (Nah. 3. 9;
into Assyria,
[13] *V.* 12. the.
—[15] *V.* 14. *i.e.*
Ezek. 30. 14.
Ge. Kn. De.;
i.e. the Rho-
. β separate
the sons of
ı of Japheth,
-*V.* 14. β and
tim [*i.e. the*
ı Deut. 2. 23;

CHAPTER 11.

1 *One language in the world.* 3 *The building of Babel.* 5 *The confusion of tongues.* 10 *The generations of Shem.* 27 *The generations of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran.*

AND the whole earth was of one † language, and of one † speech.

2 And it came to pass, as they journeyed [1] ‖ from the east, that they found a plain in the land of Shinar; and they dwelt there.

† Heb. *lip.*
† Heb. *words.*
cir. 2247.
‖ Or, *eastward*, as ch. 13. 11. 2 Sam. 6. 2. with 1 Chron. 13. 6.

VAR. REND.—[16] *V.* 21. *So the accents. Or*, the elder brother of Japheth, *Tu. Kn. De. Ka. Di.* R. *The early interpreters are divided.*——[17] *V.* 25. *Or*, did (the people of) the earth divide themselves, *De. Di.*——[18] *V.* 30. the.——[19] *V.* 32. from these did the nations separate themselves.——**CHAP. II.** [1] *V.* **2.** *As marg., Tu. Kn. De. Ke. Di.* R.

MINION TYPE. SIZE, 9⅜ x 6⅞ x 1¾ INCHES. POSTAGE 30 CENTS.

2230	India paper edition, Venetian limp, round corners, gold edges, ...	$4. 50
2233	India paper edition, Turkey Morocco, stiff boards, gold edges, gold roll, ...	6. 00
2235	India paper edition, best Levant, superior divinity circuit, round corners, red under gold edges, silk sewed, kid lined, ...	9. 00

THE NEWBERRY BIBLE.

SMALL PICA TYPE. SIZE, 10 X 7 X 2 INCHES.

This very valuable work is more especially for those who have a thorough, grammatical English education. It will enable such to form correct, grammatical ideas of the Hebrew and Greek Scriptures; and thus give them an advantage above that enjoyed by ordinary Greek and Hebrew scholars—for only a few of the latter have a *grammatical* appreciation of the Bible in its original languages.

We describe the Bible in the words of another: "Mr. Newberry annotated the Bible throughout, with immense care and patience, on a new system. By an arrangement of signs attached to the words of the text, he conveys to the English reader the precise nature of the article, moods, tenses and particles. Foot-notes supply succinct apparatus for textual criticism. Side-notes provide the originals of many of the most important words, as well as copious references. A work so complete, so ingenious and so helpful to the Bible student ought in this new form to enjoy extended popularity."

The late Horatius Bonar said of it: "It is beyond all price. Its minuteness of detail, its accuracy, its perspicuity, its scholar-like finish, are such as to make one of the most trustworthy and precious volumes in connection with critical study that have ever issued from the press."

In beveled boards, Persian Morocco, gold edges, . .	$5.35
In divinity circuit, " " " " .	$6.60

The general prices are $7.50 and $9.00.

POSTAGE 40 CENTS.

THE TISCHENDORF NEW TESTAMENT.

BREVIER TYPE, CLOTH BINDING. SIZE, 6½ X 5¾ X ¾ INCHES.

This is the New Testament with foot notes by Prof. C. Tischendorf, showing the various readings of the oldest three Greek Manuscripts (the Sinaitic, Vatican and Alexandrine) wherever they differ from the common English version. This is quite valuable for critical study. It is the highest authority on interpolations. Of this work we have imported a large quantity. The usual price is $1.00, but we will supply them at 50 cents, including postage.

VARIOUS NEW TESTAMENTS—COMMON VERSION.

NO.	DESCRIPTION.	PRICE.
801	Ruby type, cloth binding, 3 x 5 inches, . .	$ .05
805	“ “ French seal, gold edges, 3 x 4 inches, .	.19
813	“ “ “ “ divinity circuit, gold edges, 3 x 4 in.	.30
	POSTAGE 2 CENTS.	
705	Same as 805, with Psalms, ...	.23
713	“ 813, “ “	.38
707	Ruby type, French seal, round corners, gold edges, with Psalms, ...	.30
713K	Same as 713, with red under gold edges, . . .	.41
	POSTAGE 3 CENTS.	
287	Brevier type, roan, gold edges (Psalms added), 4 x 6 in.	.35
	POSTAGE 5 CENTS.	

FOR PRICES OF BIBLES AND TESTAMENTS IN FOREIGN LANGUAGES ADDRESS US.

VARIOUS BIBLES—COMMON VERSION.

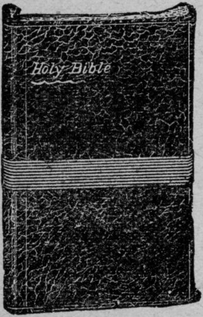
WITH REFERENCES WHEN MARKED *.

FOR SAMPLES OF TYPE SEE FOREGOING ILLUSTRATIONS.

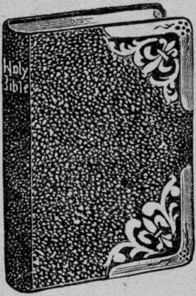
NO.	DESCRIPTION.	SIZE.	PRICE.
178	Pearl type, cloth, red edges, . .	4 x 5 inches,	$ .20
	POSTAGE 7 CENTS.		
207	Nonpareil type, French seal, gold edges,	4 x 6 “	.60
269	Minion “ extra fine, leather binding, gold roll, ...	4 x 6 “	1.88
	POSTAGE 10 CENTS.		
131	Nonpareil type, cloth, red edges, .	5 x 7 “	.30
129	“ “ “ roan leather, embossed,	5 x 7 “	.40
138*	Agate “ “ “ “ “	5 x 6 “	.70
	POSTAGE 12 CENTS.		
109*	Minion type, cloth, ...	5 x 7 “	.60
	POSTAGE 16 CENTS.		
83	Bourgeois “ (type about this size), .	6 x 8 “	.50
81	“ “ “ roan leather, embossed, gold edges, ...	6 x 8 “	1.00
	POSTAGE 20 CENTS.		
62*	Bourgeois type, roan leather, embossed, gold edges, ...	6 x 9 “	1.70
	POSTAGE 28 CENTS.		

PEARL TYPE BIBLES.

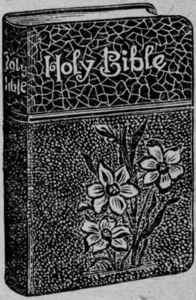
5½ x 3½ x ¾ INCHES, NO REFERENCES.



No. 113.



No. 43.



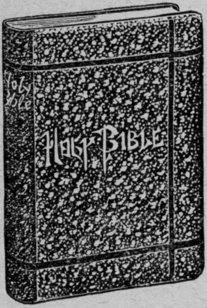
No. 36.

24	Imitation Russian grain, gold edges, ...	$ .34
30	“ French seal, round corners, gold edges, .	.38
056	“ “ “ , wire clasp, “ “ , .	.45
36	French duplex, floral design, round corners, silver edges,	.45
40	“ grain, padded, round corners, silver edges,	.49
43	“ “ “ “ “ “ “ .	.56
44	French seal, limp, gold edges, 24 colored full-page illustrations,	.56
111	Venetian seal grain, tuck, gold edges, ...	.56
113	“ seal, divinity circuit, round corners, gold edges,	.56
120	French duplex, honeycomb design, round corners, gold edges,	.60
123A	“ Levant, padded, “ “ “ “	.64
129	Imitation Ivory, handsome designs, rims and wire clasp,	.75

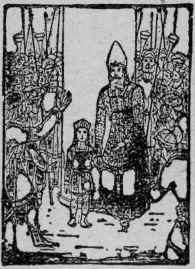
POSTAGE 7 CENTS.

140	French seal, gold edges, 48 illustrations, Ruby type, 6 x 4 in.	.75
143	“ , finer, “ “ “ “ “ “ “ “ “	1.13

POSTAGE 10 CENTS.

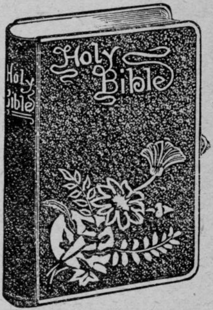


123A.



SAMPLE ILLUSTRATION.

140 & 143.



056.

MILLENNIAL DAWN.

THIS IS THE GENERAL TITLE OF A SERIES OF BOOKS BY THE EDITOR OF ZION'S WATCH TOWER.

VOL. I., "*The Plan of the Ages,*" gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restoration from sin and death: 350 pages.

VOL. II., "*The Time is at Hand,*" treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 366 pages.

VOL. III., "*Thy Kingdom Come,*" considers prophecies which mark events connected with the "Time of the End," the glorification of the Church, and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 380 pages.

The volumes of this series are of uniform size and price: In cloth binding, $1.00, postpaid (supplied to WATCH TOWER subscribers in any quantity for loaning, etc., at the wholesale rate, 50 cents each). In Leatherette covers, limp, 35 cents, and in paper covers 25 cents (35 cents when delivered by Colporteurs). In paper covers they are supplied to WATCH TOWER subscribers for loaning, etc., in packs of 5 or 10 or 20 of any one volume, at fifteen cents each, postage paid. And on request we will *loan* to any too poor to purchase a paper-bound copy of any one volume, if he will promise a careful reading and to pay return postage.

[VOLS. I. and II. are already published in the German language, and VOL. III. is now in preparation. Swedish and Danish translations of VOL. I. are in prospect.]

POEMS AND HYMNS OF DAWN.

This volume contains a very choice selection of 150 Poems and 333 Hymns, purged, we trust, from much of the too common, erroneous, hymn-book theology: 494 pages, good print, cloth binding *only*. It is the Gospel of the Kingdom in verse, by the pens of many of God's dear saints of all centuries. It is a companion to MILLENNIAL DAWN, and sells at same price. It is designed to lead the mind aright in meditation and worship.

ZION'S WATCH TOWER,

A SIXTEEN PAGE MAGAZINE, ISSUED TWICE A MONTH.

This journal is religious but not sectarian; and it is devoted to the investigation of all Bible subjects, in the interest of the truth only. With charity toward all, it is in bondage to no party, system or creed, but to Christ alone. It recognizes all consecrated believers in Christ's atoning work, as members of the one and only Church established by our Lord and the Apostles.

If interested in the MILLENNIAL DAWN books, you cannot afford to do without the WATCH TOWER, and its price is small—one dollar a year in advance—free to any of the Lord's children who through age or accident or other adversity are unable to pay, and who will send a Postal Card, yearly, stating their case and requesting the paper.

THE HARVEST SICKLE.

This is the name of a semi-monthly journal on the same line as the WATCH TOWER, but in the German language. Fifty cents a year in advance—free to the Lord's poor.

Address "SICKLE PUBLISHING CO.," ALLEGHENY, PA.

THE EMPHATIC DIAGLOTT.

This work, widely and favorably known, is a Greek New Testament with a literal, word for word, English translation, under the Greek text. It also gives an *arranged* English translation in a side column. Furthermore, it indicates the grammatical emphasis of the Greek text, so important yet so little appreciated, and not shown at all in the common version.

The retail price of this work is $4.00, postage 16 cents. But a Brother, very anxious that all the TOWER readers should possess this help, in order to bring it within the reach of all, arranged to supply the books at $1.50, if we would pay freight and postage, so that even the poor might have this blessing. We accepted the proposition, which still continues, but *is limited to WATCH TOWER SUBSCRIBERS—one copy each.*

YOUNG'S ANALYTICAL CONCORDANCE.

—GREEK, HEBREW AND ENGLISH.—

This work is at once a Greek and Hebrew Lexicon, giving the meaning of the original terms in English, and also a Concordance, giving all the words of Scripture, and the words which they translate. The value of the work is becoming more apparent daily, as *theorists* attempt to palm off a private interpretation under the guise of "a better definition of the *original.*"

In this superb volume every word is arranged under its own Hebrew and Greek original, exhibiting 311,000 references and 30,000 various readings. Its size is large quarto: 1094 pages. The retail price of the book is $5.00, with postage, 55 cents, added—$5.55. Our price is $4.25 by mail, postage prepaid by us; or $3.70, if sent by express at purchaser's charges. As it is quite a large volume (weight seven pounds), it will be cheapest, for most purchasers, to get it by mail. This is the "Author's Edition," and the latest, A. D. 1893, revision.

YOUNG'S CONCORDANCE IN GREAT BRITAIN.

We have made arrangements by which we can supply our readers in the United Kingdom with this work, post free, at 17 shillings in cloth binding, 20 shillings in half leather binding. The usual prices for the same are 24 and 28 shillings respectively, postage extra. A number of our friends in Great Britain have been desirous of securing this volume, but we have heretofore been unable to offer it at prices corresponding to that of the American edition.

Our friends will please not ask for credit on this book, nor on any of those we offer for sale (—except the MILLENNIAL DAWN Series, to colporteurs on special terms). We are enabled to procure them at so low prices only by *cash in advance* payments.

AN INDEX TO YOUNG'S CONCORDANCE.

This, too, is a *very valuable* work, but only to those who can appreciate it. Indeed, we fear that to some, who do not understand something about translating, it might be injurious. It shows all the various ways in which the Hebrew and Greek words have been translated in our Common Version Bible; and the unsophisticated might get the impression that a Greek or Hebrew word may be translated by *any* English word at the caprice of the translator;—not knowing the difference in the arrangement of English sentences. But it is the entire *phrase* of the Greek or the Hebrew that must be compared with the English *phrase* which translates it and not always *word* for *word*. Price, postpaid, 50 cents.

CRUDEN'S BIBLE CONCORDANCE

In cloth binding—price 75 cents; postage 25 cents extra Much below the regular price.

THE SYRIAC NEW TESTAMENT.

Murdoch's Translation of the Syriac-Peshito manuscript is sometimes inquired for. We can supply it in substantial, half-leather binding, postpaid, for $2.00.

ROTHERHAM'S TRANSLATION

Of the New Testament is valuable, as an emphasized translation, in critical study. We can supply it in cloth binding at the very low price of $1.00; postage 15 cents extra.

LEESER'S TRANSLATION

Of the Old Testament will also prove useful. It is a critical translation of the Old Testament by a Hebrew—the standard among Hebrews who read English. Price $1.35, including postage.

SMITH'S BIBLE DICTIONARY,

With useful information of an unsectarian sort on all religious subjects, will be found of value; though we cannot endorse all of its theological definitions.

We can supply these at $1.00 per copy—postage 30 cents extra. This is below the usual price.

SEVERAL OF THE FOREGOING BIBLE STUDY HELPS ARE MORE PARTICULARLY DESCRIBED ON PAGES 9 AND 10.

TUNES FOR HYMNS OF DAWN.

In preparing our collection of hymns we had the desire to make it complete by adding the music. But, since nearly all the modern tunes are copyrighted, we found that we must publish only the hymns with uncopyrighted tunes, or some with music and some without it, or do as we did do, —publish the best hymns from every quarter and indicate where the tunes can be found.

The following hymn-books contain the tunes; the first three named containing almost all of them. These books are *standard* and are sold very close by all dealers. Our prices, named below, *include postage.* We supply them merely for the convenience of those using *Hymns of Dawn.*

GOSPEL HYMNS (combined, Nos. 1 to 4), paper boards,	$ .80
SONGS OF PILGRIMAGE (350 tunes), cloth, leather back,	1.25

(The price of this elegant volume alone is limited by the publishers; but we are at liberty to supply it and our *Hymns of Dawn* together for $1.50, postpaid.)

WINNOWED HYMNS, limp cloth, - - -	$ .35
EPWORTH HYMNAL, No. 1., paper boards, -	.40

THE EXHAUSTIVE CONCORDANCE.

As we go to press we are advised that this great work by James Strong, an M. E. minister of note, will probably be ready shortly. The prospectus indicates that this also will be a valuable Bible Study help. It must be ranked along side of *Young's*. It is on a different plan, and each will find those who will prefer it. Both would be desirable, but those who can have but the one will find difficulty in making a choice between these masterly works.

Young's Concordance is described foregoing. Its advantage over *Strong's* is in the fact that the texts are *grouped* according to the originals and not according to the English.

Strong's Concordance will be much like *Cruden's* in the arrangement as a concordance, but it will have the additional advantage that each reference, by a number, will indicate its Greek or Hebrew derivative and its signification in a lexicon which will follow the concordance in the same volume.

The publishers have announced prices as follows: Cloth binding, $5.00; Half Russia, $6.00; Half Turkey, $7.50; postage or expressage extra. They fear, however, that they can give little or no discount, and even announce that these prices may be advanced, as their expense is more than was anticipated.—However, we shall expect *some* discount, and will be able to save you at least the expressage or postage (about 60 cents), if nothing more.

FAMILY BIBLES.

We have arranged with the Methodist Publishing House for the choice line of Family Bibles in English and German published by them.

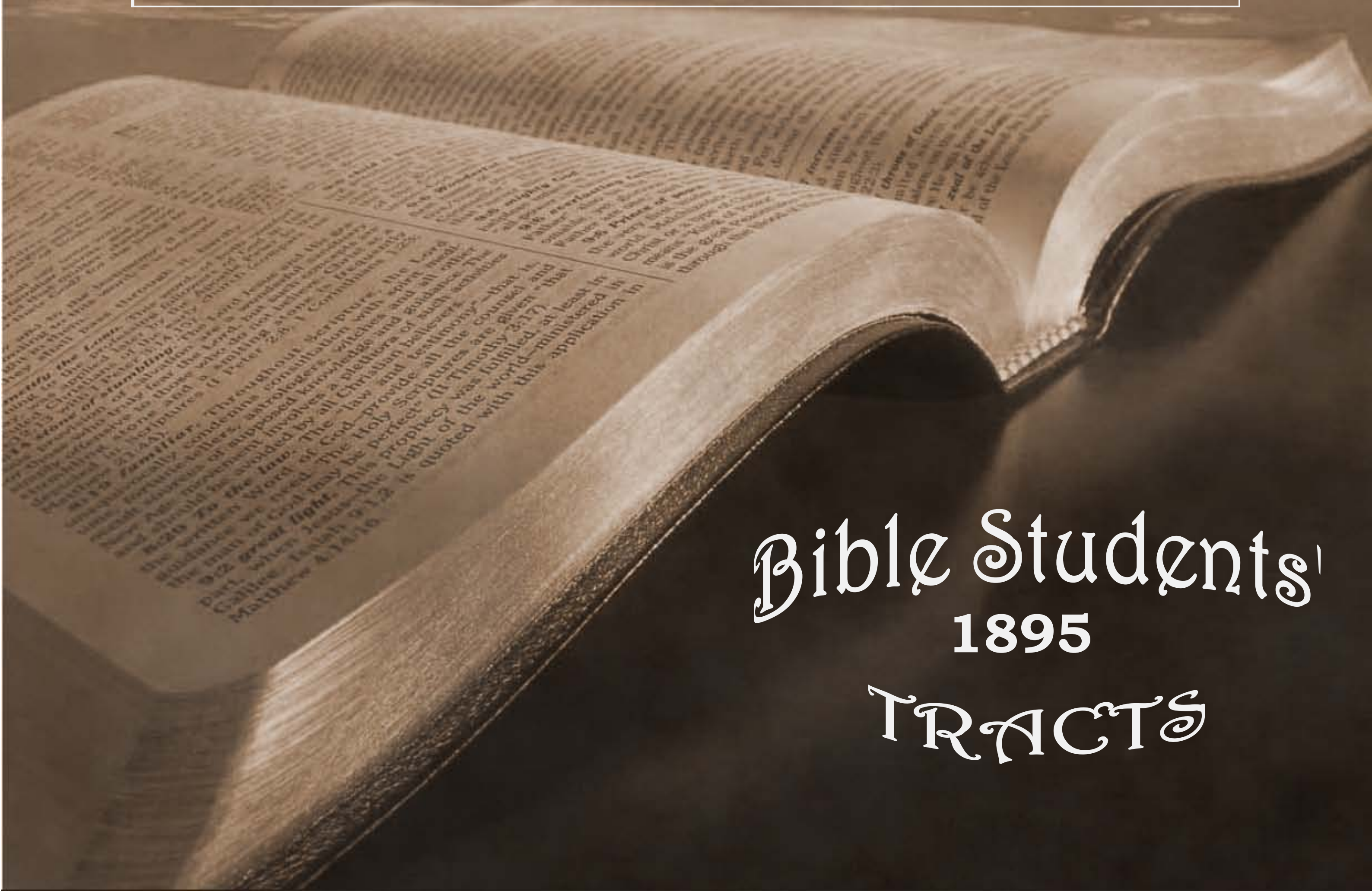
These we will supply to any subscriber to ZION'S WATCH TOWER or to any purchaser of MILLENNIAL DAWN at one half the regular list price, the price at which the publishers furnish them to agents, wholesale. Or we will supply them to any one else for 10 per cent more, to cover our time and trouble. Illustrated Catalogue free on application.

Address orders to—

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ARCH ST., ALLEGHENY, PA.

Old Theology Quarterly

No. 25—The Only Name—A Criticism of Bishop Foster's New Gospel



Bible Students'
1895
TRACTS

OLD THEOLOGY QUARTERLY

THE ONLY NAME

A CRITICISM

OF

Bishop Foster's

NEW GOSPEL

"*Without Faith it is impossible to please God.*" "*Faith cometh by hearing.*" "*How shall they believe on him of whom they have not heard?*"—*Heb. 11:6; Rom. 10:17, 14.*

"*Inquire for the old paths.*"—*Jer. 6:16.*

BIBLE STUDENTS'
1895
TRACTS

NO. 25.—JANUARY, 1895.
Entered as Second-Class Mail Matter, at the Post Office,
Allegheny, Pa.

OLD THEOLOGY TRACTS

FOR THE PROMOTION OF
CHRISTIAN KNOWLEDGE.

QUARTERLY, SIX CENTS A YEAR; SAMPLE, FREE.

NO. 1. THE WAGES OF SIN.
NO. 2. CALAMITIES—WHY GOD PERMITS THEM.
NO. 3. PROTESTANTS, AWAKE!
NO. 4. DR. TALMAGE'S VIEW OF THE MILLENNIUM.
NO. 7. THE WONDERFUL STORY —POEM, 156 VERSES.
NO. 9. SWEDISH TRANSLATION OF TRACT NO. 1.
NO. 10. A BASIS FOR TRUE CHRISTIAN UNION.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 13. NORWEGIAN TRANSLATION OF TRACT NO. 1.
NO. 14. A DARK CLOUD AND ITS SILVER LINING.
NO. 15. A REPLY TO ROBERT INGERSOLL.
NO. 17. PURGATORY.
NO 18. REPRESENTATIVE OR SUBSTITUTE?
NO. 19. NORWEGIAN TRANSLATION OF TRACT NO. 14.
NO. 20. SWEDISH TRANSLATION OF TRACT NO. 14.
NO. 21. DO YOU KNOW?
NO. 22. THE WORLD'S HOPE.
NO. 23. GERMAN TRANSLATION OF TRACT NO. 21.
NO. 24. BIBLE STUDY AND STUDENTS' HELPS.
NO. 25. THE ONLY NAME–A CRITICISM OF BP. FOSTER'S NEW GOSPEL.

SPECIAL ISSUES—LEATHERETTE BOUND.

NO. 8. THE WONDERFUL STORY, ILLUSTRATED, 60 pages.
NO. 11. TABERNACLE SHADOWS OF BETTER SACRIFICES, ILLUSTRAT.
NO. 16. REPLY TO ROBERT INGERSOLL.—44 pages.

Extra Copies of these special issues are supplied to all regular subscribers at 10 cents each. Colporteurs are authorized to sell these special issues at three for 50 cents.

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

⁂ We specially commend, both to honest skeptics and to saints, "The Plan of the Ages." No book of its size, known to us, so fully unfolds the divine plan, revealed in the Scriptures. It is a veritable 'Bible Key," and is well described as "A Helping Hand for Bible Students." We can supply it by mail, cloth bound, for $1.00, or in paper covers for 25 cents; or we will loan it to the poor, who will promise a careful reading and to pay return postage.

THE ONLY NAME.

A CRITICISM OF

BISHOP FOSTER'S NEW GOSPEL.

ON Sunday, September 23rd,'94, Bishop Foster preached before the Pittsburg Annual Conference of the M. E. Church, over whose sessions he has presided. We give extracts from his discourse, which has attracted considerable attention, as reported by three of Pittsburg's daily papers, as follows:—

"If I could concede for a moment that the world as I know it, and I know it from rim to rim, having traveled in all its lands, having seen its dissolute, despicable millions, having seen it in shame and filth, and if I were compelled to think that my God, whom I worship, would by any possible method of condemnation send down to hades 1,200,000,000 of my brothers, that know not their right hand from their left, and save a few of us who are a little better perhaps in our morals, I would not go into heaven if I could. I could not worship such a God as that. I would join the hosts of hades in rebelling against such a God. Our God is not a God of that kind. God is love, and is trying to save men."—*Pittsburg Dispatch.*

"If I believed that God would send down to a hopeless eternity 1,200,000,000 of my brothers who are little worse than I am, I would not worship him. I have seen the world all over, know it from rim to rim, have seen its desolate and despicable people, and these I speak of hardly know their right hand from their left. God won't condemn all these. He's saving all men that he can. If I thought he would condemn all these, I would join the forces of the devil in hell, in rebellion against such an act."—*Pittsburg Post.*

The accounts of the two reporters are sufficiently alike to insure us that no serious mistake has been made as to the tenor of the Bishop's expression. But surely it is a remarkable expression, coming as it does from the foremost bishop of the M. E. Church. The bishop is, as he declares, well posted upon the condition of the vast heathen world—four-fifths of the living human family. He is well posted also respecting the missionary machinery for the civilization and conversion of these millions. He knows that while it was never before so complete as at present, yet, even now, the natural increase is proportionately far greater than the ratio of conversion. The bishop sees no hope for the heathen through the preaching of the gospel, and hence "flies the track," and leaves the Bible plan of salvation,—faith in Christ's redemptive work, a faith that comes by *hearing* of the word of God, the Gospel of salvation, a gospel which is the *power* of God unto salvation to *every one that believeth.*—Rom, 10: 17; 1: 16.

Why should this intelligent man, a leader of thought amongst a very intelligent class of Christians, thus leave the gospel of the Bible? a gospel which declares: "Without *faith* it is impossible to please God;" "He that *believeth* shall be be saved, and he that believeth not shall be condemned;" "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him;" "Believe on the Lord Jesus Christ, and thou shalt be saved;" etc., etc. Why should he, as above, preach *another gospel*—the gospel of the merit of ignorance? the gospel of salvation without faith?—the gospel of salvation by works?—the gospel of a salvation without a Redeemer? *for*, if the heathen are to be saved because God could not do otherwise than save those who "know not their right hand from their left," or to keep the bishop from joining "the forces of the devil in hell in rebellion against such an act," then Christ's death was in vain; it certainly is no factor in the gospel which the bishop is preaching (of a general heathen salvation in ignorance of the *only* "name given under heaven or amongst men whereby we must be saved") even though his text was, "When the fulness of time was come, God sent forth his Son."

The reason is that the bishop's intelligence has outgrown his theology. He has spent more time and honest mental effort in viewing the world from rim to rim and studying its social and moral questions than he has spent in studying his Bible from cover to cover with an honest desire to learn God's explanation, in it, of his purposes for the blessing of the world of mankind *through faith in Christ*, and obedience to the law of his Kingdom.

THE NEW GOSPEL POPULAR.

The bishop's *new* gospel will strike a responsive chord in many hearts—in the hearts of missionaries who know better than others how little they really accomplish;—in the hearts of worldly people, who will say, That is what I always believed; faith never saves anybody; it is works or nothing;—in the hearts of worldly Christians, who will say, That relieves me greatly; I believe that our great religious leaders are advancing far beyond the old-fogy *faith* ideas of the past, to see that it is not what we know or believe, merely, but what we do, or God's free grace, that saves us. The modern agnostic and higher-critic will say, That is the way to talk; it is time people were being taught to cut loose from those *narrow* expressions of the Bible which so evidence the narrowness of the minds of the Lord and the apostles. Indeed, almost all classes will be prepared to welcome the bishop's *new* gospel.

How strange that all of these are so averse to the Scriptural explanations of these questions which trouble the bishop and all men who are even beginning to think! How strange that those who will applaud the bishop's *new* gospel will entirely overlook one feature of it, which, if true, would certainly stamp it as *bad tidings* to all the holy ones who through patient perseverance in well doing have cultivated faith, trust, hope and love, and developed character from grace to grace and from glory to glory! What would these, who, through the faith that overcometh the world and by much tribulation, enter the Kingdom of Heaven, think of it, if within the pearly gates, where they had anticipated so much of love and pleasure, they were to find the hundreds of millions and billions of ignorant, degraded, depraved and characterless of heathendom pouring in upon them and outnumbering them to such an extent that a saint would be a hundred times harder to find in heaven than now on earth? To say the least, they would be astounded; and if an explanation were asked, and Bishop Foster were given the opportunity to reply, and had not changed his opinion, he doubtless would say that, after having done all he could for them on earth without success, and fearing that the bishop would join the forces of the devil and thus make a bad matter worse, God did not know what else to do with the heathen than take them to heaven.

Would that the goodhearted, but benighted, bishop would face about and see the Millennial dawn, the increasing light of the Sun of Righteousness now shining forth! He then would see what he does not see now, that God's plan as presented in the Bible is transcendently more reasonable, more benevolent, more just and more practicable than any which he or other human beings could possibly concoct or outline.

THE TRUE GOSPEL.

What would he see? Briefly this: That God's time for giving the heathen to Christ (Psa. 2:8) is in the Millennial age and not in this Gospel age; that when God undertakes the work of causing the knowledge of himself to fill the whole earth, it will be done; for his Word shall not return unto him void; it shall accomplish that which he pleases and prosper in the *thing whereto he sent it.* (Isa. 55:11.) He would see that this knowledge of God is to reach, not only the very ignorant heathen of foreign lands, but, as well, the very ignorant of civilized lands;

for "*all* shall know God, from the least to the greatest." He would learn that the Millennial age will not only be a time for gaining knowledge of God, but a time when the obedient will be blessed with *restitution* to all the privileges and qualities and powers of mind and body lost by disobedience by Adam for himself and all his posterity,—redeemed by the Second Adam's sacrifice for sin, once for all. He would thus see that the Millennial age will be the great purgatory time in which the world in general will be permitted, if they will, to wash at the fountain opened in the House of David for sin and uncleanness (Zech. 13: 1);—by faith in the blood of Christ to be made every whit whole, and fit for the fellowship of angels and saints.

The bishop would learn, moreover, that nothing unclean or unholy can enter God's presence and be acceptable with him, and that, as the Church is now called to be saints and to practice holiness ("without which no man shall see the Lord"), so it must be with the heathen when, during the Millennium, they are called, taught and released from the blinding influences of Satan. Only the pure in heart shall ever see

God or enjoy the bountiful provisions prepared for those who *love* him.

Then Bishop Foster would be prepared to learn something respecting God's purpose in the call of the Church, and what is the hope of her calling. (Eph. 1:18.) Soon he would see that as God selected one class of servants during previous ages, to be used in his great plan for the future blessing of the world, so during the Gospel age he has been selecting a household of sons to be joint-heirs with Jesus Christ, the Lord and Head and Redeemer, in the Millennial Kingdom and its work of binding Satan and opening the eyes of the world so long blinded by Satan.—Acts 15:14; Rev. 20:1–4.

Soon the Bishop would be not only studying this blessed Gospel of the Bible, but circulating these truths amongst his friends, and in every way preaching the old gospel, the old theology—that "Christ Jesus by the grace of God tasted death for *every* man," that "he gave himself a *ransom for all*, to be testified in *due time*;" and that eventually the "true Light" will *lighten* "every man that cometh into the world."—Heb. 2:9; 1 Tim. 2:4–6; John 1:9.

THE BISHOP'S SYMPATHY FOR THE HEATHEN IS APPRECIATED.

We do not find fault with the Bishop's *sympathy* for heathendom, nor with his rebellion against an injustice which would consign them to an eternity of woe, mental or physical. Nay, we rejoice that he can see that such procedure is so unjust that it cannot possibly be the truth: it cannot possibly be God's plan. We rejoice that the Bishop is so free from the errors of Calvinism that he cannot believe that the 1,200,000,000 of heathen now living, and the fifty times that number who have died without the knowledge of the only name given under heaven and among men whereby they can be saved, were *predestinated* by God to their present ignorance and to an eternity of woe hereafter.

We rejoice also that he has gotten free from the idea of his own Church; viz., that the power of God for the help of the heathen is confined to this present life and to the present missionary efforts of his children, and that the vast multitudes not so reached and blessed will suffer untold agonies to all eternity;—not because God predestinated that it should be so, but because God and his faithful people are doing all they can for the poor heathen, and can do no more.

All this indicates a breadth and freedom of thought and a sympathy of heart on the part of the Bishop which we greatly appreciate. But we fear for the Bishop and for his flock, because *his* freedom and sympathy are not begotten by the teachings of God's Word. His lengths and breadths, and heights and depths of good desire for the heathen are not those inspired by God's revelation of his plan. Consequently, the the more the Bishop and his followers progress upon these lines, the farther they will get from the true plan of the ages—the lengths and breadths, the heights and depths of the love of God, which surpasses human understanding.—Rom. 11:33-36.

This tendency to depart from God's Word is markedly manifested in other parts of the same discourse, and cannot fail to lead many of the "blind" "into the ditch."—Matt. 15:14.

EVOLUTION MISLEADS THE BISHOP.

For instance, we quote as follows from the report of the same discourse, as it appeared in the *Pittsburg Commercial Gazette.*

"Why did not Christ come immediately after the fall of man? Why was not Revelation made at once? Simply because it *could not be.* . . . In Eden language *took form*, but it was not sufficient for Revelation. Adam probably knew very little, and God treated him accordingly. He did not give him such a law as he gave to Israel at Sinai, but he treated him as you would an infant."

Here we see the effect of the Evolution theory, in which the Bishop is evidently a believer. Since that theory is the very opposite of the Bible theory, conflicts at every point are unavoidable. The Bishop looks at our civilization, then backward along the aisles of history, noting the ignorance of the past upon every subject. He, with all others who lose confidence in the Bible, jumps to the conclusion that Adam was an infant, with whom language *began* to take form. He, however, states the matter *more* agreeably and *more* Scripturally than to say that

Adam was an ape of a high order of development, and that in him the ape chatter began to *take form*, or to become a language.

The Bishop is right in supposing that his words were more acceptable to his hearers than if he had put the matter bluntly, as Darwin and others have done. The Bishop's language, however, is the more dangerous; for it sugar-coats the doctrine and hides its true unscriptural character from some of God's children who would resent, as unscriptural, the idea that Adam was an ape and that his race has "*fallen upward*" for the past six thousand years.

The Scriptural position, briefly stated, is that God, instead of creating Adam down at or near the brute level, created him in his own image and likeness, and pronounced him, Very good! God does not, however, pronounce the natural man of to-day, Very good. On the contrary, he declares that all have sinned; all are out of the way; all are fallen; there is none righteous, no, not one; and that only under cover of the imputed righteousness of Christ can any be acceptable with God or have communion with him. But Adam had fellowship and communion with God and was called his "son" (Luke 3:38), up to the time of his transgression and sentence.

LANGUAGE AND BOOKS.

The Bishop says that Adam's knowledge of language was so crude that God *could not* then make a Revelation. The Scriptures tells us, to the contrary, that God did make revelations to Adam—"talked with him" (Gen. 1:28–30; 2:15–17, 23; 3:8–20);—but God does not deign to communicate at all with the modern man, except he become a "believer" in Christ. The flood of Noah's day has left no traces of the early civilization, so far as is now known; but we may safely suppose that the man whom God called a very good man and declared to be in his own image—the man who could talk with God and with his wife, and who could not only name the animals, but control them, and that without brute force, was such a specimen of human nature as we do not see to-day. It does not follow that they had a written language in Adam's day, or that they printed books or had the law written upon tables of stone. Perhaps they had conditions which were preferable. Perhaps they had means of communicating thoughts without writing and printing. We believe they had. The necessity for written language may (we believe does) lie in the fact that Adam's race has *fallen* from the original, perfect state in which he was created.

Our present dependence upon language and books, etc., and the consequent development of these to meet our necessities, may be illustrated as follows: Suppose that a racial weakness of the ankles had set in as the result of the fall, so that none were able to walk without crutches. The crutches at first introduced would probably be very clumsy; but, as time progressed, the shapes and finish and ornamentation of articles so useful would surely progress also. Then men unguided by the Scriptures would probably philosophise thus: "See how crude, compared with ours, were the crutches in use a few centuries ago;—Adam probably lay around unable to walk at all, or merely crawled about, pulling himself by the roots and branches of trees and bushes. The Bishop, philosophising from the same standpoint of thought, might have changed the expression above and said, "Why did not Christ come immediately after the fall of man? Simply because it was in Eden that locomotion began, and that in a crude form of crawling. The helps or crutches of that time would not have been sufficient to enable him to go about to preach the gospel."

Language and books are merely the crutches which partially make good the defects of the human mental powers incident to the fall—lack of mental perception and lack of memory. Does anyone suppose that in heaven God and the angels are dependent solely upon spoken and written language, books, etc., that some of the angels are printers, and others binders? Neither should we suppose that the perfect man needed such helps or crutches, but that these developed to meet his wants, and that as those wants or imperfections of man disappear during the *times of restitution*—which God hath spoken by the mouth of all his holy prophets—these will be unnecessary. (Acts 3:19-21.) Undoubtedly, however, language and books will continue among men even after the powers of *mental discernment and expression* have been restored to them during the Millennium.

GOD'S LAW IN THE HEART.

In full harmony with this is the promise of the Lord—"This is the covenant that I will make with them after those days, saith the Lord: I will put my *laws* into their hearts, and in their minds will I write them." (Heb. 8:10; 10:16.) Here the law written upon tables of stone, and given at Sinai, under the typical Covenant, is contrasted with the better arrangement of the New Covenant, which will ignore a written language entirely and write upon the hearts. The context shows that when the law has been *thus* written upon the hearts of all antitypical Israelites, who make this New Covenant with the Lord through Christ, there will no longer be any teaching, for none will be ignorant of the Lord. —Jer. 31:33, 34.

And this condition, which is to be ushered in by the Millennial age or "times of restitution," will correspond exactly to the conditions previous to the fall. The law to Adam was not in book form, nor upon tables of stone, but infinitely better: it was written in his heart and brain—in his very nature. He knew right from wrong by the operation of his perfect brain. Being "very good," a *likeness* of his Creator, he needed no reminders as to God's will. And the law given at Sinai twenty-five centuries later, instead of being a *higher* expression of the divine will, was a very much *inferior* expression, when compared with the perfect mind-and-heart-written law bestowed upon Adam.

The Apostle Paul corroborates all this, and tells us that all men have some traces of this *original* and superior law. Referring to some of the most degraded members of the race, he says, these "show the work [evidences] of *the law written in their hearts*." (Rom. 2:15.) And in the preceding chapter the Apostle shows how it comes that some of the heathen are so very much more degraded than others,—how the original nature-written law came to be so much more nearly effaced from the hearts and brains of some of earth's families or races than from others. "Because that, *when they knew* God [in the remote past], they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; . . . wherefore, God gave them up to uncleanness. . . . And even as they did not like [prefer] to *retain God in their knowledge*, God gave them over to a reprobate mind."—Rom. 1:21, 22, 24, 25, 28.

The Apostle's explanation of present degradation is a *fall down* from a height; a failure to retain God in their knowledge—an effacing of the law from their hearts and minds. The Bishop, on the contrary, teaches that the race begun in the infant Adam, one degree above an ape, had not, previous to the coming of Christ, progressed sufficiently to be able to receive a revelation from God,—human language until then being too imperfect. Which is right? the inspired Apostle or the Bishop? Evidently the worldly-wise theory of the latter respecting Evolution is hindering his study of and faith in the Scriptures. But we must accept the consistent theory of the Scriptures, though it separate us entirely from the philosophies of the worldly-wise.

In speaking of the cause of Adam's ejection from Eden, the Bishop *says* "fall;" but what does he *mean?* Evidently, from the general tenor of his discourse, he means that Adam and his race have been *"falling upward"* for six thousand years. The "infant" Adam, *one* degree superior to an ape, *fell up* to the present civilized *man*hood;—as the result of disobedience to God's commands! Surely any who believe this gospel would be justified in saying, Let us do evil that good may follow!

But those who *prove* the Bishop's words by Scripture, and who seek "to the law and the testimony," will turn from such inconsistency of human reasoning. Such would ask the Bishop, Where then would be the room for, or necessity, or value of, the *ransom* for all, given by our Redeemer? From *what* could he *redeem* men, if Adam's course were so beneficial? And why should the promise of *restitution* (restoring to Adam's condition) be held out by God at the mouth of *all the holy prophets?* (Acts 3:21.) Surely, restitution of even semi-civilized peoples to a babecondition, one degree above the ape, would be a curse, a retrogression, an injury, a most undesirable thing!

THE BISHOP AND THE BIBLE ON DEATH.

One error leads naturally to another: consequently we find the following unscriptural statement in the same discourse. The Bishop is reported to have said:—

"We think sin caused death, and we are accustomed to say so. It is not true! Death is God's normal method of the universe! God made the universe for death!"

The vast majority of Christian professors would agree with the Bishop, and could scarcely tell *why* they sometimes have associated death with sin; when they knew all the time that they recognized no relationship. We suggest a reason for this. It is because they sometimes read the Bible, and they find it thus stated therein.

But as they get to believe that the race is *falling up*, and that the Bible was written by well-meaning men *far down* below present development—by men who never saw an electric car or a bicycle or a telephone—they will get to have less and less care for what the Bible says upon this or any subject. But let us examine the Bible and note how positively it contradicts the Bishop—or, as the Bible existed first, we should say, how positively the Bishop's expression contradicts the Bible. It says:—

"The soul that sinneth, it shall *die.*"—Ezek. 18: 4.

"The wages of sin is *death.*"—Rom. 6: 23.

"By one man's disobedience sin entered into the world, and *death* by [or as a result of] sin."—Rom. 5:12.

"By one man's offense *death* reigned."—Rom. 5:17.

"By the offense of one judgment came upon all men to condemnation [to the wages of sin, *death*]."—Rom. 5:18.

"Sin hath reigned unto *death.*"—Rom. 5:21.

"Since by man [Adam] came *death.*"—

"In Adam all *die.*"—1 Cor. 15:22.

"The sting of [or which produces] *death* is sin."—1 Cor. 15:56.

"Sin, when it is finished, bringeth forth *death.*"—Jas. 1:15.

In harmony with these words of the apostles and prophets was the declaration of God to Adam when he placed him upon trial, in Eden, "In the day [2 Pet. 3:8] that thou eatest thereof, dying, thou shalt *die;*" and as expressed by Eve,—"God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye *die.*" It was Satan that declared, "Ye shall not surely *die,*" as the result of transgressing God's command. How strange that the Bishop and so many others place themselves on the side of Satan and join in his contradiction of God's declaration, and with him join in deceiving mankind respecting "the wages of sin."—Gen. 2:17; 3:3, 4.

The Bishop's confusion respecting the heathen millions is largely because he fails to see clearly the Bible doctrine of the fall of Adam into condemnation of death, and that the terrible ravages of death (with its attendant features, sickness and pain) which for six thousand years have rested so heavily upon the race are God's "*curse*"—the "wages" or penalty for sin. Failing to see that *hades*, the grave, is the penalty for sin, and an awfully severe, though just, penalty, the Bishop and millions of others have for years looked for and imagined a place where devils will riot in pleasure to all eternity, enjoying the torments they will, by God's will and providence, or by his inability to prevent, inflict upon billions of the human race. Having misconceived the meaning of the words *sheol* and *hades*, rendered "hell" in our common version Bible (Can we really *excuse* an educated man on the score of ignorance as to the meaning and Scriptural use of these words?), and having outgrown the unscriptural eternal torment theories, the Bishop is wandering about looking amongst the most *fallen-up* men for some modern theory that will prove that death, and pain and sickness are blessings, and that the heathen as well as the saints enter by this gateway into a heaven where the few developed Christians will be perfectly happy, surrounded by myriads of characterless heathen, idiots, etc.

If the Bishop would find *the path of life* which God has provided, for there is no other, let him retrace his steps; let him acknowledge that God created man *upright*, but that he sought out various contrary devices and *defiled himself.* (Eccl. 7:29.) Then let him admit the fall of man *downward*—mentally, morally and physically. Then he will find a place for the *ransom* for all—Christ's *death*—to redeem man from the *sentence of death.* Then he will find a place for the restitution to their "former estate" of human perfection of all who will receive Christ and obey him. (Acts 3:19–21; Ezek. 16:48–63.)

Then he will find a use for the Bible doctrine of *a resurrection* of the dead, which would be an absurdity if there be none dead. Then the Lord's promise that "All that are *in their graves* shall hear the voice of the Son of Man and come forth," will have a meaning (John 5:25–29); and soon he will see that the hope for the heathen of foreign lands, living and dead, and the only hope for the vast majority of civilized lands, will be the great Kingdom of Christ during the Millennium, for which we were taught to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven;"—a prayer not yet answered. And in connection he will find that the Church is the "little flock" to which it is the Heavenly Father's good pleasure to give this Kingdom—in association with Christ her Head and Bridegroom;—that the Kingdom cannot come until the Church has been completed,—and that not until then can "all the families of the earth be blest" with the promised Millennial blessings and opportunities.—Luke 12:32; Rev. 20:4; Gen. 28:14.

One more point before we close. We quote again from the report of the same sermon:—

GOD FORCING MEN TO SIN.

"God gives *impulses* to reach out and take that which we should not have. But when, to indulge these desires, we step over the law with which he has hedged us about, we commit sin."

Here the Bishop is driven by the other errors he holds to this almost blasphemous statement that God not only places temptations before men, but that he actually impels or forces them to do sin; for this is the significance of the word "*impulse*." *Webster* defines it, "*impelling, or driving onward.*" To say that God *impels* or *impulses* or *drives* mankind to choose "that which we should not have," and then "hedges us about" with contrary commands so as to entrap us in sin, would be to give him the character which properly applies to Satan.

If at the time of his trial Adam was ignorant of right and wrong, or if God *impelled* him to do the sin, surely that was not a fair trial. And to so teach is to declare God unjust, not only as to the trial, but still more so in respect to the punishment inflicted because of that failure —*death*, including all sickness, pain and trouble. This view would make God the great and really the only sinner, his penalty a sham, and the Bible doctrine of man's *redemption* with the precious blood of Christ a farce; for if man did not do the sinning, he was not guilty and needed no redemption, and God, who *impulsed* or *impelled* an imperfect creature to sin, was alone blameworthy, properly deserving of punishment.

But how inconsistent all this is when compared with the simple account—the only inspired account. The Bible shows Adam "upright," "very good" in God's sight, an "*image* of God" in flesh. It shows his fair trial, his just sentence, God's sympathetic love for his creature, even in his fallen condition, and his abundant provision for him in the gift of his Son for his redemption and restitution. The Bible theory is consistent with *reason :* other theories are not so.

How clearly the Scriptures contradict the Bishop, saying, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil; neither tempteth he any man."—Jas. 1:13.

But the Bishop's argument appears in a still worse light when its different parts are united. For instance, take the suggestion that Adam was an inexperienced "infant," with whom language only began to take *form* and was "insufficient for revelation;" add to this the statement that God *impulsed* or *impelled* him to take the forbidden fruit and thus to break his laws; add, thirdly, the proposition that God falsified to the "babe" Adam, and told him that he would *die* for his disobedience, while he really meant no such thing (for the Bishop says, sin did not cause death: "Death is the normal [regular, proper] method of the universe"), but intended thus to develop humanity and bring it up to perfection.

Can any one imagine a more nauseating theological compound than this? Verily, as the Lord foretold through the prophet, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) Read also verses 9–13, applicable at the present time.

Such teaching, from such a high dignitary, in so popular a church as the Methodist, is sure to have much bad fruit, and that quickly, in the ranks of the ministers, as well as amongst the "laity." Indeed, we were not surprised to learn that within two weeks after this discourse by the Bishop, an M. E. pastor in our city preached about Adam being a big, ignorant baby, and that his temptation and fall were necessary in order to develop him.

How needful that God's people see the *truth*, to keep them from following such blind guides and stumbling into the pit of unbelief and agnosticism! Those whose eyes have been anointed by the eye-salve of truth, and who now see the real beauty and harmony of God's Word, should not be satisfied to *rest* in the truth and to render thanks therefor. They should "preach the Word," the gospel of salvation by the cross and not by a fall upward (evolution), nor as a reward for ignorance. Those who do not get the *truth* speedily, will get the *error;* for Satan's time is short and his deceptive theories are *many*, while the truth is *one.*

A SURE TEST.

A sure way to test all theories is to square them by the doctrine of the *ransom.* Every theory which asserts that Adam did not fall from perfection of life into death, or which says or implies that his fall and that of his race has been *upward*, denies the *ransom*, whether its advocates so admit or not; for, if nothing was lost, nothing could be *redeemed* or bought back. If it denies that man's *life was forfeited* by sin, it cannot claim the sacrifice of Christ's life as "a *ransom* [a corresponding PRICE] for all" If *death* be the normal or proper condition, and not the wages of sin, then Christ's *death* could not pay our penalty; and, indeed, from the evolution standpoint, there is no penalty for disobedience, but, on the contrary, a reward—of civilization and development. There is no necessity, no place, for a *ransom* in any such theory. All modern theories thus deny the ransom.

The most insidious and dangerous "enemies of the cross of Christ" are those who, professing to be his servants and to preach his gospel, attack it on the *inside,* by denying that God's work was perfect when he created man (Deut. 32:4); that man *fell* from that perfection and divine likeness; that the right to recover him out of sin and death, to "that which was lost," was purchased of Justice by "the precious blood [shed,—death] of Christ." By whatever ways any may attempt to *climb* into the sheep-fold, they are wrong ways, and their advocates are pronounced to be "thieves and robbers." (John 10:9–11, 15.) The keystone to the divine plan is that "the man Christ Jesus gave himself a *ransom* [a corresponding price] for all, to be testified in due time." (1 Tim. 2:6.) Whatever theory does not square with this, absolutely and in every particular, is thus proven to be a false one.—2 Cor. 11:13–15.

* * *

We will supply our readers with plenty of these criticisms of the Bishop's views, and trust they may do good in the way of opening the eyes of some of the Lord's sheep to see where their trusted, but blind, shepherds are leading them. But do not stop with this: sell or loan or give them speedily other reading matter—especially "*The Plan of the Ages.*" (See second page.) We will loan a copy, post free, to any who will promise a careful, prayerful reading, and to return the book post-paid or twenty-five cents instead.

PITTSBURG CHRISTIAN ADVOCATE'S REPORT.

The foregoing was published in ZION'S WATCH TOWER (Allegheny, Pa.), October 1 and 15, '94, and has created considerable comment in religious circles. So numerous were the inquiries addressed to the *Christian Advocate* (Pittsburg, Pa.), respecting the truthfulness of the reports which appeared in the secular press, that the *Advocate* published, on Oct. 25, '94, a full stenographic report of the discourse in question, made by Rev. J. J. Hill, the Conference Secretary.

Said report is before us at this writing, and it fully corroborates all the quotations made from the secular press by ZION'S WATCH TOWER and in this tract.

FURTHER READING MATTER FREE!

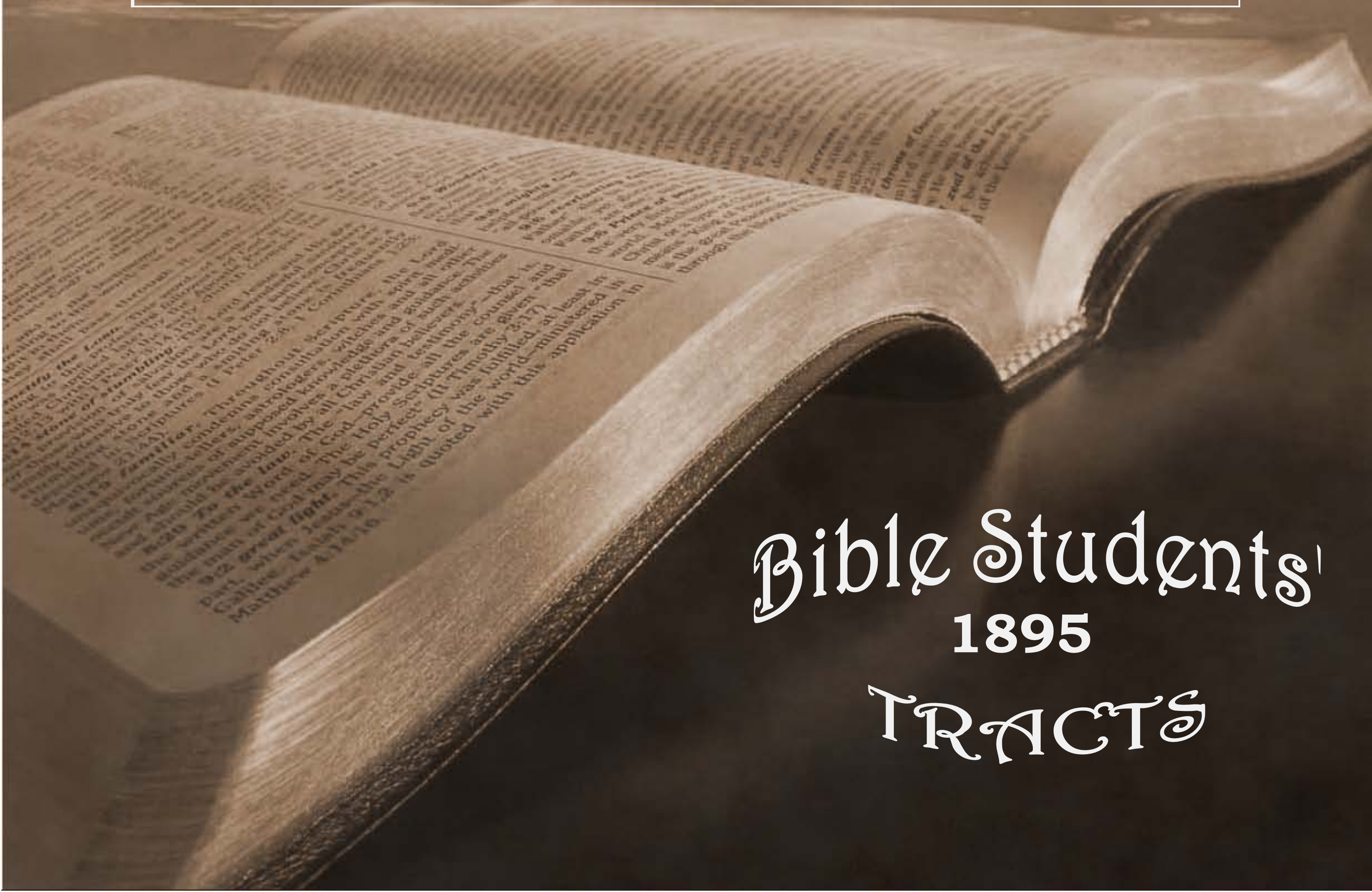
Look at the list of tracts on page 2 of this tract, and select a sample one or two that you would like to read, and send a postal card request for them. We will take pleasure in sending them *free* of any charge.

Should you feel deeply interested in Bible study, and desire to know just what hope the Lord holds out for the heathen world, for the Jew and for the Gospel Church, we commend to you *The Plan of the Ages* as being the most instructive Bible Key ever published. We will be pleased to supply you with a copy (paper covers, 350 pages) postpaid for 25 cents. Or, if you are too poor to purchase, and will send a promise to read and return the book postpaid within a month, we will loan you a copy. We want that the *truth* respecting God's great plan of salvation should come to the attention of all who are truly his people. *Address*

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ARCH ST.,
ALLEGHENY, PA.

Old Theology Quarterly

No. 27—Bible Study and Needful Helps Thereto



Bible Students'
1895
TRACTS

OLD THEOLOGY TRACTS, NO. 27, APRIL, 1895.
Entered as Second Class Mail Matter at the P. O., Allegheny, Pa.

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

"I bring you good tidings of great joy, which shall be unto all people."
"There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

A DARK CLOUD AND ITS SILVER LINING.

BY JOHN G. WHITTIER.

In the Minister's morning sermon, he told of the primal fall,
And how, henceforth the wrath of God rested on each and all;

And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to eternal torture, and held in the way thereto.

Yet never, by Faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.

And after the painful service, on that pleasant, bright first day,
He walked with his little daughter thro' the apple bloom of May.

Sweet in the fresh green meadow sparrow and blackbird sung;
Above him its tinted petals the blossoming orchard hung.

Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these gifts from His hand, my child.

"Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the garden of the Lord."

Then upspake the little maiden, treading on snow and pink,
"O father! these pretty blossoms are very wicked I think.

"Had there been no Garden of Eden, there never had been a fall;
And if never a tree had blossomed, God would have loved us all."

"Hush, child!" the father answered, "By His decree man fell;
His ways are in clouds and darkness, but He doeth all things well.

against him by scoffers, and supported not only by the Creeds of Christendom, but seemingly also by some dark-looking passages in the Bible.

But we can only give you a mere hint of the blessing and encouragement now obtainable by those who hunger and thirst after righteousness—truth, etc. The light has come through studying the Bible and God's plan *dispensationally*—recognizing the various ages as connected in one great, good, loving plan which God had purposed in himself before the creation of our race, which *began* to be accomplished when Christ our Lord died for our sins, and which is to be fully accomplished by Christ and his Church glorified, during an age just dawning, whose light is even now waking up the world. The key to the understanding of God's gracious plan has long lain hidden in six words in our text—"*a ransom for all*," and the assurance that this favor for all shall reach them in God's "*due time*."

Thus we introduce to you a book which, in the name of God and for the blessing of his Church, we are circulating everywhere, at the unremunerative price of 25 cents, and loaning it freely to those too poor to purchase—

"The Plan of the Ages,"

MILLENNIAL DAWN.

STRONG WORDS OF COMMENDATION,

BY THE

ASSOCIATE EDITOR OF THE ATLANTA CONSTITUTION.

Food and Comfort for all Thinkers.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—foreve and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals, and many orthodox ministers of different denominations, have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light is the watchword."

—*C. T. Smith.* ("*B. Arp.*")

"I am surprised at the truth it reveals. Truly 'the half was never told.' I am greatly blessed in the study of God's Word, which is made more plain."—*C. E. Cook.*

"The reading of it was the grandest feast I ever enjoyed."—*N. Rany.*

The paper bound edition of this work, of which thousands of copies were at first sold at Fifty Cents, has been reduced to Twenty-five Cents, by this Society, which also offers to loan it *free to all too poor to buy*, who will promise a careful reading of it, and to remail it. So, then, none need be without it. Delay not. Order at once.

500,000 COPIES ALREADY IN CIRCULATION.

The price is "nothing" for such a book—350 pages. Take several copies—remember your skeptical friends. All need this "Helping Hand."

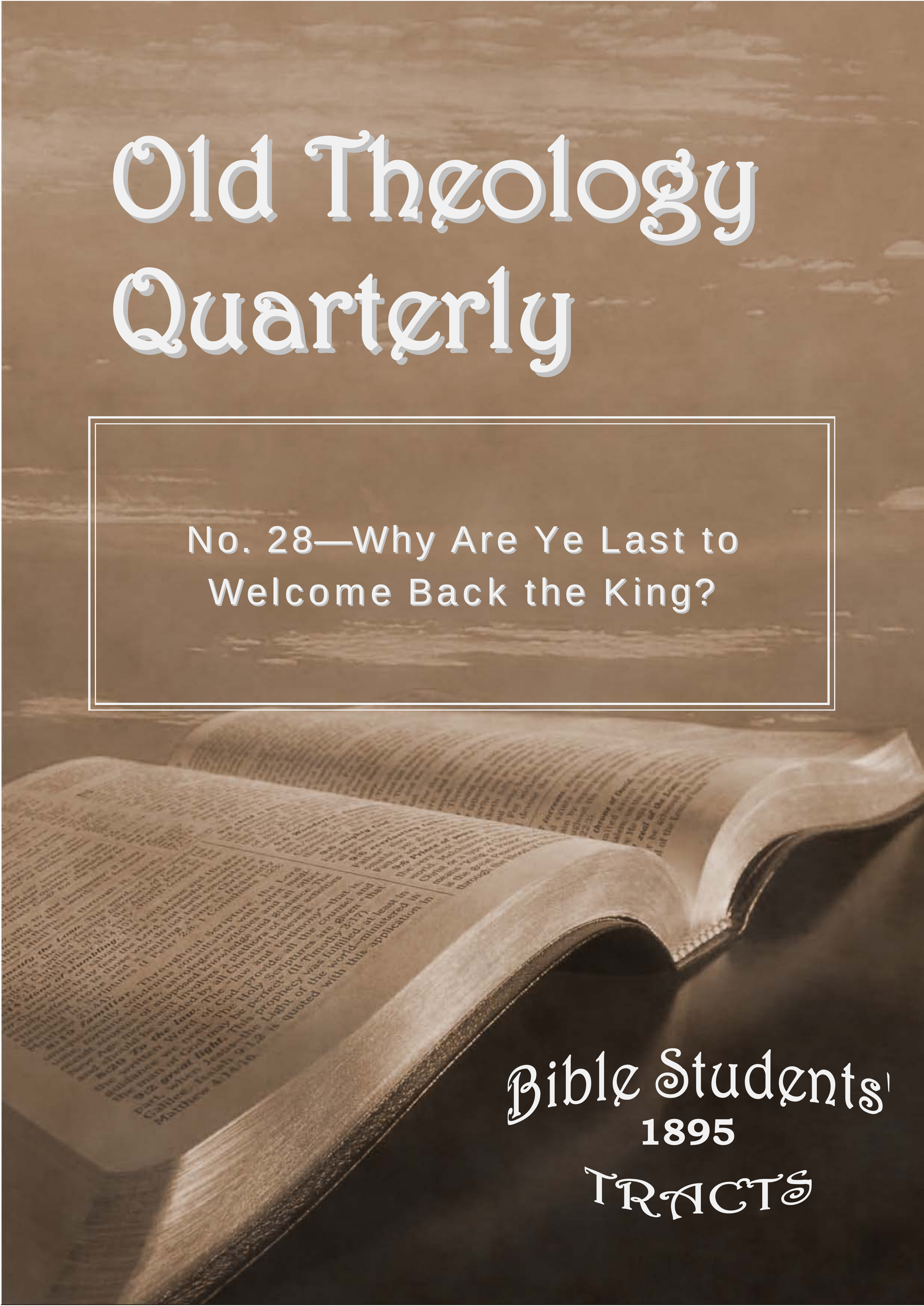
DELIVERED BY COLPORTEURS, 35 CENTS.

This work may also be procured in the German, Swedish and Dano-Norwegian languages at the same price as the English. Vol. II., The Time is at Hand, and Vol. III., Thy Kingdom Come, may be obtained in the English and German languages, each at the same price as The Plan of the Ages. One-cent stamps will be accepted for sums of less than $1.00.

TOWER BIBLE & TRACT SOCIETY,

"BIBLE HOUSE," ARCH ST., ALLEGHENY, PA., U. S. A.

N. B. These Old Theology Tracts, quarterly varying in number of pages, are six cents per year. Send a postal card requesting a free sample.



Old Theology Quarterly

No. 28—Why Are Ye Last to Welcome Back the King?

Bible Students'
1895
TRACTS

OLD THEOLOGY QUARTERLY

WHY ARE YE LAST TO WELCOME BACK The King?

"Ye are my brethren; ye are my bones and my flesh: wherefore, then, are ye the last to bring back the king?"

"Inquire for the old paths."—Jer. 6 · 16.

BIBLE STUDENTS'
1895
TRACTS

NO. 28.—JULY, 1895.
ENTERED AT THE POST OFFICE, ALLEGHENY, PA.

OLD THEOLOGY TRACTS.

FOR THE PROMOTION OF

CHRISTIAN KNOWLEDGE.

QUARTERLY, SIX CENTS A YEAR; SAMPLE, FREE.

NO. 1. THE WAGES OF SIN.
NO. 2. CALAMITIES—WHY GOD PERMITS THEM.
NO. 3. PROTESTANTS, AWAKE!
NO. 12. WHY EVIL WAS PERMITTED.
NO. 15. A REPLY TO ROBERT INGERSOLL.
NO. 21. DO YOU KNOW?
NO. 22. THE WORLD'S HOPE.
NO. 27. A DARK CLOUD AND ITS SILVER LINING.
NO. 28. BRINGING BACK THE KING.
NO. 31. LETTER OF WITHDRAWAL.
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?

Nos. 1, 21, 27 and 28 can be had in Swedish.
Nos. 1, 21 and 27 can be had in Dano-Norwegian.
Nos. 1, 3, 12, 21, 22, 28 and 38 can be had in German.
Nos. 21 and 22 can be had in French.
No. 1 can be had in Hollandish.

—— SPECIAL ISSUES. ——

NO. 11. TABERNACLE SHADOWS OF BETTER SACRIFICES, 104 pages.
NO. 16. REPLY TO ROBERT INGERSOLL.—44 pages.
NO. 32. WHAT SAY THE SCRIPTURES ABOUT HELL?—80 pages.
NO. 39. WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—88 pages.

Extra Copies of these special issues are supplied to all regular subscribers at 10 cents each, or 50 cents per dozen, assorted.

TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA.

⁂ We specially commend, both to honest skeptics and to saints "The Plan of the Ages." No book of its size, known to us, so fully unfolds the divine plan, revealed in the Scriptures. It is a veritable "Bible Key," and is well described as "A Helping Hand for Bible Students." We can supply it by mail, cloth bound, for $1.00, or in paper covers for 25 cents; or we will loan it to the poor, who will promise a careful reading and to pay return postage.

WHY ARE YE THE LAST
—TO—
WELCOME BACK THE KING?

"And King David sent to Zadok and Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren; ye are my bones and my flesh: wherefore, then, are ye the last to bring back the king?"—2 Sam. 19:9—12.

IN the scrap of history here recorded we find an illustration of a very similar condition of things in the world to-day. The kingdom of Israel had been thrown into a state of confusion, threatening anarchy, in consequence of being left for a time without any official head or king, by the rebellion of Absalom and the divided sentiments of the people.

Absalom had cunningly managed to alienate the hearts of the people from his father David.

and had finally headed a revolt. And David, in fear of the consequences, fled from the city and country to the region beyond Jordan, accompanied by a few loyal and faithful subjects. A great battle took place, which resulted in the prompt subduing of the rebellion and in the death of Absalom, the would–be usurper.

Afterward King David did not attempt to repossess himself of the Kingdom, but waited until the desire of Israel for his return should be expressed.

Meantime, says the record, "All the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. *Now, therefore, why speak ye not a word of bringing the king back?*"

Just so it is in the world to–day. Earth's rightful King is not upon its throne, nor has the world recognized his right to it or desired his return. Men have been busy with their own schemes and plans of government. They have anointed various kings of their own choosing: in fact, they have tried every experiment of self-government; and, one after another, all have ended in failure. And now, after six thousand years of human experiment, the whole world is on the verge of a revolution, in the outcome of which they have nothing to expect but anarchy.

In times past the civil and religious powers of the world have been yoked together for mutual support, and have defended each other. It mattered not, so far as the state was concerned, whether the religion were a true or a false one, so that it kept the people in subjection to the ruling powers. Civil rulers have always favored most the religion that best served this end. Ecclesiastical rulers have also in turn looked to the State for compensating favors; and in the days of their power they exacted much. Thus the two were in close affiliation. Around each there has always gathered a privileged aristocracy of wealth and brains and education, which has ever kept them at the head of social influence and power. But the overruling providence of God has in recent times been bringing about a change, so that knowledge and general enlightenment have been brought within the range of the common people. The printing press, common schools, daily newspapers, the multiplicity of books, cheap and rapid means of travel and communication by steam and electricity—all of these and minor influences have waked up the masses of the people and set them to thinking and planning and studying and traveling and acquiring and aspiring to higher if not to better things.

So general has this tendency of the people become, that the favored aristocratic classes, who have long enjoyed a monopoly of this world's good things, are in fear lest their glory may suddenly depart. And well indeed they may be; for the struggling masses are determined to reach the top rounds of the ladder of fortune, no matter what hoary-headed authorities may stand in their way. The struggle is already on, and the threatening aspect of things forebodes an early fulfilment of that prophecy of Daniel (12:1), "There shall be a time of trouble such as never was since there was a nation."

The Scriptures also indicate the character of the trouble—that it will be one in which the animosities of the masses will be exercised with violence against the rich, and the specially favored aristocratic classes,—political, social and religious. (Jas. 5:1–6; Ezek. 7:19, etc.) And what intelligent observer of the signs of the times cannot see the rapid development of just such a trouble in the present proportions of the socialistic and anarchistic movements, and their aggressive disposition? Indeed, the civil and social condition of the world is appalling, from every standpoint, whether it be that of politics, social order, finance or religion.

In every land the tendency of politics is to corruption, both in civil and ecclesiastical circles; not because people are really worse than formerly, but because enlightenment is so much greater and more general, that temptations to cupidity are a hundred times greater than ever before. Social order is continually menaced; the strain between capital and labor is unprecedented; and true religion, the religion of the cross, is at a very low ebb. Many who begin to realize the seriousness of the present situation, as they forecast the outcome of all these things, in substance disconsolately say, as the Prophet Jeremiah (8:15–19) foretold they would—"*We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. ~~When I would comfort myself against~~ sorrow, ~~my heart~~ is ~~faint in me~~. Is the Lord not in Zion? is her King no more in her?*"

In the religious situation there is little to be seen in the way of encouragement: the clash of conflicting creeds and their discord with the notes of divine revelation are most painfully manifest. In consequence of this, and of the general awakening and mental activity of our day, we find Infidelity, bold and outspoken, rampant in every denomination of "Christendom;" the truths and the errors of hoary creeds of men are being discarded in fact (though not by admission, for fear of the effect); and the general tendency is to ignore the Bible doctrine and terms of salvation, and merely to hold out *morality* as the hope of everlasting life, alike to believers in Christ and to unbelievers. A proposition so much in harmony with the pride of the natural man (which always prefers to pay its own way, and feels that it is "*nearly* good enough") is bound to be popular; while the cross of Christ has always been a stumbling-block, and its preaching unpopular and a cause of division to them that stumble at the word, being disobedient.—1 Pet. 2:8.

Infidelity—*i. e*, unbelief in the sound doctrine taught by the Lord and his inspired apostles—sits in the pews, declaims from the pulpits, rules in the assemblies, and is even finding its way into the Sunday School literature—in the interpretations of the International Lessons. It is ably seconded by Doubt or Agnosticism; and together these strike with increasing determination against the very foundation doctrines of Christianity—the fall of man and his redemption by the vicarious sacrifice of Christ. Discrediting the Bible account of the fall of the race in Adam, and hence the necessity of its redemption through Christ, it substitutes the entirely antagonistic theory of Evolution—that man was evolved from lower animal forms, by his own effort, that he has now reached a higher plane than was ever before realized, and that he will continue to so make progress indefinitely, and needs neither redemption nor restitution.

It institutes what it is pleased to term a "higher criticism" of the Word of God, by which the sacred record is being gradually whittled and trimmed to fit the present state of development of human philosophies and science —often falsely so called—thereby to lend its seeming sanction to the idea that the philosophy and science of the nineteenth century are the very climax of perfection and the essence of wisdom. It slashes its ruthless scissors into miracles, calls them all incredible, and believes only those things for which it has tangible evidence. It claims that at most the apostles and prophets of the Bible had an inspiration of thought, which they clothed more or less imperfectly in language of their own choice; and that therefore each reader has the liberty to whittle out of their words such thoughts as best suit his own conceptions of truth, relying on an inspiration of his own mind, equal to theirs with the advantages of present–day higher criticism. The apostles tell us, to the contrary, that they were inspired as to the words they spoke and wrote, and not as to the thoughts or sentiments. (See 2 Pet. 1:21; 1 Pet. 1:12.)

It places the Bible and its writers on a par with all profane history and historians, and says that much of the Bible is fiction, and that it is impossible to discover the dividing line between truth and fiction.

Under the various disintegrating influences of our peculiar day the old creeds are fast crumbling into ruin, and the old institutions which they held together are being terribly shaken; and the various attempts at reorganization on other grounds are all open to a thousand objections. The faith of all is being tested, and many who really care to have a faith, and who long for a firm establishment in divine truth, are indeed in dismay.

Nominal Christianity is fast losing its power over the masses; for the general awakening of the human mind has loosened the reins of superstition, so that the most illiterate begin to realize that they are men, with all the prerogatives of men, and that the king and the priest are nothing more, except as the superior advantages of wealth and education have developed in them the faculties which are common to all mankind. And the unreasonable and unscriptural doctrines of the divine right of kings and and of the eternal torment of a large proportion of humanity, and kindred absurdities, are coming more and more into disrepute, and have less and less of a restraining influence upon the masses of men, who rightly reason that since "the earth is the Lord's and the fulness thereof," and since "God is no respecter of persons," the peasant has an equal right with the king or the priest to share its bounties.

To the awakening masses the only apparent way to obtain their ends is by revolt against the existing arrangements;—they see not the Jubilee of "restitution times" which God has promised. (Acts 3:19–21.) And the hearts of all classes being under the control of selfish principles, it is only a question of increasing unrest from increasing knowledge and liberty, and of divine permission (Rev. 7:1–3), when the terrible crisis of trouble will consume the present order of society.

It is in view of this clearly discernible trend of present events that the thrones of earth are trembling, and that statesmen are greatly perplexed in seeking measures of policy to avert the impending disaster. The sea and the waves (the restless masses of humanity) are roaring, and the mountains (kingdoms) are shaking with the swellings thereof.—Psa. 46:3.

Six years ago Prince Bismark called attention in the German Reichstag to the fact that great national crises occur about every twenty years, and urged that such contingencies should be prepared for. And more recently, in justification of the last army bill, he recounted the special dangers to Germany, lying, as she does, in the center of Europe, exposed to the hostile powers of France on the east, and of Russia on the west, as well as to the dangers of their coalition, and the lack of cohesion among her own people. Again he said, "European countries have something more important to attend to than making war upon each other. They should unite in suppressing the crime of socialism." But that is more easily said than done; for the nations are not ready to unite on anything. And where is the power of resistance which the rulers would call to their aid in such a contingency, when the armies upon which they depend are permeated with socialistic sentiments?

The power of the churches was relied upon once, when the churches demanded and got a superstitious reverence for civil potentates and ecclesiastical dignitaries; but that day is almost past; and the reins of superstition are growing more and more slack. The time was when a German Emperor stood for three days and nights barefoot in the snow, waiting for Papal absolution, that the dreaded Papal interdict might be lifted and his authority in the empire established by the word of the Pope. And glad indeed would some of the crowned heads be to-day to see that power restored to the control of the public mind, for the support of kingly authority. This is illustrated by the fact of Germany's repealing the law that expelled the Jesuits Although those infamous allies of Papal power have been a menace to good government in every land, and have been alternately expelled and re-instated again and again in almost every land, their influence is felt to be a necessity now against the increasing influence and power of Socialism and Anarchy.

Dynamite plots and assassinations are getting to be common occurrances. Several bills looking to the suppression of Socialistic movements have been presented and favorably considered in the French Chamber of Deputies; and since the assasination of President Carnot one of the most stringent of these has passed into a law. Similar regulations are before the governments of Austria and Spain; the latter, indeed, proposes to all civilized governments common laws for the suppression of Anarchists, their literature and their sympathizers.

The wonderful mechanical inventions of this "day of the Lord's preparation" for the Millennium (Nah. 2:3), the manufacture of which has for a time brought great prosperity to the whole world, once gave promise of *great* future blessing to all mankind, by a general increase of wealth, and a lessening of the drudgery of earth. But the masses are awakening to the fact that they were dreaming when wasting good wages in extravagance or dissipation or sloth, thinking that the "good times had come to stay." There were others not so short-sighted, who, by economic prudence, temperance, etc., accumulated a little money, and who foresaw that *machinery* would make the best of all slaves

—requiring less for maintenance and doing the work of many. Some of these frugal, thrifty, far-seeing ones, by the aid of their *mechanical slaves*, have become wealthy—immensely wealthy; and one half of the world is now striving to serve these and to manufacture more slaves for them. Thus after the point of demand has been reached there comes a halt all around—a stagnation. And since human muscle and brain cannot *compete* against these mechanical iron slaves, all are dependent upon these and their millionaire masters, that they may work *with* these slaves. Under these circumstances, nothing can prevent the decline of human labor in every channel to a lower and yet lower level, until the common, unskilled laborer will scarce be worth his board, and must be supported by the charity of his fellow-creatures better equipped for the battle of life. Unskilled muscle is being crowded out by mechanical slaves, and even skilled muscle is beginning to feel its pressure. Brains, backed by machinery and money, are already masters of the situation, and the increase of machinery and of wealth is marvelous. On the other hand, the population of the world is increasing rapidly, and the increase of intelligence increases the skilled workmen of the world and their competition with each other for the luxuries and necessities of life, to be had only by serving the slave owners, the world's masters.

Poor world! This is a gloomy outlook, yet one which all who can and will reason must see is a true view, *if* something does not occur to alter results by changing conditions or causes. All thinking people see this; but many stifle reason and reflection, and swim along as near to the cream and as far from the dregs of society as they can.

It is useless to reason with the wealthy owners of these iron slaves, for they will get the best of the argument,—reasoning upon the generally accepted basis. Their answer to those who would reason with them is a correct one. They say:—

We are acting upon the same principles upon which you act;—we are no more selfish than you;—we give more generously than you to the support of educational and benevolent institutions;—we pay our employees better wages than others can afford to pay;—we pay more taxes than do others;—indeed, as society exists at present, our brains, capital and iron slaves are necessary to the well-being of the world; —we could get along without others, but they cannot get along without us;—if we, the masters of the world, should combine to stop our iron slaves, and close our establishments, the world's affairs would be thrown into chaos. We do not claim to do our business on principles of love and benevolence any more than do the farmers and mechanics. Each is trying to do the best he can for himself. We, like others, are ruled by selfishness; but a selfishness less narrow and mean—more generous—than that which is exercising many of our employees and others less successful than we. You can make no laws to hinder our success; for of necessity such laws would injure others as much as they would injure us, or more. We are independent, others are dependent. So long as selfishness is recognized as the rule of life, we must be conceded to be as generous under that law as any.

Socialism and Nationalism reply that the remedy is to do all *large* business on a communistic scale for the public benefit. But they fail to see that selfish ambition for wealth, power and honor, which at present is pushing the world with lightning speed, would, by their program, be set aside—with nothing in its stead to supply the actuating force. It is but a chimerical fancy, that if selfish ambition were rendered powerless, loving benevolence would step forward in its stead and push the world along. Alas! too few of the human family have any knowledge of love as a *motive power*. Indeed, we may be sure that if selfish *ambition* were bound hand and foot, selfish *indolence*, and not love, would take its place amongst poor and rich, until necessity would compel the release and re-enthronement of selfish ambition to keep society from miserably perishing in sloth.

Indeed, the Scriptures indicate that this will be the very course, that anarchy will finally result, and that

RELIEF WILL COME ONLY WITH THE RETURN OF THE KING.

We wait not for the King as the sweet bab of Bethlehem, nor yet as "the *man* Chris Jesus, who gave himself a ransom for all;" but w wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"—who was raised from death a spirit being—highly exalted above his condition as a man, higher even than his condition as a spirit-being before he humbled himself to become a man,—highly exalted, even to the divine nature, far above human nature and angelic nature and every other nature. Such is the nature and majesty of the King for whom we wait, and whose presence and Kingdom we are assured can and will bring order out of earth's confusion, and bring to the world the blessings purchased with his own precious blood, given when he was a man, once for all as man's redemption-price.

The same King whom Herod and his soldiers crowned with thorns, and in mockery clothed in royal robes, and hailed, "King of the Jews!" the same whom Pilate crucified between two thieves, and over whose head he placed the inscription, "Jesus, the King of the Jews"—this same King we look for now, but no longer in a body of flesh, a body of humiliation, a body prepared for our sin-offering. He comes in power and great glory, the express image of the

Father's person, and in the glory and majesty of the Father, "whom no man hath seen, nor can see" (1 Tim. 6:16), the same whom Saul of Tarsus saw, but whom his companions saw not. The same wise, sympathizing, loving soul (person) that wept and died; but greatly changed —resurrected and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not dishonored, but honored,—possessing "all power in heaven and in earth."—See 1 Cor. 15:20, 42–44, 50; Phil. 3:10; Matt. 28:18; Heb. 1:2–8.

Some have dreamed that selfishness is being rapidly swallowed up of love, throughout the world; but not so: it alters its outward form to meet changed circumstances and conditions, but under the surface selfishness is still to be found everywhere; and in almost every heart it is the actual motive power of life. And so strong is the selfish power in mankind, so deep seated, that it is a vain delusion to presume that the mere preaching of the gospel will ever convert the world from the motive power of selfishness to that of love.

True, some are thus converted; but altogether they are but a "little flock;" and so different from the masses that they are and always have been "a peculiar people," zealous, not for self-interest, but for good works, for God's glory and for the welfare of others, regardless often of personal prosperity or interest.

Man's experience is now being so arranged for him as to bring to the masses the *proof* that, the welfare of all being considered, selfishness is not the proper motive power; because, in the present condition of physical and mental inequality, the mentally and physically strong would get all there is, while the weaker and imbecile would be wholly dependent upon their charity for existence; and as the ratio of difference would continue to increase, it would mean that ultimately the wealth and government of the world would all be in the hands of a few intellectual giants. And even if all men were mentally and physically perfect and equal, the result of the operation of selfishness would mean a continual strife for mastery, greatness, power and advantage, which would mar the bliss of a Paradise.

The light of invention in this, our day, is intended to have this very effect;—to let things take their course, and thus cause people to see the consequences of allowing selfish principles to go to seed. Many whose senses are exercised can already foresee the result, and many are seeking the remedy, but in a wrong direction. They want the motive power of love substituted for the motive power of selfishness *in those who have control* of governments and large enterprises. They are seeking in others the character and methods of Jesus, but have never adopted his character and methods as their own. They admit the superiority of love over selfishness, and would like to have the wealthy adopt the principle of love, while they would, for a time at least, continue the policy of selfishness, until they too had become wealthy;—then they would forget their former socialistic theories; for none are so autocratic as the poor who suddenly become rich.

They forget that love cannot become an element of daily life, and its controlling force, until it has first become an element of character in the individual heart. Only those whose hearts have been thoroughly converted to the Lord, and who are seeking and praying to be dead to self, realize what a fight is necessary to keep this strongly entrenched element of the fallen character under the control of the Word and spirit of Christ, our Redeemer and Pattern. Others see not the folly of their hopes to introduce by laws the rule and motive power of love, and to oust the rule and motive power of selfishness, while the hearts of the vast majority know nothing whatever of such a change of principle as a personal experience. As men come to realize, by further experience, the folly of such hopes and efforts,

AN INCREASING NUMBER WILL SPEAK OF BRINGING BACK THE KING.

Ah, yes! That is the remedy, and the only remedy at all adequate to the cure of the disease of selfishness, its eradication from the body—social, political and financial.

~~But~~ while the King of Earth (whose right the government is, and who will shortly take unto himself his great power and reign, and bring order out of confusion) is called the "Good

Physician," let none assume that by this is implied that he will cause his patient no pain when he lances his boils, amputates those parts where mortification has set in, rebreaks bones previously improperly set by the patient himself, or when he cauterizes the proud flesh of his sores: let him not suppose that he will give no bitter medicines. To be a Good Physician and a Great Physician means that he will cause no *needless* pain; but it also implies that he will spare no pains to make the treatment effective to the patient's recovery to perfect health.

And so with Christ's rule and Kingdom: it will first of all lay bare, and cut, and scrape, the evils of selfish society, down to the very bone, exposing depths of corruption never before realized by the patient; and it will be a fearful ordeal—"a time of trouble such as was not since there was a nation." The patient (the world) will suffer and groan, and for a time prefer the disease to the cure, and seek to be released, but he will be helpless, bound hand and foot; and the exposition and eradication of selfishness must progress until the patient shall have fully realized the sinfulness of sin and the selfishness of selfishness. Then the balms and ointments of love and righteousness will be applied; and although they will smart, they will begin to heal and strengthen. Then the cooling, refreshing, "peaceable fruits of righteousness" will begin to be relished, and the patient will soon be on the way to recovery and prepared for the stronger meat of knowledge of God's perfect will.

Yes, the coming of the King of Earth means much of trouble and a general overturning of the Kingdoms of this world, which, although nominally kingdoms of God, are really under the control of the prince of this world—Satan—who now worketh in the hearts of the children of disobedience. (Eph. 2:2.) It means the shaking of society in a manner and to an extent it was never before shaken, and so thoroughly that another shaking will never be necessary. (Heb. 12:26, 27.) It means the breaking in pieces of the Kingdoms of earth as a potter's vessel. (Isa. 30:12–15; Psa. 2:9; Rev. 2:27.) It means the shaking and final passing away of the present ecclesiastical heavens, and the fall of many of its bright ones (stars), and the temporary obscuring of the true sunlight of the gospel and the moonlight of the Jewish law by the thick clouds of worldly wisdom. It means tumult and raging amongst the waves of the sea (the masses of mankind in anarchy). It means the shaking of all the mountains (kingdoms); and the *melting* of some to the level of the people (socialism); and the carrying of others into the sea (revolution and anarchy). Thus the way will be prepared for the Heavenly Kingdom.

But while many would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge and law might cut off some of their long-cherished sins, and might pain them by touching some of their personal selfishness. And they are right: He will bring to light all the hidden things of darkness, and correct private as well as public sin and selfishness. He will lay justice to the line, and righteousness to the plummet, and the hail [hard truths] shall sweep away the refuge of lies, and the waters [of truth] shall overflow the hiding places [of error].—Isa. 28:17.

"BUT WHO MAY ABIDE THE DAY OF HIS COMING? AND WHO SHALL STAND WHEN HE APPEARETH?"—MAL. 3:2.

The coming of the King will mean a personal, as well as a national and a church examination, judgment and treatment. "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." (Mal. 3:2.) It will mean the curtailment of vice to a degree never attempted by any earthly reformer. There will be no *license* to be or to do evil in any form or degree. The only liberty then granted will be liberty to do right.

Ah! No wonder that so few to-day look and speak for the coming back of the King! To some it would mean the curtailment of present advantages over the remainder of their fellows. To some others it would mean to check their anticipated rising to a point of advantage or preference or honor above their fellows. To others it would mean the curtailment of sins now indulged and enjoyed.

Nevertheless, both the King and the Kingdom—for which the King taught his Church to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven"—are coming. In fact, they are *here;* and present troubles in church and state are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting by this Kingdom of God that is even now preparing for the wreck of all the kingdoms of earth and the preparation thus of the hearts of men for the true King and his righteous government. Thus it was foretold by the Lord through the prophet.—Dan. 2:34, 35.

Worldly men know not of this, because this Kingdom cometh not with *outward show* or display: because they cannot say, Lo here, or Lo there, they do not realize it at all. (Matt. 24:23.) But God's children, enlightened by his Word, know that thus it is written, and that the Day of the Lord will come as a thief and a snare upon the *world;* and that only God's people, his fully consecrated Church, will be in the light and will not be taken unawares. And many of these have been deceived by looking for the King again in the flesh—forgetting that his only object in becoming flesh was "for the suffering of death" as man's corresponding price; and that, this over now, he is highly exalted, and "dieth no more." They forget that "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more;" and that *we must be changed* that we may "see him as he is,"—not as he was. We now know him as the King of glory—the same who was dead, but who is now highly exalted—the same seen by Saul of Tarsus, a spirit being shining above the brightness of the noon-day sun. (See Heb. 2:9; Phil. 2:9; 2 Cor. 5:16; 1 Cor. 15:51; 1 John 3:2; Acts 26:13-15.) Another matter which the Lord has permitted to becloud this subject of the Lord's second coming, so that none except those who hunger and thirst after the *truth* might know, is the translation of the Greek word, *parousia,* by the English word, *coming*, whereas it should be rendered *presence;* for that is the thought. Note the wide difference in the sense of the following texts where the Greek word *parousia* should be rendered *presence* in every instance:—Matt. 24:3, 27; 1 Cor. 15:23; 1 Thes. 2:19; 3:13;

4:15; 5:23; 2 Thes. 2:1, 8; Jas. 5:7, 8; 2 Pet. 1:16; 3:4; 1 John 2:28.

True, there is to be an earthly phase or representation of the Kingdom of God, visible to the natural eyes of men, as the spiritual government will be recognized by the eyes of their understanding; but it will be established later, as it is written, Ye shall *see* Abraham and Isaac and Jacob and all the prophets—all the overcomers of the past—in the Kingdom. (Luke 13:28.) The unseen Kingdom will be Christ and the apostles, and all the faithful overcomers of the Gospel age—the body of Christ.

All that needed to be done to inaugurate the present strife for wealth and power, and to bring the festering sore of selfishness to a head, was to lift the vail and let men see the possibilities surrounding them. The lifting of the vail of ignorance from men's minds is a good thing of itself: only the selfishness of the human heart causes it to bring forth evil fruit. And the evil fruit is only partial and temporary: the sharpening of men's wits, possibly supernaturally as well as by the competitive strife for wealth, is preparing some of the inventions which will be ready for the quicker blessing of the world when the new King and his Millennial Kingdom shall have assumed full control.

But the King of Glory waits to be prayed to assume the control. He will let the various

Old Theology Quarterly

No. 31— A Helping Hand for Bible Students

Bible Students'
1895
TRACTS

OLD THEOLOGY QUARTERLY, EXTRA No. 31, NOV. 1st, 1895. TERMS, 6 CENTS PER ANNUM.
TOWER BIBLE AND TRACT SOCIETY, PUBLISHERS, ALLEGHENY, PA.

A Remarkable Book! . . . . **. . . . A Book for the**

A HELPING HAND
FOR BIBLE STUDENTS.

Millennial Dawn

"IT IS WORTH MORE DOLLARS
THAN IT COSTS IN CENTS."

CLOTH BOUND COPIES, $1.00. IN PAPER COVERS, 25 CENTS.

"A HELPING HAND FOR BIBLE STUDENTS IT EMPHATICALLY IS! In these latter days, when Christians are so eagerly seeking the light of God's Word, to interpret passing events and to forecast the dawning future, so pregnant with tremendous import to all mankind, this book comes as a soothing, satisfying draught from the fountain of all truth, knowledge and wisdom. Every earnest seeker after truth, every student of the Bible, will do well to secure a copy of this remarkable book at once and enjoy the feast of fat things which it contains."—*Christian Herald.* EXCELLENT TO LOAN TO SKEPTICS AS WELL AS TO THINKING CHRISTIANS.

The writer, having been much benefitted by a study of this work, will be pleased to act as your agent in procuring a copy of it.

Dear Brethren and Sisters,
Members and Officers of the Church of my Association:

The Lord has of late been teaching me some wonderful things out of His Word, whereof I am glad. The Bible has become a new book to me, so widely have the eyes of my understanding been opened. God is now my Father, Christ my Redeemer, and all believers my brethren, in a sense never before appreciated.

I would not have you understand that I saw a vision or had a special revelation. I merely have God's Word, "written aforetime for our learning;" but God has recently made it clearer to my understanding through some of His servants. Nor do these servants claim special inspirations or revelations, but merely that God's due time has now come to unseal and make known His glorious plan, wisely kept secret in the past, as the Scriptures themselves declare.—Dan. 12:9.

Of these blessed things I might mention a few very briefly: I find that the Scriptures do not teach the eternal torment of all except the Saints. I there find that the full penalty of willful sin against clear knowledge will, in the language of the Apostle, be "everlasting destruction from the presence of the Lord." But still better, if possible, I find that, while so many of our race (indeed by far the majority) have died in total or partial ignorance of God and His offer of life everlasting through Christ, God has graciously provided that during the Millennial age all such, "all the families of the earth," shall be blessed with the needed knowledge, and granted opportunity for obedience unto eternal life; and, further, I find its teachings to be that we, the Gospel Church, as joint heirs with Christ our Lord, are to be God's agents in bestowing that great

ennial blessing; and, finally, it appears that this time of bless-
for which God's people have so long prayed, saying, "Thy kingdom
, Thy will be done on earth as it is in Heaven," is very near at
, and even now wheat and tares are being separated, and soon a
at time of trouble will overthrow existing institutions and usher
Christ's Kingdom of peace and equity.

I will be glad to furnish the Scriptural evidences of these things to any who desire to search the Word and to prove whether these things be so.

But now, dear friends, comes an unpleasant duty. I find that many of these gems of truth are in direct conflict with our views as held and taught and confessed in our denominational literature, and hence, in honesty to you and myself, I must withdraw from membership with you in this church. To remain would be to misrepresent your views and to have you misrepresent my views;—the doctrine of the eternal torment of nine-tenths of our race being now in my judgment horrible; indeed a blasphemy against the God of love, whose Word, when understood, teaches quite the contrary. Since joining I have tried faithfully to keep my engagements with you as a fellow member of this Church, and have learned to love some of you very dearly, some for social qualities and some for saintliness, Christlikeness. It is, therefore, with pain that I announce to you my withdrawal, and I owe you this explanation. Let me assure you that it is not because my love is less than formerly, for, by God's grace, I believe it is expanding toward Him and His, and, sympathetically, toward all our race. This action, therefore, is not to be understood as a withdrawal from the Church of Christ, whose "names are written in heaven," but merely a withdrawal from our unauthorized human organization whose names are written on earth.

I withdraw in order that I may be more free in my conscience toward God and man, and that I may more fully fellowship all who are the Lord's people, not only such in this congregation and denomination, but in all others as well.

I ask no letter of dismission, for I could not hope to be better suited elsewhere. So far as I am concerned, I wish to remove every barrier between myself and fellow pilgrims. So then to all of you who are in Christ Jesus—members of His body—I still am a fellow member, a branch in the true vine (Christ) whom nothing can separate from the love of God in Christ my Lord.—John 15:5; Rom. 8: 38, 39.

Faithfully, Yours in Christ,

Old Theology Quarterly

No. 32— What Say the Scriptures About Hell?

Bible Students'
1896
TRACTS

What Say The Scriptures About Hell?

An examination of every text of Scripture in which the word "hell" is found.

International Bible Students Association
BROOKLYN, LONDON, MELBOURNE, BARMEN,
COPENHAGEN, OREBRO, CHRISTIANIA, GENEVA

1896

INTRODUCTORY

A correct understanding of the subject of this booklet is almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy" of all shades that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which he purposed to bring into being; that this abyss he had named "hell"; and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

As knowledge increases and superstitions fade, this monstrous view of the divine arrangements and character is losing its force; and thinking people cannot but reject the Legend, which use to be illustrated on the church walls in the highest degree of art and realism, samples of which are still to be seen in Europe. Some now claim that the place is literal, but the fire symbolic, etc., etc., while others repudiate the doctrine of “hell” in every sense and degree.

While glad to see superstitions fall, and truer ideas of the great and wise, and just, and loving Creator prevail, we are alarmed to notice that the tendency with all who abandon this long revered doctrine is toward doubt, skepticism, infidelity. Why should this be the case, when the mind is merely being delivered from an error—do you ask? Because Christian people have so long been taught that the foundation for the awful blasphemy against God’s character and government is deep laid, and firmly fixed, in the Word of God— the Bible—and, consequently, to whatever degree their belief in “hell” is shaken, to the extent their faith in the Bible, as the revelation of the true God, is shaken also;—so that those who have dropped their belief in a “hell,” of some kind of endless torment, are often open infidels, and scoff at God’s Word.

Guided by the Lord’s providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject, derogatory to God's character nor to an intelligent reason, we have attempted in this booklet to lay bare the Scripture teaching on this subject, that thereby faith in God and his Word may be reestablished, on a better, a reasonable foundation. Indeed it is our opinion that whoever shall thereby find that his false view rested upon human misconceptions and misinterpretations, will at the same time, learn to trust hereafter less to his own and other men's imaginings, and by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation; and on this mission, under God's providence, it is sent forth.

WHAT SAY THE SCRIPTURES CONCERNING HELL?

HELL IN THE OLD TESTAMENT—HELL IN THE NEW TESTAMENT—ALL TEXTS CONSIDERED— WAILING AND GNASHING OF TEETH—PARABLE OF THE RICH MAN AND LAZARUS—PARABLE OF THE SHEEP AND GOATS—EVERLASTING PUNISHMENT OF THE WICKED—THE WICKED SHALL BE TURNED INTO HELL, AND ALL THE NATIONS THAT FORGET GOD—THE LAKE OF FIRE AND BRIMSTONE—JEWISH BELIEF ON TORMENT.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah. 8:20.

"OH," says one, on receiving this tract, "that is a horrid theme. It has been like a night-mare to me all my life long. Do not mention it; let me forget it!" "Yes," says another, "let me forget it and think and talk of the love of God; for when I consider how strait is the gate and narrow is the way that leadeth unto life and how prone we all are to sin, I exceedingly fear, and can never come to that `full assurance of faith' which I so much desire."

Still another adds, "Oh, do not mention it! I have children [or a husband, or a wife, or a friend] yet unsaved, and my soul is overwhelmed with a burden of fear and anxiety for them." And another, with streaming eyes and faltering voice, adds, "O sir, if that doctrine be true—and it must be, else all Christendom would not teach it—then some of my dear ones are past all hope, and are now amidst the agonies of that awful place."

Yes, we admit that the theme as generally represented and accepted is a horrid one, shutting out to a very large extent the glorious vision of the love and power and wisdom of God, which his holy Word presents. But, nevertheless, let us hear what say the Scriptures; for "therein is the righteousness of God revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (verse 18), and "though hand join in hand [saying, 'In union there is strength], the wicked shall not be punished" (Prov.11:21); but the wrath of God is always just, and tempered with mercy.— "His mercy endureth forever."—Psa.106:1; 107:1; 118:1-4; 136.

That there is something radically wrong with the generally accepted view of the doctrine of the punishment of the wicked is very manifest from the standpoint of reason, in that, instead of revealing the righteousness of God, it greatly misrepresents his glorious character of love and justice, wisdom and power. And from a Scriptural standpoint we have no hesitancy in affirming what we are abundantly prepared to prove, that it is far away from the truth, and that the position of its advocate is wholly untenable.

That its advocates themselves have little or no faith in it is very manifest from the fact it has no power over their course of action. While all the denominations of Christendom prefer to believe the doctrine that eternal torment and endless, hopeless despair will constitute the punishment of the wicked, they are all quite at ease in allowing the wicked to take their course, while they pursue the even tenor of their way. Chiming bells and pealing organs, artistic choirs, and costly edifices, and upholstered pews, and polished oratory which more and more avoids any reference to this alarming theme, afford rest and entertainment to the fashionable congregations that gather on the Lord's day and are known to the world as the churches

of Christ and the representatives of his doctrines. But they seem little concerned about the eternal welfare of the multitudes, or even of themselves and their own families, though one would naturally presume that with such awful possibilities in view they would be almost frantic in their efforts to rescue the perishing.

The plain inference is that they do not believe it. The only class of people that to any degree show their faith in it by their works is the Salvation Army; and these are the subjects of ridicule from almost all other Christians, because they are somewhat consistent with their belief. Yet their peculiar, and often absurd, methods, so strikingly in contrast with those of the Lord of whom it was written, “He shall not cry, nor lift up, nor cause his voice to be heard in the street” (Isa. 42:2), are very tame compared with what might be expected if they were fully convinced of the doctrine. We cannot imagine how sincere believers of this terrible doctrine go from day to day about ordinary affairs of life, or meet quietly in elegance every Sunday to hear an essay from the pulpit on the peculiar subjects often advertised. Could they do so while really believing all the time that fellow mortals are dying at the rate of one hundred a minute, and entering

“That lone land of deep despair,” where “No God regards their bitter prayer”?

If they really believed it few saints could complacently sit there and think of those hurrying every moment into that awful state described by that good well-meaning, but greatly deluded man, Isaac Watts (whose own heart was immeasurably warmer and larger that that he ascribed to the great Jehovah), when he wrote the hymn—

"Tempests of angry fire shall roll To blast the rebel worm, And beat upon the naked soul In one eternal storm."

People often become frantic with grief when friends have been caught in some terrible catastrophe, as a fire, or a wreck, though they know they will soon be relieved by death; yet they pretend to believe that God is less loving than themselves, and that he can look with indifference, if not with delight, at billions of his creatures enduring an eternity of torture far more terrible, which he prepares for them and prevents any escape from forever. Not only so, but they expect that they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes (some of whom they now love and weep over); and they imagine they will be so changed, and become so like their present idea of God, so hardened against all pity, and so barren of love and sympathy, that they will delight in such a God and in such a pain.

It is wonderful that otherwise sensible men and women, who love their fellows, and who establish hospitals, orphanages, asylums, and societies for the prevention of cruelty even to the brute creation, are so unbalanced mentally that they can believe and subscribe to such a doctrine, and yet be so indifferent about investigating the subject of "everlasting torture."

Only one exception can we think of—those who hold the ultra-calvinistic doctrine; who believe that God has decreed it thus, that all the efforts they could put forth could not alter the results with a single person, and that all the prayers they could offer would not change one iota of the awful plan they believe God has marked out for his and their eternal pleasure. These indeed could sit still, so far as effort for their fellows is concerned, but why sing the praises of such a God and such a scheme for the damnation of their neighbors whom God has told them to love as themselves?

Why not rather begin to doubt this "doctrine of devils," this blasphemy against the great

God, hatched in the “dark ages,” when a crafty priesthood taught that it is right to do evil that good may result?

The doctrine of eternal torment was introduced by Papacy to induce pagans to join her system and support her priesthood. It flourished at the same time that bull fights and gladiatorial contests were the public amusements most enjoyed, when the Crusades were called “holy wars,” and when men and women were often slaughtered for thinking or speaking contrary to the teachings of Papacy; at a time when the sun of gospel truth was obscure, when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing heretics to induce them to recant and deny their faith and their Bibles—to save them, if possible, it was explained, from the more awful future of heretics—eternal torture. They did not borrow this doctrine from the heathen; for no heathen people in the world have a doctrine so cruel, so fiendish and so unjust. Find it, whoever can, and show it up in all its blackness, that if possible it may be shown that the essence of barbarism, malice, hate and ungodliness has not been exclusively appropriated by those whom God has most highly favored with light from every quarter and to whom he has committed the only oracle—his Word. Oh! the shame and confusion that will cover the faces of many, even good men, who verily thought that they did God service while propagating this blasphemous doctrine, when they awake in the resurrection, to learn of the love and justice of God, and when they come to know that the Bible does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sin-hardening, "damnable heresy" of eternal torment.—2 Pet. 2:1.

But we repeat that, in the light and moral development

of this day, sensible people do not believe this doctrine. However since they think that the Bible teaches it, every step they progress in real intelligence and brotherly kindness, which hinders such belief, is in most cases a step away from God's Word, which they falsely accuse of this teaching. Hence this second crop of evil fruit, which the devil's engraftment of this error is producing. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into skepticism. Nor do the "worldly" really believe this doctrine, and it is no restraint to crime.

"But," says one, "did the error not do some good? Have not many brought into the churches by the preaching of "this doctrine in the past?"

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands terrorized, but not at heart converted, whom this doctrine forced into Papacy, and who swelled her numbers and her wealth, diluted what little truth was held before, and mingled it with their unholy sentiments and errors so that, to meet the changed condition of things, the “clergy” found it needful to add error to error, and to resort to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a form of godliness more nearly corresponding to their former heathen worship, but lacking all the power of vital godliness.

The heathen were not benefited; for they were still heathen in God’s sight, but deluded into aping what they did not understand or do from the heart. They were added tares to choke the wheat, without being profited themselves. The Lord tells who sowed the seed of this enormous crop. (Matt.13:39) The same is true of those who assume the name “Christian” today, who are not really at heart converted by the truth, but merely frightened by the error or allured by promised earthly advantages of a social or business kind. Such add nothing to the true church: by their ideas and manners they become stumbling-blocks to the truly consecrated, and by their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true sheep in order to satisfy the demands of these goats for something pleasing to their unconverted tastes. No: in no way has this error accomplished good except in the sense that God is able to make even the wrath of man to praise him. So also he will overrule all things eventually to serve his purposes.

Seeing, then the unreasonableness of man's view, let us lay aside human opinions and theories and come to the Word of God, the only authority on the subject, remembering that.

"God is his own interpreter,

And he will make it plain."

HELL AN ENGLISH WORD

In the first place bear in mind that the Old Testament Scriptures were written in the Hebrew language, and the New Testament in the Greek. The word "hell" is an English word sometimes selected by the translators of the

English Bible to express the sense of the Hebrew word sheol and the Greek words hades, tartaroo and gehenna. These same words are also sometimes rendered “grave” and “pit.” The word “hell” in old English usage, before the Papal theologians picked it up and gave it a new special significance to suit their own purposes, simply meant to conceal, to hide, to cover; hence the concealed, hidden, or covered place. The word hell was therefore properly used synonymously with the words “grave” and “pit,” to translate the words “sheol” and “hades,” as signifying the secret or hidden condition of death. But if the translators of the Revised Version had been thoroughly disentangled from the Papal error, and thoroughly honest, they would have done more to help the English student than merely to substitute the Hebrew word sheol and the Greek word hades, as they have done. They should have translated the words. But they were evidently afraid to tell the truth, and ashamed to tell the lie, and so gave us sheol and hades untranslated, and permitted the inference that these words mean the same as the word "hell." Their course, while it for a time shields themselves, dishonors God and the Bible, which the people still suppose teaches a "hell" of torment in the words sheol and hades. Yet anyone can see that if it was proper to translate the word sheol thirty-one times "grave" and three times "pit," it could not have been improper to have so translated it in every other instance.

A peculiarity to be observed in comparing these cases, as we will do shortly, is that in those texts where the torment idea would be an absurdity the King James translators have used the words "grave" or "pit"; while in all other cases they have used the word "hell"; and the reader, long schooled in the Papal idea of torment, reads the word "hell" and thinks of it as a place of torment, instead of the grave, the hidden or covered place or condition. For example, compare Job 14:13 with Psa. 86:13.—The former reads—"Oh, that thou wouldst hide me in the grave [sheol]," etc., while the latter reads, “Thou hast delivered my soul from the lowest hell [sheol].” The Hebrew word being the same in both cases, there is no reason why the same word “grave” should not be used in both.

While the translators of the Reformation times are somewhat excusable for their mental bias in this matter, as they were just breaking away from the old Papal system, our modern translators, specially those of the recent Bible, are not entitled to any such consideration. Theological professors and pastors of congregations consider that they are justified in following the course of the revisers in not explaining the meaning of either the Hebrew or Greek words sheol or hades; and by their use of the words they also give their confiding flocks to understand that they mean a place of torture, a lake of fire. While attributing to the ignorant only the best of motives, it is manifestly only duplicity and cowardice which induces educated men, who know the truth on this subject, to prefer to continue to infer the error.

But remember that not all ministers know of the errors of the translators, and deliberately cover and hide those errors from the people. Many, indeed, do not know, having merely accepted, without investigation, the theories of their seminary professors. It is the professors and learned ones who are most blame-worthy. These have kept back the truth about “hell” for several reasons. First, there is evidently a sort of understanding or etiquette among them, that if they wish to maintain their standing in the “profession” they “must not tell tales out of school”; i.e., they must not divulge professional secrets to the “common people,” the “laity.” Second, they all fear that to let it be known that they have been teaching an unscriptural doctrine for years would break down the popular respect and reverence for the clergy, the denominations and the theological schools, and unsettle confidence and reverence for men, when God’s Word is so generally ignored! Third, they know that many of the members of their sect are not constrained by “the love of Christ” (2 Cor. 5:14), but merely by the fear of hell, and they see clearly therefore that to let the truth be known now would soon cut loose the names and the dollars of many in their flocks; and this, to those who desire to make a fair show in the flesh. (Gal. 6:12), would seem to be a great calamity.

But what will be the judgment of God, whose character and plan are traduced by the blasphemous doctrine which these untranslated words help to support? Will he command these unfaithful servants? Will he justify the course? Will the Christ Shepherd call these his beloved friends, and make known unto them his further plans (John 15:14), that they may misrepresent these also to preserve their own dignity and reverence? Will he continue to send forth "things new and old," "meat in due season," to the household of faith, by the hand of the unfaithful servants? No; such shall not continue to be his mouthpieces or to shepherd his flock. (Ezek. 34:9, 10) He will choose instead, as at the first advent, from among the laity—"the common people"—mouth-pieces, and will give them words which none of the chief priests shall be able to gainsay or resist. (Luke 21:15) And as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:919).

"HELL" IN THE OLD TESTAMENT.

The word "hell" occurs thirty-one times in the Old Testament, and in every instance it is sheol in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: not in the slightest degree! Quite the reverse; instead of a place of blazing fire it is described in the context as a state of "darkness" (Job 10:21); instead of a place where shrieks and groans are heard, it is described in the context as a place of "silence" (Psa. 115:17); instead of representing in any sense pain and suffering, remorse, the context describes it as one of forgetfulness. (Psa. 88:11, 12) "There is no work, nor device, nor knowledge, in the grave [sheol] whither thou goest."—Eccles. 9:10.

The meaning of sheol is, the hidden state, as applied to man's condition in death, in and beyond which all is hidden, except the eye of faith; hence, by proper and close association, the word was often used in the sense of grave—the tomb, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted that this identical word sheol is translated "pit" and "grave" thirty-four times in our common version by the same translators—more times than it is translated "hell"; and twice where it is translated "hell," is seemed so absurd, according to the present accepted meaning of the English word "hell" that, in the margin of modern Bibles, the publishers explain that it means grave.(Isa. 14:9) and Jonah 2:2) In the latter case the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

ALL TEXTS IN WHICH "SHEOL" IS TRANSLATED "HELL."

(1) Amos 9:2—"Though they dig into hell, thence shall mine hand take them." [A

figurative expression; but certainly pits of the earth are the only hells men can dig into.]

(2) Psa. 16:10.— "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." [This refers to our Lord's three days in the tomb.—Acts 2:31; 3:15.]

(5) Psa. 55:15.—"Let them go down quick into hell"—margin, "the grave."

(6) Psa. 9:17.—"The wicked shall be turned into hell, and all the nations that forget God." This text will be treated later, under a separate heading.

(7) Psa. 86:13.—"Thou hast delivered my soul from the lowest hell"—margin, "the grave."

(8) Psa. 116:3.—"The sorrows of death compassed me, and the pains of hell gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us.]

(9) Psa. 139:8.—"If I make my bed in hell, behold, thou art there." [God's power is unlimited: even over those in the tomb he can

and will exert it and bring forth all that are in the graves.—John 5:28.]

(10) Deut. 32:22.—“For a fire is kindled in mine anger, and shall burn into the lowest hell.” [A figurative representation of the destruction, the utter ruin of Israel as a nation— “wrath to the uttermost,” as the Apostle called it, God’s anger burning that nation to the “lowest deep,” as Leeser here translates the word sheol.—1 Thes.2:16.]

(11) Job 11:8,—“It [God’s wisdom] is as high as heaven; what canst thou do? deeper than hell [than any pit;] what canst thou know?”

(12) Job 26:6.—“Hell [the tomb] is naked before him, and destruction hath no covering.”

(13) Prov. 5:5.—“Her feet go down to death; her steps take hold on hell [i.e., lead to the grave].”

(14) Prov. 7:27.—“Her house is the way to hell [the grave], going down to the chambers of death.”

(15) Prov. 9:18.—"He knoweth not that the dead are there, and that her guests are in the depths of hell.' [Here the harlot's guests represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which also hurry off their posterity to the tomb.]

(16) Prov. 15:11.—"Hell and destruction are before the Lord." [Here the grave is associated with destruction and not with a life of torment.]

(17) Prov. 15:24.—"The path of life (leadeth) upward for the wise, that he may depart from 'hell beneath." [This illustrates the hope of resurrection from the tomb.]

(18) Prov. 23:14.—"Thou shalt beat him with a rod, and shalt deliver his soul from hell" [i.e., wise correction will save a child from vicious ways which lead to premature death, and may possibly also prepare him to escape the "second death"]

(19) Prov. 27:20.—"Hell [the grave] and destruction are never full; so the eyes of man

are never satisfied.”

(20) Isa. 5:14.—“Therefore hell hath enlarged herself and opened her mouth without measure.]

(3, 4) Psa. 18:5 and 2 Sam. 22:6—margin .—“The cords of hell compassed me about.” [A figure in which trouble is represented as hastening one to the tomb.]

(21, 22) Isa. 14:9, 15.—“Hell [margin, grave] from beneath is moved for thee, to meet thee at thy coming.”

“Thou shalt be brought down to hell” [the grave—so rendered in verse 11].

(23) Isa. 57:9.—“And didst debase thyself even unto hell.” [Here figurative of deep degradation.]

(24, 25) Ezek. 31:15-17.—“In the day when he went down to the grave,….I made the nations shake at the sound of his fall, when I cast him down to hell with them that descend into the pit. . . .They also went down into hell with him, unto them that be slain with the sword." [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave.]

(26) Ezek. 32:21.—"The strong among the mighty shall speak to him out of the midst of hell with them that help him." [A continuation of the same figure, representing Egypt's overthrow as a nation to join Babylon in destruction.]

(27) Ezek. 32:27.—"And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only "hell" where fallen ones are buried and lie with their weapons of war under their heads.]

(28) Hab. 2:5.—"Who enlargeth his desire as hell [the grave] and as death, and cannot be satisfied."

(29) Jonah 2: 1, 2.—"Then Jonah prayed unto

the Lord his God out of the fish's belly and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." [The belly of the fish was for a time his grave.]

(30, 31) Isa. 28:15-18.—"Because ye have said, We have made a covenant with death, and with [the grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore saith the Lord, . . . Your covenant with death shall be disannulled, and your agreement with hell [the grave] shall not stand." [God thus declares that the present prevalent idea, by which death and the grave are represented as friends rather than enemies, shall cease; and men shall learn that death is the wages of sin now that it is in Satan's power (Rom. 6:23; Heb. 2:14), and not an angel sent by God.]

ALL OTHER TEXTS WHERE "SHEOL" OCCURS —RENDERED "GRAVE" AND PIT."

Gen. 37:35.—“I will go down into the grave unto my son.”

Gen. 42:38.—“Then shall ye bring down my gray hairs with sorrow to the grave.” [See also the same expression in 44:29, 31. The translators did not like to send good old Jacob to hell simply because his sons were evil.]

1 Sam. 2:6.—“The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.”

1 Kings 2:6, 9.—“Let not his hoar head go down to the grave with peace.…His hoar head bring thou down to the grave with blood.”

Job 14:13.—“Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me [resurrect me]!”

Job 17:13.—“If I wait, the grave is mine house: I have made my bed in the darkness.” [Job waits for resurrection—“in the morning.”]

Job 17:16.—"They shall go down to the bars of the pit, when our rest together is in the dust."

Job 24:19, 20.—"Drought and heat consume the snow waters: so doth the grave those which have sinned." [All have sinned, "death passed upon all men," and all go down to the grave. But all have been redeemed by "the precious blood of Christ"; hence all shall be awakened and come forth again in God's due time—"in the morning."]

Psa. 6:5.—"In death there is no remembrance of thee; in the grave who shall give thee thanks?"

Psa. 30:3.—"Oh Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." [This passage expresses gratitude for recovery from danger of death.]

Psa. 31:17.—"Let the wicked be ashamed; let them be silent in the grave."

Psa. 49:14, 15, margin.—"Like sheep they are laid in the grave; death shall feed on them; and the upright [the saints—Dan. 7:27] shall have dominion over them in the morning [the Millennial morning]; and their beauty shall consume, the grave being in habitation to every one of them. But God will redeem my soul from the power of the grave,"

Psa. 88:3.—"My life draweth nigh unto the grave." Psa. 89:48.—Shall he deliver his soul from the hand of the grave?" Psa. 141:7.—"Our bones are scattered at the grave's mouth." Prov. 1:12.—"Let us swallow them up alive as the grave; and whole, as those that go down into the pit" [i.e., as of an earthquake, as in Num. 16:30-33]. Prov. 30:15, 16.—"Four things say not, It is enough: the grave," etc. Eccl. 9:10.—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Song of Solomon 8:6.—"Jealousy is cruel as the grave." Isa. 14:11.—"Thy pomp is brought down to the grave." Isa. 38:10.—"I shall go to the gates of the grave: I am deprived of the residue of my years.” Isa. 38:18.—“The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.” Num. 16:30-33.—“If…they go down quick into the pit, then shall ye understand.…The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.”

Ezek. 31:15.—“In the day when he went down to the grave.”

Hosea 13:14.—“I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes.” [The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom all mankind from the grave, from death, the penalty brought upon all by Adam’s sin, as this verse declares.]

The above list includes every instance of the use of the English word “hell” and the Hebrew word sheol. From this examination it must be evident to all readers that the Old Testament, God’s revelation for four thousand years, contains a single hint of a “hell,” as the word is now understood.

HELL IN THE NEW TESTAMENT.

In the New testament, the Greek words hades corresponds exactly to the Hebrew word sheol. As proof see the quotations of the apostles from the Old Testament, in which they render it hades. For instance Acts 2:27, “Thou wilt not leave my soul in hades,” is a quotation from Psa. 16:10, “Thou wilt not leave my soul in sheol.” And in 1 Cor. 15:54, 55, “Death is swallowed up in victory. O death, where is thy sting? O grave [hades], where is thy victory?” is an allusion to Isa. 25:8, “He will swallow up death in victory,” and to Hos. 13:14, “O Death, I will be thy plagues: O sheol, I will be thy destruction.”

“HELL” FROM THE GREEK WORD “HADES.”

Matt. 11:23.—“And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell”; Luke 10:15: “shalt be thrust down to hell.” [In privileges of knowledge and opportunity the city was highly favored or, figuratively, exalted to heaven; but because of misuse of God’s favors, it would be debased, or, figuratively, cast down to hades, overthrown, destroyed. It is now so thoroughly buried in oblivion that even the site where it stood is a matter of dispute. Capernaum is certainly destroyed, thrust down to hades.]

Luke 16:23.—“In hell he lifted up his eyes, being in torments.” [A parabolic figure explained further on in this pamphlet.]

Rev. 6:8.—“And behold a pale horse: and his name that sat in him was Death, and Hell followed with him.” [Symbol of destruction or the grave.]

Matt. 16:18.—“Upon this rock I will build my church; and the gates of hell shall not prevail against it." [Although bitter and relentless persecution, even unto death, should afflict the church during the Gospel age, it should never prevail to her utter extermination; and eventually, by her resurrection accomplished by her Lord the church will prevail over hades—the tomb.

CHRIST IN "HELL" (HADES) AND RESURRECTED FROM "HELL" (HADES).—ACTS 2:1, 14, 22-31.

"And when the day of Pentecost was fully come…Peter…lifted up his voice and said,…Ye men of Israel, hear these words:—Jesus of Nazareth, a man approved of God among you,…being delivered by the determinate counsel and foreknowledge of God ["He was delivered for our offenses"], ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared his resurrection]; for David speaketh concerning him [personating or speaking for him], I

[Christ] foresaw the Lord [Jehovah] always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell [hades], neither wilt thou suffer thine Holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the ways of life." Here our Lord, as personified by the prophet David, expresses his faith in Jehovah's promise of a resurrection and in the full glorious accomplishment of Jehovah's plan through him, and rejoice in the prospect.

Peter then proceeds, saying, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day [so that this prophecy could not have referred to himself personally; for his soul was left in "hell"— hades—and his flesh did see corruption]: Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before [prophetically], spake of the resurrection of Christ [out of "hell"—hades—to which he must go for our offenses], that his soul was not left in hell [hades—the death state], neither his flesh did see corruption." Thus Peter presents a strong logical argument based on the words of the prophet David, showing first, that Christ, who was delivered by God for our offenses, went to "hell" the grave, the condition of death, destruction (Psa, 16:10}; and, second, that according to promise he had been delivered from "hell," the grave, death, destruction, by a RESURRECTION—a raising up to life, being created again, the same identical being, yet more glorious, and exalted even to "the express image of the Father's person." (Heb. 1:3) And now "this same Jesus" (Acts 2:36}, in his subsequent revelation to the Church, declares—

Rev. 1:18.—"I am he that liveth, and was dead, and, behold, I am alive forevermore.

Amen; and have the keys of hell [hades, the grave] and of death." Amen! Amen! our hearts respond; for in his resurrection we see the glorious outcome of the whole plan of Jehovah, to be accomplished through the power of the Resurrected One, who now holds the keys of hell and of death, and in due time will release all the prisoners, who are, therefore, called the "prisoners of hope." (Zech. 9:12) No craft or cunning can by any possible device wrest these Scriptures entire and pervert them to the support of the monstrous and blasphemous Papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still, and to all eternity endure it, which is not the case, as these Scriptures affirm. But death was our penalty, and "he died for our sins," and "also for the sins of the whole world."—1 Cor. 15:3; 1 John 2:2.

Rev. 20:13, 14.—"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man, according to their works. And death and hell were cast into the lake of fire: this is the second death." [The lake of fire is the symbol of final and everlasting destruction. Death and hell both go in it. There shall be no more death.—Rev. 21:4.]

OTHER OCCURRENCES OF THE WORD "HELL."

Having examined the word sheol, the original and only word in the Old Testament for "hell," and the word hades, most frequently in the New Testament rendered "hell," we now notice every remaining instance in Scripture of the English word "hell." In the New Testament two other words are rendered "hell"; namely, gehenna and tartaroo, which we will consider in the order named.

"GEHENNA," RENDERED "HELL."

This word occurs in the following passages—in all twelve times:—Matt. 5:22, 29, 30; 10:128; 18:9; 23:15, 33; Mark 9:43-47; Luke 12:5; Jas.3:6. It is the Grecian mode of spelling Hebrew words which are translated "the Valley of Hinnom." This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to that city. The offal, garbage, etc., were emptied there and fires were kept continually burning to consume utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But a living thing was never cast into gehenna. The Jews were not permitted to torture any creature.

When we consider that in the people of Israel God was giving us object lessons illustrating his dealings and plans, present and future, we should expect that this Valley of Hinnom, or gehenna, would also play its part in illustrating things future. We know that Israel's priesthood and temple illustrated the royal priesthood, the Christian church as it will be, the true temple of God; and we know that their chief city was a figure of the New Jerusalem, the seat of kingdom power and centre of authority, the city (government) of the great King, Immanuel. We remember, too, that Christ's government is represented in the book of Revelation (Rev. 21:10-27} under the figure of a city class permitted to enter the privileges and blessings of that kingdom—the honorable and glorious, and all who have the right to the trees of life—we find it also declared that there shall not enter into it anything that defileth, or that worketh abomination, or maketh a lie; but only such as a Lamb shall write as worthy of life. This city, representing the redeemed world in the end of the Millennium, was typified or represented in the earthly city, Jerusalem; and the defiling, the abominable, etc,. the class unworthy of life, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into gehenna outside the city, for utter destruction. Accordingly, we find it stated that those not found worthy of life are to be cast into the "lake of fire" (Rev.20:15)—fire here, as everywhere, being used as a symbol of destruction, and the symbol, lake of fire, being drawn from this same gehenna, or Valley of Hinnom.

Therefore, while gehenna served a useful purpose to the city of Jerusalem as a place for garbage burning, it, like the city itself, was typical, and illustrated the future dealings of

God in refusing and committing to destruction all the impure elements, thus preventing them from defiling the holy city, the New Jerusalem, after the trial of the Millennial age of judgment shall have fully proved them and separated with unerring accuracy the "sheep" from the "goats."

So then, gehenna was a type or illustration of the second death—final and complete destruction, from which there can be no recovery; for after that, "there remaineth no more sacrifice for sins," but only "fiery indignation which shall devour the adversaries."— Heb.10:26.

But remember that Israel, for the purpose of being as types of God's future dealing with the race, was typically treated as though the ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the Temple—representative of the true temple, the church, and the true kingdom as it will be established by Christ in the Millennium—that people typified the world in the Millennial age. Their priests represented the glorified royal priesthood; and their law and its demands of perfect obedience represented the law and conditions under the New Covenant, to be brought into operation for the blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not heartily submit to the righteous ruling and laws of the great King.

Seeing then, that Israel's polity, condition, etc., prefigured those of the world in the coming age, how appropriate that we should find the valley of abyss, gehenna, a figure of the second death, the utter destruction in the coming age of all that is unworthy of preservation; and how aptly, too, is the symbol, "lake of fire burning with brimstone." (Rev. 19:20), drawn from this same gehenna, or Valley of Hinnom, burning continually with brimstone, The expression, "burning with brimstone," adds force to the symbol, "fire,: to express the utter and irrevocable destructiveness of the second death; for the latest deductions of scientists are that burning brimstone is the most deadly agent known. How reasonable too, to expect that Israel would have courts and judges resembling or prefiguring such courts and judges in the next age; and that the sentence of those (figurative) courts of that (figurative) people under those (figurative) laws, to that (figurative) abyss, outside that (figurative) city, would largely correspond to the (real) sentences of the (real) court and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to gehenna; for though the literal valley just at hand was named and referred to, yet his words carry with them lessons concerning the future age and the antitypical gehenna—the second death.

MATT. 5:21, 22.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be amenable to the judges: But I say unto you, that whosoever is angry with his brother [without a cause] shall [future—under the regulations of the real kingdom] be amenable to the judges; and whosoever shall say to his brother, Raca [villain], shall be in danger of the high council; but whosoever shall say, Thou fool, shall be in danger of hell [gehenna] fire."

To understand these references to council and judges and gehenna, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men (or twenty-three—the number is in dispute) and had power to judge some classes of crimes. The High Council, or Sanhedrim, consisted of seventy-one men of recognized learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offenses. The most serious sentence was death; but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into gehenna, there to be consumed. The object of this burning in gehenna was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing the fulness of God's power, they apparently thought he needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15, 16) Hence the destruction of the body in gehenna after death implied to them the loss of hope of future life by a destruction. Thus it represented the second death in the same figurative way that they as a people represented or illustrated a future order of things under the New Covenant.

Now notice that our Lord, in the above words, pointed out to them that their construction of the law, severe though it was, was far below the real import of that law, as it shall be interpreted under the real kingdom and judges, which theirs only typified. He shows that the command of their law, "Thou shalt not kill," reached much farther than they supposed; and malicious anger and vituperation "shall be" considered a violation of God's law, under the New Covenant; and that such as, will not reform so thoroughly as to fully observe God's law would be counted worthy of that which the gehenna near them typified— the second death. However, the strict severity of that law will be enforced only in proportion as the discipline, advantages and assistance of that age, enabling each to comply with its laws, shall be disregarded.

The same thought is continued in

MATT. 5:22-30.

"Ye have heard," etc., but I say unto you . . . .it is better for thee to lose one of thy members than that thy whole body should be cast into gehenna."

Here again the operation of God's law under the New Covenant is contrasted with its operation under the Old or Jewish Covenant; and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they be dear to them as a right eye, and apparently indispensable, as a right hand) than that they should gratify these, and lose in the second death the future life provided through the atonement for all who will return to perfection, holiness and God.

These expressions of our Lord not only serve to show us the perfection (Rom 7:12} of God's law, and how fully it will be defined and enforced in the Millennium, but they served as a lesson to the Jews also, who previously saw through Moses' commands only the crude exterior of the law of God. Since they found it difficult in their fallen state to keep inviolate even the surface significance of the law, they must now see the impossibility of their keeping the finer meaning of the law revealed by Christ. Had they understood and received his teaching fully, they would have cried out, "Alas! if God judges us thus, by the very thoughts and intents of the heart, we are all unclean, all undone, and can hope for naught but condemnation to gehenna (to utter destruction, as brute beasts)." They would have cried, "Show us a greater priesthood than that of Aaron, a priest and teacher able fully to appreciate the law, and able fully to appreciate and sympathize with our fallen state and inherited weaknesses, and let him offer for us better sacrifices, and apply to us the needed greater foregiveness of sin, and let him as a great physician heal us and restore us, so that we can obey the perfect law of God from our hearts." Then they would have found Christ.

But this lesson they did not learn, for the ears of their understanding were "dull of hearing"; hence they knew not that God had already prepared the very priest and sacrifice and teacher and physician they needed, who in due time redeemed those under the typical law, as well as all not under it, and who also "in due time," shortly, will begin his restoring work, restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"—the vail of ignorance, pride and human wisdom which Satan now uses to blind the world to God's true law and true plan of salvation in Christ.

And not only did our Lord's teaching here show the law of the New Covenant and teach the Jew a lesson, but it is of benefit to the

Gospel church also. In proportion as we learn the exactness of God's law, and what would constitute perfection under its requirements we see that our Redeemer was perfect, and that we, totally unable to command ourselves to God as keepers of that law, can find acceptance with the Father only in the merit of our Redeemer, while none can be of that "body," covered by the robe of his righteousness, except the consecrated who endeavor to do only those things well pleasing to God, which includes the avoiding of sin to the extent of ability. Yet their acceptability with God rests not in their perfection, but upon the perfection of Christ, so long as they abide in him. These, nevertheless, are benefited by a clear insight into the perfect law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the extent of their ability; and the better they know his perfect law, the better they are able to rule themselves and to conform to it. So, then, to us also the Lord's words have a lesson of value.

The point, however, to be specially noticed here is that the gehenna which the Jews knew, and of which our Lord spoke to them, was not a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a "fool." No; the Jews gathered no such extreme idea from the Lord's words. The eternal torment theory was unknown to them, as well as to all the heathen nations. It had no place in their theology, as will be shown. It is a comparatively modern invention, coming down, as we have shown, from Papacy—the great apostasy. The point is that gehenna symbolizes the second death—utter, complete and everlasting destruction. This is clearly shown by its being contrasted with life as its opposite. "It is better for thee to enter into life halt or maimed than otherwise to be cast into gehenna." It is better that you should deny yourselves sinful gratifications than that you should lose all future life, and perish in the second death.

MATT. 10:28; LUKE 12:5.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [gehenna].” See also another account of the same discourse by Luke 12:4, 5.

Here our Lord pointed out to his followers the great cause they had for courage and bravery under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for his sake, and for the sake of the “good tidings” of which he made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was to be received, not in the present life, but in the life to come. They were assured, and they believed, that he had come to give his life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer’s voice and come forth, either to reward (if their trial was passed in this life successfully), or to trial, as it must be to the great majority who had not, in this present life, come to the necessary knowledge and opportunity essential to a fair trial.

Under divine arrangement men are able to kill our bodies, but nothing that they can do will affect our beings (souls),* which God has promised shall be revived or restored by his power in the resurrection day—the Millennial age. Our revived souls will have new bodies (spiritual or natural—"to each seed his own [kind of] body); and then none will have liberty to kill. God alone has power to destroy us utterly—soul and body. He alone, therefore, should be feared, if thereby we gain divine approval. Our Lord's bidding then is, Fear not them which can terminate the present (dying) life in these poor dying bodies. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present existence; who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of life everlasting—fear him who is able to destroy in gehenna, the second death, both the present dying existence and all hope of the future existence.

---

*—THE WATCH TOWER, OCTOBER 15,1895.

Here it is conclusively shown that gehenna, as a figure, represented the second death—the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to God's just requirements. For it does not say that God will preserve soul or body in gehenna, but that in it he can and will "destroy" both. Thus we are taught that any who are condemned to the second death are hopelessly and forever blotted out of existence.

MATT. 18:8, 9; MARK 9:43-48.

[Since two passages refer to the same discourse, we quote from Mark—suggesting that verses 44 and 46, and part of 45, are not found in the older Greek MSS., through verse

48, which reads the same, is in all manuscripts. We quote the text as found in these ancient and reliable MSS.] :If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into gehenna, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into gehenna. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into gehenna, where the worm dies not and the fire is not quenched."

After reading the above, all must agree with the prophet that our Lord opened his mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:35) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs or gouging out their eyes. Nor does he mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews, whom the Lord addressed having no conception of a place of everlasting torment, and knowing that the word gehenna referred to the valley outside their city—which was not a place of torment, nor a place where any living thing was cast, but a place for utter destruction of whatever might be cast into it—and recognizing the Lord's expression regarding limbs and eyes to be figurative, knew that gehenna also was used in the same figurative sense to symbolize destruction.

The Lord meant simply this: 'The future life, which God has provided for redeemed man, is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you would be obliges to endure the loss of these, yet life would be cheap at even such a cost. That would be better far, than to retain your members and lose all in gehenna.' Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts, pleasures and tastes, dear to them, as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in gehenna—the second death.

But what about the undying worms and the unquenchable fire?

We answer, In the literal gehenna, which is the basis of our Lord's illusion, the bodies of animals, etc., frequently fell upon ledges of rocks and not in the fire kept burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of destruction—the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor everlasting worms . The thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire also; since it was not quenched, it burned on until all was consumed. Just so if a house were on fire could not be controlled or quenched, but burned until the building was destroyed, we might call it an “unquenchable fire.”

Our Lord wished to impress the thought of the completeness and finality of the second death. All who go into the second death will be thoroughly and completely and forever destroyed; no ransom will ever again be given for any (Rom. 6:9); for none worthy of life will be cast into the second death, or lake of fire, but only those who love unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the second death pointedly illustrated by gehenna, but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation, though it is not called gehenna, but a “lake of fire.”

The same valley was once before used as the basis of a discourse by the Prophet Isaiah. (Isa. 66:24) Though he gives it no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions alive in flames and torture, but of the carcasses of those who transgressed against the Lord, who are thus represented as utterly destroyed in the second death.

The two preceding verses show the time when this prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation: it is in the new dispensation, of the Millennium, in the "new heavens and new earth" condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of righteousness, as it is written: "They shall be an abhorring unto the flesh."

MATT. 23:15, 33.

The class here addressed was not the heathen who had no knowledge of the truth, nor the lowest and most ignorant of the Jewish nation, but it was not the Scribes and Pharisees, outwardly the most religious, and the leaders and the teachers of the people. To these our Lord said, “How can ye escape the judgment of gehenna?” These men were hypocritical: they were not true to their convictions of the truth. Abundant testimony of the truth had been borne to them, but they refused to accept it, and endeavored to counteract its influence and to discourage the people from accepting it. And in thus resisting the holy spirit of light and truth, they were hardening their hearts against the very agency which God designed for their blessing. Hence they were wickedly resisting his grace, and such a course, if pursued, must eventually end in condemnation to the second death, gehenna. Every step in the direction of wilful blindness and opposition to the truth makes return more difficult now, as then, and makes the wrong-doer more and more of the character which God abhors, and which the second death is intended to utterly destroy. The Scribes and Pharisees were progressing rapidly in that course: hence the warning inquiry of our Lord, “How can ye escape”” etc. The sense is, Although you boast of your piety, you will surely be destroyed in gehenna, unless you change your course.

James 3:6.—"So [important] is the tongue, among our members, that it defileth the whole body, and setteth on fire the course of nature, and [or when] it is set on fire or gehenna."

Here, in strong symbolic language, the Apostle points out the very bad influence of an evil tongue—a tongue set on fire (figuratively) by gehenna (figurative). For a tongue to be set on fire of gehenna signifies that it is set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of disposition which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to be destroyed—the class for whom the "second death" the real "lake of fire," the real gehenna, is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse all the evil passions of the speaker, engender the same in others and react upon the first. And continuance is such an evil course finally corrupts the entire man, and brings him under sentence as utterly unworthy of life.

“TARTAROO” RENDERED “HELL.”

The Greek word tartaroo occurs once in the New Testament, and is translated hell. It is found in 2 Peter 2:4, which reads thus:

“God spared not the angels who sinned, but cast [them] down to hell [tartaroo], and delivered them into chains of darkness, to be reserved unto judgment.”

Having examined all other words rendered “hell,” in the Bible, and all the texts in which they occur, we conclude the examination with this text, which is the only one in which the word tartaroo occurs in the Scriptures. In the above text, all the words shown in

Italic type are translated from the one Greek word tartaroo. Evidently the translators were at a loss to know how to translate the word, but concluded they knew where the evil angels ought to be, and so they made a bold to put them into “hell,” though it took six words to twist the idea into the shape they had predetermined it must take.

The word tartaroo, used by Peter, very closely resembles tartarus, a word used in Grecian mythology as the name for a dark abyss or prison. But the words tartaroo seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be: “God spared not the angels who sinned, but degraded them, and delivered them into chains of darkness.”

This certainly agrees with the facts known to us through the Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the apostles. Hence they were not down in some place, but “down” in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be certain dead human beings, they must always do their work in the dark, because darkness is the chain by which they are bound until the great Millennial day of judgment. Whether this implies that in the immediate future they will be able to materialize in daylight is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season—until the Sun of Righteousness has fully risen and Satan is fully bound.

Thus we close our investigation of the Bible use of the word "hell." Thank God, we find no such place of everlasting torture as the creeds and hymn books, and many pulpits, erroneously teach. Yet we have found a "hell," sheol, hades, to which all our race were condemned on account of Adam's sin, and from which all are redeemed by our Lord's death; and that "hell" is the tomb—the death condition. And we find another "hell" (gehenna—the second death—utter destruction) brought to our attention as the final penalty upon all who, after being redeemed and brought to the full knowledge of the truth, and to full ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say, “Amen. True and righteous are the ways, thou King of nations. Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest.”—Revelations 15:3, 4.

PARABLE OF THE RICH MAN AND LAZARUS —Luke 16:19-31—

The great difficulty with many in reading this Scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to “hell” because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust, not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores, we shall never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment! Again, the coveted place of favor is "Abraham's bosom"; and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of his parables. When he said "wheat," he meant "children of the kingdom"; when he said "tares," he meant "the children of the devil"; when he said "reapers," his servants were to be understood, etc. (Matt. 13) The same classes were represented by different symbols in different parables. Thus the "wheat" of one parable correspond to the "faithful servants" and the "wise virgins " of others. So in this parable the “rich man” represents a class, and Lazarus represents another class.

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them as in accord with God’s Word and plan. To our understanding Abraham represented God, and the “rich man” represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, the Jews had “fared sumptuously every day,” being the especial recipients of God’s favors. As Paul says: “What advantage, then, hath the Jew? Much every way: chiefly, because to them were committed the oracles of God [law and prophecy].” The promises to Abraham and David invested that people with royalty, as represented by the rich man’s “purple.” The typical sacrifices of the law constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's "fine linen," symbolic of righteousness.— Rev. 19:8.

Lazarus represented the outcasts from divine favor under the law, who though sin-sick, hungered and thirsted after righteousness. Although these include "publicans and sinners" of Israel, in the main they were Gentiles—all nations of the world aside from the Israelites. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry with them, nor have any dealings with them. (John 4:9) As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman—"It is not meet [proper] to take the children's [Israelites'] bread and to cast it to dogs [Gentiles]"; and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 5:26, 27) Jesus healed her daughter, thus giving the desired crumb of favor. But there came a time (when as a nation they rejected and crucified the Son of God) when their typical righteousness ceased—when the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof—the Gospel church, "a holy nation, a peculiar people." (Titus 2:14; 1 Pet. 2:7, 9; Matt. 21:43) The "rich man" died to all these special advantages and soon he (the Jewish nation) found himself in a cast-off condition—in tribulation and affliction. In such condition that nation has suffered from that day to this.

Lazarus also died. The condition of the humble Gentiles and the "outcasts" of Israel underwent a change, and from them many were carried by the angels (messengers—apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, "but the children of the promise are counted for the seed" (children of Abraham); "which seed is Christ"; and "if ye be Christ's, then are ye [believers] Abraham's seed [children], and heirs according to the [Abrahamic] promise, (Gal, 3:29) Yes, the termination of the condition of things then existing was well illustrated by the figure, death—the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There the Jews were cast off and have since been shown "no favor," while the poor Gentiles, who before had been "aliens from the commonwealth [the polity] of Israel and strangers from the covenant of promise [up to this time given to Israel only] having no hope and without God in the world," were then "made nigh by the blood of Christ" and reconciled to God.—Eph. 2:12, 13.

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure: "In hell [hades, the grave] he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor converse; for it is distinctly stated, "There is no work, nor device, nor knowledge, nor wisdom, in the grave," and the dead are described as those who "go down into silence." (Eccl. 9:10; Psa. 115:17) But the Lord wished to show that great sufferings or "torments" would be added to the Jews as a nation after their national dissolution and burial, and that they would plead in vain for release at the hand of the formerly despised Gentiles. And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessaries to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians. It was from the latter that the Jews have expected mercy, as expressed in the parable: “Send Lazarus, that he may dip the tip of his finger in water and cool my tongue.” But the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in his covenant with them, and addresses them as children of the covenant. (Verse 25) These “torments” have been the penalties attached to the violation of their covenant, and were as certain to be visited upon them as the blessings promised for obedience.—Lev. 26.

The “great gulf fixed” represents the wide difference between the Gospel church and the Jew—the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the law, which condemns and torments him. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going to the Jew, under the bondage of the law, is their knowledge that by the deeds of the law none can be justified before God, and that if any man keep the law (put himself under it to try to commend himself to God by reason of obedience to it), Christ shall profit him nothing. (Gal. 5:2-4) So, then, we who are of the Lazarus class should not attempt to mix the law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the law and reject the sacrifice for sins given by our Lord. And they not seeing the change of dispensation which took place, argue that to deny the law as power to save would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers" (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace—the portion of all the true children of faith.—John 8:39; Rom. 4:16; Gal. 3:29.

True, a few Jews probably came into the

Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews, and not the "outcasts of Israel," so down to the close of the parable he continues to represent a similar class, and hence does not represent such Jews as have renounced the Law Covenant and embraced the Covenant of Grace, or such as have become infidels.

The plea of the rich man for the sending of Lazarus to his five brethren we interpret as follows:

The people of Judea, at the time of our Lord's utterance if this parable were repeatedly referred to as "Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, the masses of the ten tribes not having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly two tribes) were represented in the one "rich man," it would be a harmony of numbers to understand the "five brethren" to represent the ten tribes chiefly scattered abroad. The request relative to them was doubtless introduced to show that all special favor of God ceased to the ten tribes, as well as to the two more directly addressed. It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors. (Verse 29) The ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters, and hence it would be useless to attempt further communication with them, even by one from the dead—the figuratively dead, but now figuratively risen, Gentiles who receive Christ—Ephesians 2:5.

Though the parable mentions no abridging of this "great gulf," other portions of the Scripture indicate that it was to be "fixed" only throughout the Gospel age, and that its close the "rich man," having received the measure of punishment for his sins,* will walk out of the fiery troubles over the bridge of God's mercies yet unfulfilled to that nation.

Though for centuries the Jews have been bitterly persecuted by Pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and as a people they will be very prominent among the nations in the beginning of the Millennium. The vail of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns; nor should we be surprised to hear a great awakening among the Jews and many coming to acknowledge Christ. They will thus leave their hadean state (national death) and torment, and come, the first of the nations, to be blessed by the true seed of Abraham, which is Christ, Head and body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look upon him whom they have pierced, and to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10) Therefore, "Speak ye comfortably to Jerusalem and cry unto her that her appointed time is accomplished."—Isa. 40:1, 2, margin.

---

*—See Isa. 40:1, 2, margin, and Scripture Studies, Vol. No. II, page 227.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-32. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic root-promise. The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor—doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us that when the fulness of the Gentiles—the full number from among the Gentiles necessary to make up the bride of Christ—is come in, "they [the Israelites] shall obtain mercy through your [the church's] mercy." He assures us that this is God's covenant with fleshly Israel (who lost the higher, spiritual promises, but who are still the possessors of certain earthly promises, to become the chief nation of earth, etc.) In proof of this statement, he quotes from the prophets, saying, "The deliverer shall come out of Zion [the glorified church], and shall turn away ungodliness from Jacob [the fleshly seed]." "As concerning the Gospel [high calling,] they are enemies [cast off] for your sakes; but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that he might have mercy upon all. Oh, the depth of the riches, both of the wisdom and knowledge of God!"—Rom. 11:26-33.

PARABLE OF THE SHEEP AND GOATS. MATT. 25:31-46.

"These shall go away into everlasting punishment; but the righteous into life eternal."

While the Scriptures, as we have shown, do not teach the blasphemous doctrine of eternal torment, they do most emphatically teach the eternal punishment of the wicked, the class represented in this parable as goats. Let us examine the parable, and then the sentence pronounced at its close.

It has been truly said that "Order is heaven's first law"; yet few, we think, have realized how emphatically this is true. In glancing back over the plan of the ages, there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

As we have seen, God has had definite and stated times and seasons for every part of his work; and in the end of each of these seasons there has been a finishing up of that work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the first dispensation (from creation to the flood) which, as we have seen, was placed under the control of the angels, there was a finishing work, an exhortation through Noah to forsake sin and turn to righteousness, and a warning of certain retribution, And when the end of the time allotted for that dispensation had come, there was a selection and saving of all that was worth saving, and a clean sweeping destruction of all the refuse; and with that which remained a new dispensation began.

In the end of the Jewish age the same order is observed—a harvesting and complete separation of the wheat class from the chaff, and an entire rejection of the latter class from God's favor. With the few judged worthy in the end of that age, i.e., the Gospel age began; and now we find ourselves amidst the closing scenes (the harvest) of this age. The wheat and the tares which have grown together during this age are being separated. And with the former class, of which our Lord Jesus is the Head, a new age is about to be inaugrated, and these are to reign as kings and priests in the new dispensation, while the "tare" element is judged as utterly unworthy of that favor..

While observing this order with reference to the dispensations past and the one just closing, our Lord informs us through the parable under consideration that the same order will be observed with reference to the dispensation to follow this Gospel age.

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from the tares; and the harvest of the Millennial age to the separation of sheep from goats.

That the parable of the sheep and goats refers to the Millennial age is clearly indicated in verses 31 and 32—"When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats (the church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, who will it be with the world (the nations") in the age to come. As in the present age the trial of the majority of the individual members is reached, long before the end of the age (2 Tim. 4:7, 8), so under the Millennial reign the decision of some individual cases will be reached long before the end of the age (Isa. 65:20}; but in each age there is a "harvest" or general separating time in the end of the age.

In the dawn of the Millennial age, after the time or trouble, "there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ—not to receive an immediate sentence, but to receive a fair and impartial individual trial (Ezek. 18:2-4, 19, 20) under the most favorable circumstances of the result of which trial will be a final sentence, as worthy or unworthy of everlasting life."

The scene of this parable therefore, is laid after the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1, 2} and the authority of Christ's kingdom established. Ere this, the bride of Christ (the overcoming church} will have been seated with him in his throne, and will have taken part in executing the judgment of the great day of wrath. Then the Son of man appears (is made manifest) to the world "in his glory," and, together Jesus and his bride "shine forth as the sun in the kingdom of their father."—Matt.

13:43.

Here is the New Jerusalem as John saw it (Rev.21), "that the holy city [symbol of government]. . . coming down from God out of heaven." During the time of trouble it will be coming down, and before the end of the city will have touched the earth. This is the stone cut out of the mountains without hands (but by the power of God), and it will have become a great mountain (kingdom), filling the whole earth (Dan. 21:35}, its coming having broken to pieces the evil kingdoms of the prince of darkness.

Here is that glorious city (government), prepared as a bride adorned for her husband (Rev. 21:2), and early in the dawn of the Millennium the nations begin to walk in the light of it. (Verse 24) These may bring their glory and honor into it, but "there shall in no wise enter into it [or become a part of it] anything that defileth," etc. (Verse 27) Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error), and the Spirit and the Bride say, Come, and take it freely. (Rev. 22:17) Here begins the world's probation, the world's great judgment day—a thousand years.

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, when mankind is released from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord here likens to sheep and goats. These, he tells us, he will separate. The sheep class, those who are meek, teachable and willing to be led—shall—during the age be gathered at the Judge's right hand—symbol of his approval; but the goat class, self-willed and stubborn, always climbing on the rocks—seeking prominence and approval among men—and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd—these are gathered to the Judge's left hand, opposite the position of favor, as subjects of his disfavor and condemnation.

This work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age each individual, as he comes gradually to a knowledge of God and of his will, takes his place at the right hand of favor or the left hand of disfavor, according as he improves or misimproves the opportunities of that golden age. By the end of that age, all the world of mankind will have arranged themselves, as shown in the parable, into two classes.

The end of that age will be the end of the world's trial or judgment, and then final disposition will be made of the two classes. The reward of this sheep class will be granted them because during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which Paul describes as the fulfilling of the law of God. (Rom. 13:10) They will have manifested it to each other in their times of sorest need; and what they will have done unto him, counting them all as his brethren—children of God, though they will be of the human nature, while he is of the divine.

The condemnation of the goat class is shown to be for the lack of this spirit love. Under the same favorable circumstances as the sheep, they wilfully resist the moulding influence of the Lord’s discipline, and harden their hearts. The goodness of God does not lead them to true repentance; but, like Pharaoh, they take advantage of his goodness and do evil. The goats, who will not have developed the element of love, the law of God’s being and kingdom, will be counted unworthy of life, and will be destroyed; while the sheep, who will have developed God-likeness (love) and who will have exhibited it in their characters, are to be installed as the joint-rulers of earth for future ages.

In the end of the Millennial age, in the final adjustment of human affairs, Christ thus addresses his sheep: “Come, ye blessed, . . . inherit the kingdom prepared for you from the foundation of the world.”

It is manifest the sheep here addressed at the close of the Millennium, are not the sheep of the Gospel age, the Gospel church, but those “other sheep” to whom the Lord referred in John 10:16. And the kingdom prepared for them in the divine plan, from the foundation of the world, is not the kingdom prepared for the Gospel church. The church will have received her kingdom at the beginning of the Millennium; but this is the kingdom prepared for the sheep of the Millennial age. It is the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it. The dominion was not a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people—a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; for the Golden Rule will be inscribed on every heart, and every man will love his neighbor as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing. (Gen. 1:28; Psa. 8:5-8) The kingdom of the world, to be given to the perfected and worthy ones of the redeemed race at the close of the Millennium, is clearly distinguished from all others by being called the kingdom prepared for them "from the foundation of the world," the earth having been made to be the everlasting home and kingdom of perfect men. But the kingdom bestowed upon Christ, of which the church, his "bride," becomes joint-heir, is a spiritual kingdom, "far above angels, principalities and powers," and it also shall "have no end"—the Millennial kingdom, which will end, being merely a beginning of Christ's power and rule. This endless heavenly, spiritual kingdom was prepared long before the earth was founded—its inception being recognized in Christ, "the beginning of the creation of God." It was purposed for Christ Jesus, the First-begotten; but even the church, his bride and joint-heir, was chosen or designed also, in him, before the foundation of the world.—Ephesians 1:4; 2 Thes:13.

This, then, is the kingdom that has been in preparation for mankind from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God's law of love. Then it will require the seventh thousand-years, under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to inherit the kingdom prepared for him from the foundation of the world.

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin. The kingdom of Christ during the Millennium will be on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.

But the righteous inquire why they are crowned with such glory, honor and dominion. And the Lord replies: "I was hungry, and you fed me; thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me: I was sick, and you visited me; in prison, and you came unto me.

"Then shall the righteous answer him, saying, "Lord, when we saw thee hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee, sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The brethren of the Gospel church, then, are not the only brethren of Christ. All who at that time will have been restored to perfection will be recognized as sons of God—sons in the same sense that Adam was a son of God (Luke 3:38)—human sons. And all of God's sons, whether on the human, the angelic or the divine plane, are brethren. Our Lord's love for these his human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level. The infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded—all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then were the rejoicing friends permitted to loose him from his grave clothes and to clothe and feed him.

Further, these are said to be "sick and in prison" (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed sick and under ward. They are not dead, neither are they perfect; and any condition between those two is properly called sickness. And they will continue to be under watch or ward until made well— physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to him. No great deeds are assigned as the ground for honors and favors conferred upon the righteous: they will have simply come into harmony with God's law of love and proved it by their works. "Love is the fulfilling of the law" (Rom. 13:10), and "God is love." So, when man is restored again to the image of God—"very good"—man also will be a living expression of love.

To the sheep it is said: "Inherit the kingdom prepared for you from the foundation of the world." But though God gave it to man at first, and designs restoring it to him when he has been prepared for the great trust, we are not to suppose that God intends man to rule it, except as under, or in harmony with, his supreme law. "Thy will be done in earth as in heaven," must forever be the principle of government.

Man thenceforth will rule his dominion in harmony, with the law of heaven—delighting continually to do his will in whose favor is life, and at whose "right hand [condition of favor] there are pleasures forevermore." (Psa. 16:11) Oh, who would not say, "Haste thee along, ages of glory," and give glory and honor to him whose loving plans are blossoming into such fulness of blessing!

Then follows the message to those on the left" "Depart from me, ye cursed" (condemned)— condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of divine love. When these my brethren, were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the heavenly city (kingdom); for "there shall in no case enter into it anything that defileth." The decision or sentence regarding this class is— "Depart from me into everlasting fire [symbol of destruction]. prepared for the devil and his angels." Elsewhere (Heb. 2:14) we read in plain language that Christ "will destroy, , , him that had the power of death, that is the devil."

"And these [the goats] shall go away into everlasting [Greek, aionios—lasting]." The punishment will be as lasting as the reward. Both will be everlasting.

EVERLASTING PUNISHMENT

The everlastingness of the punishment being thus established, only one point is left open for discussion; namely, the nature of the punishment. Take your Concordance and search out what saith the great Judge regarding the punishment of wilful sinners who despise and reject all his blessed provisions for them, through Christ. What do you find? Does God there say: "All sinners shall live in torture forever"? We do not find a single text where life in any condition is promised to that class.

God's declaration assure us that he will have a clean universe, free from the blight of sin and from sinners.

But while we do not find one verse of the Bible saying that this class can have life in torment, or in any other condition, we do find numerous passages teaching the reverse. Of these we give a few merely as samples—"The wages of sin is death." (Rom. 6:23) "The soul that sinneth, it shall die." (Ezek. 18:4, 20) "All the wicked will God destroy." (Psa. 145:20) The wicked shall "perish." (Psa. 37:20) Thus God has told us plainly the nature of the everlasting punishment of the wicked—that it will be death, destruction, annihilation.

The false ideas of God's plan of dealing with the incorrigible, taught ever since the great "falling away," which culminated in Papacy, and instilled in our minds from childhood, are alone responsible for the view generally held, that the punishment provided for wilful sinners is life of torment. This view is held, notwithstanding the many clear statements of God's Word that their punishment is to be death. Here Paul states very explicity what the punishment is to be. Speaking of the same Millennial day, and of the same class, who, despite all the favorable opportunities and the fulness of knowledge then, will not come into harmony with Christ, and hence will "know not God," and obey not, he says: "Who shall be punished.? He tells us how; They shall be punished with everlasting destruction [a destruction from which there shall be no recovery, no redemption or resurrection—Heb. 10:26-29] from the presence of the Lord and from the glory of his power." (2 Thes. 1:9) This destruction is represented in the parable as the everlasting fire prepared for the devil and his angels: it is "the lake of fire and brimstone," which is the second death (Rev. 20:14), into which the goat class of this parable are sent.

Thus the meaning and reasonableness of this statement concerning everlasting punishment are readily seen when looked at from the correct standpoint. The fire of the parable, by which the punishment (destruction) is to be accomplished, will not be literal fire, for the "fire," is as much a symbol as the "sheep" and "goats" are symbols. Fire here, as elsewhere, symbolozes destruction, and not in any sense preservation.

We might well leave this subject here, and consider that we have fully shown that the everlasting punishment of the goat class will be destruction; but we would direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word kolasin, translated "punishment," in verse 46. This word has not the remotest idea of torment in it. Its signification is to cut off, or prune, or lop off, as in the pruning of trees; and a secondary meaning is to restrain. Illustrations of the use of kolasin can easily be had from

Greek classical writings. The Greek word for "torment" is basinos, a word totally unrelated to the word kolasin.

Kolasin, the word used in Matt 25:46, occurs in the one other place in the Bible, viz., 1 John 4:18, where it is improperly rendered "torment" in the Common Version, whereas it should read, "Fear hath restraint."

Those who possess a copy of Young's Analytical Concordance will see from it (page 995), that the definition of the word kolasis is "pruning, restraining, restraint." And the author of the Emphatic Diaglott, after translating kolas in Matt. 25:46 by the words "cutting off," says in a footnote:

"The Common Version and many modern ones render kolas aionion 'everlasting punishment,' conveying the idea, as generally interpreted, of basinos, torment. Kolasin in its various forms occurs in only three other places in the New Testament: Acts 4:21; 2 Pet. 2:9; 1 John 4:18. It is derived from kolazoo, which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain to repress. The Greeks write; ‘The charioteer restrains [kalazei] his fiery steeds.’ 3. To chastise, to punish. To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third metaphorical use of the word. The primary signification has been adopted [in the Diaglott]; because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life—death.—2. Thes. 1:9.”

Now consider carefully the text, and note the antithesis or contrast shown between the reward of the sheep and the goats, which the correct idea of kolasin gives—the one class goes into everlasting life, while the other is everlasting cut off from life, forever restrained in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of wilful sin.

Consider for the moment the words of verse 41: Depart from me, ye cursed [once redeemed by Christ from the Adamic curse or condemnation of death, but now condemned or cursed, as worthy of the second death, by the One who redeemed them from the first curse], into everlasting fire [symbol of everlasting destruction], prepared for the devil and his messengers [servants]."

Remember that this is the final sentence at the close of the final trial—at the close of the Millennium. And none will then be servants of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, will remove outside temptations, and provide assistance toward self-improvement, which will enable all who will to overcome inherent weakness and to attain perfection." These "goats," who love evil and serve Satan, are the messengers ("angels") of Satan. For these and Satan, and for no others, God has prepared the everlasting destruction—the second death. Fire will come from God out of heaven and consume them. Consuming fire and devouring fire all can appreciate, unless their eyes are holden by false doctrine and prejudice. No one ever knew of a preserving fire; and as fire never preserves, but always consumes, God uses it as a symbol of utter destruction.

"THE LAKE OF FIRE AND BRIMSTONE, WHICH IS THE SECOND DEATH." —REV. 19:20; 20:10, 14, 15; 21:8.—

"The lake of fire and brimstone" is several times mentioned in the book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement, giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the second death: "And death and hell were cast into the lake of fire. This is the second death," etc. (Rev. 20:14) it is sometimes spoken as "a lake of fire burning with brimstone" (Rev. 19:20), the element brimstone being mentioned to intensify the symbol of destruction, the second death, burning brimstone being one of the most deadly elements known. It is destructive to all forms of life.

The symbolism of this lake of fire is further shown by the fact that the symbolic beast and the symbolic false prophet, and death and hell [hades], as well as the devil and his followers, are destroyed in it.—Rev. 19:20; 20:10, 14, 15; 21:8.

This destruction or death is called the second death in contradistinction to the first or Adamic death, and not to signify that everything which goes into it dies a second time. For instance death (the first or Adamic death), and hades, the grave, are to be cast into it, which work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also the devil, the beast, and the false prophet, will never have been destroyed before.

From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall come forth. The Revelator prophetically declares: "The sea gave up the dead which were in it, and death and hell [hades, the grave] gave up the dead which were in them. . . . And I saw the dead, small and great, stand before God, and the books were opened." (Rev. 20:13, 12) It was in view of God's plan for redeeming the race from that first death that in both the Old and New Testaments it is called a "sleep." In Isarael's history of the good and the wicked it is repeatedly stated that they "slept with their fathers." The apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the second death. On the contrary, the strongest figures of total and utter destruction are used to symbolize it; viz., "fire and brimstone"; for that will be a destruction from which there will be no recovery. Blessed thought! the Adamic death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up, and shall cease in this second death into which it is to be cast, by the great Redeemer, who bought the whole world with the sacrifice of himself. Thus God tells us through the Prophet, "I will ransom them from the power of the grave [sheol]. I will redeem them from death. . . . O grave [sheol]. I will be thy destruction." (Hos. 13:14) The first or Adamic death shall no longer have liberty or power over men, as it has had for the past six thousand years; no longer shall any die for Adam's sin. {Rom.5:12; Jer 31:29, 30; Ezek. 18:2) Thenceforth the New Covenant, sealed with the precious blood, shall be in force, and only wilful transgressions will be counted as sin and punished with the wages of sin—death—the second death. Thus will the first death be cast into and swallowed up by the second death. And hades and sheol—the dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ—shall be no more; for the second death will devour no being fit for life—none for whom there remains a shadow of hope, but such only as, by the unerring Judge, have been fully, impartially and individually found worthy of destruction. And Satan, that lying tempter who deceived and ruined us all, and who, with persistent energy and cunning, has sought continually to thwart the purpose of God for our salvation through Christ, with all who are of his spirit, "his angels," shall be destroyed, and shall never awake from death to trouble the world again. Here he is said to be cast into "the lake of fire," the second death; and Paul in Heb. 2:14, referring to the same thing, calls it destruction—"that he might destroy death, and him that hath the power of death, that is the devil." And "the beast and the false prophet," the great false systems which have long fettered and oppressed nominal Christendom, shall never escape from it. These are said to be cast "alive" (that is, while they are still organized and operative) into the lake of fire burning with brimstone. (Rev. 19:20) The great trouble, the

Lord's judgment, which will utterly destroy them, will undoubtedly cause a great social, financial and religious difficulty and pain to all those identified with these deceived and deceiving systems, before they are utterly destroyed. These systems will be cast in, destroyed at the beginning of the Millennium, while Satan's destruction is reserved until its close, when all the "goats" shall have been separated from the "sheep," and they shall perish with Satan in the second death, as "his angels," messengers or servants. None of those abominable characters among men, who, knowing the truth, yet love unrighteousness—none of "the fearful and unbelieving"—those who will not trust God after all the manifestations of his grace afforded during the Millennial reign of Christ; nor the abominable, who at heart are murderers and whoremongers and sorcerers and idolaters and liars: none of these shall ever escape the second death, to defile the earth again. All such after a full abundant opportunity for reformation, will be judged unworthy of life, and will be forever cut off in the second death, symbolized by the lake of fire and brimstone.

Several prophetic pen pictures of the Millennial age and its work in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the remainder of the Scriptures already noted.

Chapter 20, verses 2, 4, 11, with verses 1, 2, 10, 11 of chapter 21, show the beginning of the age of judgment, and the restraining of blinding errors and misleading systems. The "beast" and the "false prophet" are the chief symbols, and represent the organizations of systems of error which together constitute Babylon. This judgment against the "thrones" of the present time, and against "the beast and the false prophet" systems, follows speedily upon the introduction of this Millennial judgment reign. The thrones of present dominion of earth will be "cast down," and the dominion transferred to the great Prophet and judge, "whose right it is." (Compare Dan. 7:14,22; Ezek. 21:27) And the systems of error will be speedily judged worthy of destruction, "the lake of fire," "the second death."—Rev. 19:20.

Thus the second destruction (or death) begins quite early in the new judgment: it begins with the false systems symbolized by the beast, false prophet, etc. But the second death will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever, Chapters 20:12, 13, and 21:3-7, indicate the blessed, favorable trial in which all, both dead and living (except the church, who with Jesus Christ are kings, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their works,"

The grand outcome of that trial will be a clean universe. As the Revelator expresses it, "Every creature which is in heaven and on the earth. . . heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt that when, in the close of the Millennial age, God will again for a "little season" permit evil to triumph, in order thereby to test his creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequences of each, and will have had his justice and love fully demonstrated to them), that those who finally prefer and choose evil will be cut off—destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will choose evil and disobedience, with past experience before them, and unhampered by present weakness and blinding influences, we do not suppose. However, when God does not tell us either the number or the proportion of these found worthy of life, and those judged worthy of death {the second death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction, as gehenna) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

That utter and hopeless destruction is intended only for wilful doers, who like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and another opportunity of life for man, instead of leading these to an abhorrence of sin, will lead them to suppose that God is too loving to cut them off in the second death, or that if he did so he would give them other, and yet other, future opportunities. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, and to use it as a license for wilful sin. But they shall go no further, for their folly shall be manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of justice, wisdom, love and power in the divine Ruler, Such are called the "angels" (messengers, followers, servants) of Satan. And for such, as well as for Satan, the utter destruction (the second death) is prepared by the wise, loving and just Creator. And so, in the parable of the sheep and goats, the latter are called the messengers or servants of Satan.

The true character of the goat class is portrayed in Rev. 21:8. "The fearful and unbelieving [who will not trust God], the abominable, murderers [brother-haters], whoremongers, sorcerers, idolaters [such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God], and all liars"— "whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek it, and at any cost defend and hold it] "shall have their part in the lake which burneth with fire and brimstone [gehenna symbol of utter destruction], which is the second death." Such company would be repulsive to any honest, upright beings. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases often, when we would do good, evil is present with us. But in the close of the Millennial judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity to knowledge and ability, this class will be an abhorrence and detestation to all in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the gift of life, of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence, shall be destroyed.

Rev. 20:9 tells of the destruction of those individuals who join with Satan in the last rebellion; and verse 15 tells of the same destruction in other words, using the symbol "lake of fire." They are devoured or consumed in fire. This being the case, the torment of verse 10 cannot refer to these human beings who are consumed, destroyed. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

We answer in God's own words, "All the

wicked will he destroy." Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be destroyed and not preserved in any sense or condition.—Heb. 2:14.

The beast and the false prophet systems, which during the Gospel age have deceived and led men astray, will be cast into a great, consuming trouble in the close of this Gospel age. The torment of these systems will be aeionion; i. e., LASTING. It will continue as long as they last, until they are utterly consumed. So also the system of errors, which will suddenly manifest itself at the end of the Millennial age and lead the "goats" to destruction, will be consumed. (Rev. 20:7-10) That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the end of the Millennial age, as the beast and false prophet systems are now being cast into, in the end of the Gospel age.

Rev. 19:3, speaking of one of these systems, says, "Her smoke rose up forever and ever."

That is to say, the remembrance of the destruction of these systems of deception and error will be lasting, the lesson will never be forgotten—as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work.—See also Isa. 34:8-10.

Of Rev. 14:9-11 we remark, incidentally, that all will at once concede that if a literal worshiping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 14; and if the beast and his image and worship and wine and cup are symbols, so also are the torments and smoke and fire and brimstone.

Rev. 20:14 says: "And death and hell [hades—the tomb] were cast into the lake of fire [destruction]. This is the second death, the lake of fire." Sinaitic MS.

"Death and hell" [hades] is used several times in this book as expressive of the Adamic death. Hades is the state or condition of death, and is sometimes translated the grave. It is called a great prison house, because those who enter it, though actually extinct, are reckoned as not extinct, but merely confined for a time, and to be brought forth to liberty and a new trial for life, by him who ransomed them from the penalty of the first trial. It is in view of God's purpose and promise of a restitution of all, and a second trial , that the tomb is spoken of as a great "prison house," in which the captives of death (the Adamic or first death) await deliverance. Though dissolved in death, the identity of each being is preserved in the mind and power of God, and will be reproduced in due time by the resurrection power. Hades, the prison, the tomb, is referred to by the prophets, the Master himself, and the apostles. (Hos. 13:14; Isa. 61:1; Luke 4:18; John 5:28; 1 Cor. 13:55) The grave is really a memorial of hope; for we would not speak of it as a prison house were it not for our hopes of resurrection. If we believed that death ended existence forever, all hope of the release of the dead would vanish, and we would not think of them as in prison, nor indicate our hope by a mound.

Apply this thought to the verse under consideration, and it implies this: The Adamic death and the hopes of resurrection, which by God's favor, were attached to it, will pass away, or be utterly destroyed, in the second death. Those who die the second death will not perish under the first sentence, because of Adam's sin, nor have a hope of resurrection from it. Hades is never associated with the second death; for those who go into the second death are in no sense "prisoners of hope"; they are utterly destroyed, extinct, without hope of any deliverance by resurrection. Hence the propriety of hades being destroyed.

The destruction of the first death and hades commences with the beginning of the Millennial reign and continues to its close. It is a gradual process of casting into destruction. Hades (the grave), will be destroyed when all the dead in it have heard the Lord's voice and come forth. (John 5:25) But "death" will still have hold upon these, since every ache and pain and every mental and moral imperfection is a part of the inherited Adamic penalty. The

Lord's words, "He that believeth [accepteth] not is condemned already" (John 3:18), will be as true then as they are now. The millions awakened will be still under condemnation, still in death; but the opportunity then given them to accept perfect life under the New Covenant of God's grace will, if rejected, subject them to the second death as wilful sinners. In proportion as they render obedience to the terms of the New Covenant, progress will be made toward health, perfection and life. On the other hand, those who, after full knowledge, refuse to accept and personally apply the merit of the sacrifice of Christ, will remain under condemnation; because their wills consent to evil, they will make progress toward the second death. In the case of the obedient, death will be swallowed up of life. In the case of disobedient, death will be swallowed up of the second death. This is in harmony with Paul's explanation {1 Cor. 15:54, 55) of Isaiah's prophecy, "Then [when the little flock "we," have been changed to the full divine nature and likeness and have begun to reign and bless the world then] shall be brought to pass saying that is written [Isa. 25:6-8], He will destroy [cast into destruction, or in symbol "the lake of fire"] in this mountain [symbol of the "Kingdom of God" or the "New Jerusalem"] the face of the covering cast over all people [death] and the vail [ignorance] that is spread over all nations. He will swallow up [the Adamic] death victoriously."

So, then, the casting of death and the grave into utter destruction, the second death, during the Millennial age, is a part of the utter destruction which will include every improper, injurious and useless thing. (Isa. 11:9; Psa. 101:5-8) But the second death, the sentence of that individual trial, will be final; it will never be destroyed. And let all the lovers of righteousness say, Amen; for to destroy the second death, to remove the sentence of that just and impartial trial, would be to let loose again not only Satan, but all who love and practice wrong and deception, and who dishonor the Lord with their evil institutions—to oppose, offend and endeavor to overthrow those who love and desire to serve him and enjoy his favor. We rejoice that there is no danger of this, but that divine wisdom, love and power to bring in everlasting righteousness on a permanent basis.

TURNED INTO HELL.

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

This statement of the Lord recorded by the Psalmist we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" were true, this would be, indeed, a fearful thought.

But let us substitute the true meaning of the word sheol, and our text will read: "The wicked shall be turned into the condition of death, and all the nations that forget God." This we believe; but next, who are the wicked? In one sense all men are wicked, in that all are violators of God's law; but in this fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin, and the remedy provided for their recovery from its baneful effects, wilfully persist in sin.

As yet few—only consecrated believers—have come to a knowledge of God. The world knows him not, and the nations cannot forget God until they are first brought to a knowledge of him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in his Word, seem foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9) Much that we now receive by faith will then be demonstrated to the world. When he who has ransomed man from the power of the grave (Hos. 13:14) begins to gather his purchased possessions back from the prison-house of death (Isa. 61:10, when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen that the gradual ascent of the king's highway of holiness in that age will be possible to all, and comparatively easy, because all the stones—stumbling-blocks, errors, etc.—will have been gathered out, and straight paths made for men's feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler—Christ—will truly be the wicked. And every loyal subject of the kingdom of God will approve the righteous judgment which turns such a one again into sheol—the condition of death. Such a one would be unworthy of life; and were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the second death, from which there will be no resurrection. Having been ransomed from the grave (sheol) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sin." (Heb. 10:26) "Christ dieth no more; death hath no more dominion over him."

(Rom. 6:9) The second death should be dreaded and shunned by all, since it is to be the end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like the first death, it is the extinction of life.

It is because through sin mankind had become subject to death (sheol, hades) that Christ Jesus came to deliver us and save us from death. (1 John 3:8; Heb. 2:14) Death is a cessation of existence, the absence of LIFE. There is no difference between the conditions in the first and second death, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the second death can be incurred only by wilful, individual sin.

That the application of our text belongs to the coming age is evident, for both saints and sinners go into sheol or hades now. This scripture indicates that, in the time when it applies only the wicked shall go there. And the nations that forget God must be nations that have known him, else they could not forget him; and never yet have the nations been brought to that knowledge, nor will they be until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord, for all shall, know him, from the least to the greatest of them.—Isa. 11:9; Jer. 31:34.

The Hebrew word goi, rendered "nations" in this verse, is elsewhere used by the same writer and rendered "heathen, "Gentiles" and "people." The thought seems to be any who are not God's covenant people, even though they be not openly wicked. The nations (Gentiles, all who under that full knowledge do not become Israelites indeed) who are forgetful or negligent of God's favors enjoyed, and of their duties and obligations to him, shall share the fate of the wilfully "wicked," an be cast into the second death.

In further proof of this, we find that the Hebrew word shub, which in our text is translated "turned," signifies turned back, as to a previous place or condition. Those referred to in this text have been either in sheol or liable to enter it, but, being redeemed by the precious blood of Christ, will be brought out of sheol. If then they are wicked, they, and all who forget God, shall be turned back or returned to sheol.

DID THE JEWS BELIEVE IN EVERLASTING TORMENT?

Noting that we teach that the doctrine of everlasting torment was engrafted upon the doctrines of the Christian church during the period of the apostasy, the great falling away which culminated in Papacy, some have inquired whether it does not seem, according to the works of Josephus, that this doctrine was firmly held by the Jews; and, if so, they ask, does it not seem evident that the early Christians, being largely converts from Judaism, brought this doctrine with them, in the very outstart of Christianity?

We answer, No, the doctrine of everlasting torment sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in anything like the present form by the Platonic school of

Grecian philosophy. These first affirmed that each man contained a fragment of deity, and that this would prevent him from ever dying. This foundation laid, it was as easy to describe a place for evil-doers as for well-doers. But to the credit of those heathen philosophers be it recorded that they failed to develop, or at least to manifest, that depth of degradation from benevolence and reason and pity, necessary to paint, by word and pen and brush, such details of horrors and agonies as were soon incorporated into their doctrine, and a belief thereof declared "necessary to salvation" in the professed church of Christ.

To appreciate the case, it is necessary to remember that, when the Christian church was established, Greece stood at the head of intelligence and civilization. Alexander the Great had conquered the world, and had spread respect for Greece everywhere; and though, from a military point of view, Rome had taken her place, it was otherwise in literature. For centuries, Grecian philosophers and philosophies led the intellectual world, and impregnated and effected everything. It became customary for philosophers and teachers of other theories to claim that their systems and theories were nearly the same as those of the Grecians, and to endeavor to remove differences between their old theories and the popular Grecian views. And some sought to make capital by claiming that their system embraced all the good points of Platonism with orders which Plato did not see.

Of this class were the teachers in the Christian church in the second, third, and forth centuries. Conceding the popularly accepted correctness of the philosophers, they claimed that the same good features of philosophy were found in Christ's teachings, and that he was one of the greatest philosophers, etc. Thus a bending of Platonism and Christianity took place. This became the more pronounced as kings and emperors began to scrutinize religious teachings, and to favor those most likely to awe the people and make them law-biding. While heathen teachers were truckling to such imperial scrutiny, and teaching an everlasting punishment for those who violated the laws of the emperors (who ruled as divinely appointed), we cannot suppose otherwise than that the ambitious characters in the church at that time, who were seeking to displace heathenism and to become the dominant and religious power instead, would make prominent such doctrines as would in the eyes of the emperors seem to have an equal hold upon the fears and prejudices of the people. And that could be more to the purpose than the doctrine of the endless torment of the refractory?

The same motives evidently operated with Josephus when writing concerning the belief of the Jews. His works should be read as apologies for Judiasm, and as efforts to exalt that nation in the eyes of Rome and the world. It should be remembered that the Jews had the reputation of being a very rebellious people, very unwilling to be ruled even by the Caesars. They were hoping, in harmony with God's promises, to become the chief nation. Many rebellious outbreaks had occurred among them, and their peculiar religion, differing from all others, came in for its share of blame for favoring too much the spirit of liberty.

Josephus had an object in writing his two principal works, "Antiquities" and "Wars of the Jews." He wrote them in the Greek language while living at Rome, where he was the friend and guest successively of the Roman emperors Vespasian, Titus and Domitian, and where he was in constant contact with the Grecian philosophers. These books were written for the purpose of showing off the Jewish people, their courage, laws, ethics, etc., to the best advantage before the Grecian philosophers and Roman dignitaries. This object is covertly admitted in his preface of his "Antiquities," in which he says:

"I have undertaken the present work as thinking it will appear to all the Greeks worthy of their study. . . . Those that read my book may wonder that my discourse of laws and historical facts contains so much of philosophy . . .However those that have a mind to know the reasons of everything may find here a curious philosophical theory.”

In a word, as a shrewd man who himself had become imbued with the spirit of the Grecian philosophers then prevailing, Josephus drew from the law and the prophets, and from the traditions of the elders and theories of the various sects of the Jews, all he could find that in the most remote degree would tend to show.

First, that the Jewish religion was not far behind popular Grecian philosophy; but that somewhat analogous theories had been drawn from Moses’ law, and held by some Jews, long before the Grecian philosophers broached them.

Secondly, that it was not their religious ideas which made the Jews as a people hard to control or rebellious, as all liberty-lovers were esteemed by the Caesars. Hence he attempts to prove, at a time when virtue was esteemed to consist mainly in submission, that Moses’ law “taught first of all that God is the Father and Lord of all things, and bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue into inevitable miseries.” And it is in support of this idea, and for such purposes, evidently, that Josephus, after saying: “There are three philosophical sects among the Jews” first, the Pharisees; second, the Sadducees, and third, the Essenes,” proceeds to give an account of their three theories, especially detailing any features which resembled Grecian philosophy. And because of the last and least, the Essenes, most resembled the doctrines of the Stoics and leading Grecian theories, Josephus devotes nearly ten times as much space of their views as to the views of both Sadducees and Pharisees combined. And yet the Essenes were so insignificant a sect that the New testament does not mention them, while Josephus himself admits they were few. Whatever views they held, therefore, on any subject cannot be claimed as having Jewish sanction, when the vast majority of Jews held contrary opinions. The very fact that our Lord and the apostles did not refer to them is good evidence that the Essenes philosophy by no means represented the Jewish ideas. This small sect probably grew up later and probably absorbed from Grecian philosophy its ideas concerning immortality and the everlasting torment of the non-virtuous. It should be remembered that Josephus was not born until three years after our Lord's crucifixion, and that he published his "Wars" A.D. 75 and "Antiquities" A.D. 93—at a time when he and other Jews, like all the rest of the world, were eagerly swallowing Grecian philosophy and science falsely so called against which Paul warned the church.—Col. 2:8; 1 Tim. 6:20.

Josephus directed special attention to the Essenes because it suited his object to do so. He admits that the Sadducees, next to the largest body of Jewish people, did not believe in human immortality. And of the Pharisees' views he makes a blind statement calculated to mislead, as follows: "They also believe that souls have an immortal vigor in them [This might be understood to mean that the Pharisees did not believe as the Sadducees that death ended all existence, but believed in a vigor or life beyond the grave—by a resurrection of the dead], and that under the earth there will be rewards and punishments, according as they have lived virtuously in this life; and that the latter are to be detained in an everlasting prison [not tortured], but that the former [the virtuous] shall have power to revive and live again."

Is it not apparent that Josephus has whittled and stretched the views of the Pharisees, as much as his elastic conscience would allow, to show a harmony between them and the philosophies of Greece? Paul, who had been a Pharisee, contradicts Josephus. While Josephus says they believed "that only the virtuous would revive and live again [Does not this imply a resurrection, and imply also that the others would not live again, but remain dead, in the great prison—the tomb?]," Paul, on the contrary, says: "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15.

We have no hesitancy about accepting the testimony of the inspired Apostle Paul, not only in regard to what the Jews believed, but also as to what he and the early church believed; and we repeat, that the theory of the everlasting torment of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and New Testament teachings, and was introduced among the Jews and Christians by Grecian philosophers. Thank God for the purer philosophy of the Scriptures, which teaches that the death of the soul (being) is the penalty of sin (Ezek. 18:20); that all souls condemned through Adam's sin were redeemed by Christ's soul (Isa. 53:10); and that only for wilful, individual sin will any die the second death—an everlasting punishment, but not an everlasting torment!

CHOOSE LIFE THAT YE MAY LIVE.

"I have set before thee this day life and good, death and evil." "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."—Deut. 30:15, 19.

We come now to the consideration of other

Scripture statements in harmony with the conclusion set forth in the preceding articles.

The words here quoted are from Moses to Israel. To appreciate them we must remember that Israel as a people, and all their covenants, sacrifices, etc., had a typical significance.

God knew that they could not obtain life by keeping the law, no matter how much they would choose to do so, because they, like all others of the fallen race, were weak, depraved through the effect of the sour grape of sin which Adam had eaten, and which his children had continued to eat. (Jer. 31:29) Thus, as Paul declares, the law given to Israel could not give them life because of the weakness or depravity of their fallen nature.—Rom. 8:3; Heb. 7:19; 10:1-10.

Nevertheless, God foresaw a benefit to them from even an unsuccessful attempt to live perfectly; namely, that it would develop them, as well as show them the need of the better sacrifice (the ransom which our Lord Jesus gave) and a greater deliverer than Moses. And with all this their trial furnished a pattern or shadow of the individual trial insured to the whole world (which Israel typified) and secured by the better sacrifices for sin, which were there prefigured; to be accomplished by the great prophet of whom Moses was but a type.

Thus seeing that the trial for life or death presented to Israel was but typical of the individual trial of the whole world, and its issues of life and death (of eternal life or the second death), may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the two issues, life and death. All will then be called upon to decide, under that most favorable opportunity, for righteousness and life or sin and death, and a choice must be made. And, although there will be rewards and "stripes" according to the deeds of the present life, as well as according to their conduct under that trial (John 3:19; Matt, 10:20-24), the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial. Read carefully the rules of coming age—Jer. 31: 2934; Ezek. 18:20-32. They prove to us, beyond a doubt, the sincerity and reality of all God's professions of love to men. "As I live, saith the Lord God, I have no pleasure in death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11). When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty per cent interests, and when the man who deceives, falsely accuses or otherwise wrongs his neighbor is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with "Israel, whom he made to represent the world—1 Cor. 10:11; Lev. 6:1-7. See also Tabernacle Shadows, page 82.

The second trial, its sentence and its results, are also shown in the words of Moses quoted by Peter (Acts 3:22, 23): "A Prophet shall the

Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose life] shall be destroyed from among the people." In few words this calls attention to the world's great trial, yet future. It shows the great Prophet or teacher raised up by God to give a new judgment or trial to the condemned race which he has redeemed from the condemnation which came upon it through it progenitor, Adam. It shows, too, the conditions of eternal life to be righteous obedience, and that with the close of that trial some will be judged worthy of that life, and some worthy of destruction—the second death.

Our Lord Jesus, having redeemed all by his perfect and precious sacrifice, is the Head of this great Prophet; and during the Gospel age God has been selecting the members of his body, who, with Christ Jesus shall be God's agents in judging the world. Together they will be that Great Prophet or teacher promised. "Do ye not know that the saints shall judge the world?"—1 Cor. 6:2.

The Lord briefly presents the same matter in Matt. 25:31-46. There he shows the trial of the world (not the church, which as members of his body are with him in glory during the Millennial reign—judging, ruling and blessing the world), and concluding the illustration of that trial, he also shows the same two classes noted above, and their opposite rewards. The one class, who obey and come into harmony, with his arrangements, enter fully into the blessing of everlasting life, and are therefore called "blessed." The other class, who with every opportunity obey not, experience the condemnation of death, the "second death," and are thus "cursed" or condemned again.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other thing and principle and being out of harmony with Jehovah. "God will bring every work into judgment, with every secret thing."

The "judgment to come" will include the judgment in condemnation of all false systems— civil, social and religious. These will be judged, condemned and banished early in the Millennial day, the light of truth causing them to come into disrepute and therefore to pass away. This judgment comes first in order, that the trial of man may proceed unhindered by error, prejudice, etc. It will include also the trial of the angels which sinned "—those angels "which kept not their first estate" of purity and obedience to God. Thus it is written by the Apostle of the members of the body of the great Prophet and High Priest, who is to be Judge of all: "Know ye not that the saints shall judge angels?"—1 Cor. 6:3.

This being the case the condemnation of the Millennial trial (destruction, the second death) will cover a wider range of offenders than the penalty or curse for the sin of Adam, which "passed upon all men." In a word, the destruction at the close of that trial will be the utter destruction of every being and every thing which will not glorify God and be of use and blessing to his general creation. Thus the second death will be to the perfect future age what Gehenna, the Valley of Hinnom, was to the typical city and kingdom of Israel.

Thus seen, the Second death does not mean simply to die or be destroyed a second time; for some things will be destroyed; for instance, Satan never yet died, so it could not mean death a second time to him. So, too, some of the systems of error which will be destroyed in that Gehenna, which in the second death, were never before destroyed. Hence this second death in which they will be destroyed cannot be considered as their destruction a second time. The second death, or destruction, is the name of the destruction which will come upon every evil thing as the result or verdict of the Millennial judgment, the "judgment to come."

FUTURE RETRIBUTION

The mission of this booklet has been accomplished to the reader if it has led him to see that the doctrine of “eternal torment” is not taught in the Scriptures—the Bible. If his views of the divine character and government have been enlarged and ennobled, he will want to know more; and by God’s grace we are prepared to supply him with other helps in the study of God’s Word and the divine plan for human salvation therein presented to the eye of obedient faith. We offer to such, free, a copy of THE WATCH TOWER, containing a treatise on Venial and Mortal Sins, Further Retribution, etc., showing that, while there will be no “hell torment,” there will be a “just recompense” inflicted upon “every soul of man that doeth evil.

Old Theology Quarterly

No. 36—Awake! Jerusalem, Awake!

Bible Students'
1897
TRACTS

OLD THEOLOGY QUARTERLY
No. 36.—January, 1897.
Entered as Second Class Mail Matter at the P. O., Allegheny, Pa.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

Awake! Jerusalem, Awake!

—— G. M. BILLS. ——

"At that time they shall call Jerusalem the throne of the Lord; and
all nations shall be gathered unto it, to the name of the Lord,
to Jerusalem; neither shall they walk any more after
the imagination of their evil heart."—Jer. 3: 17.

Awake, Jerusalem, awake! the Lord will comfort thee!
Now from the dust thy garments shake, arise in majesty!
Thy light is come, thy sun shall rise with healing in his rays;
Thy land shall be a paradise, and echo ceaseless praise.

Isa. 52:1–3; 60:1–6; 61:4–6; Jer. 30:10–11; 31:28–37; Ezek. 36:8–38.

REFRAIN:—
Jerusalem! O Jerusalem! the world thy King shall own,
When God restores thy diadem, and Shiloh takes the throne.

Gen. 49:10; Psa. 2:6–8; Rev. 11:15; Psa. 149:5–9; 1 Cor. 6:2;
Dan. 7:13, 14, 22, 27; Rev. 2:26, 27; Isa. 24:23; 62:1–3; Psa. 82:8; 86:9.

The blindness that has veiled with night the lost of Israel's fold,
Will be replaced by gospel light, when Gentile times are told.
When "God's elect" in Zion reign, thy morning shall begin;
Their mercy will remove the stain of Jacob's crimson sin.

Luke 21:24; Rom. 11:25, 26; Jer. 31:10–12; Ezek. 39:23–29;
37:22–28; 16:53–63; Psa. 49:14; Isa. 42:1–4; Rom. 8:29–33;
Dan. 2:44; Jude 14, 15; Luke 12:32; Jno. 17:14, 24; Matt. 19:28;
Jer. 3:12–16; Heb. 8:7–13; 12:18–25; Isa. 61:1 3; Rom. 11:27–32; 2 Cor. 3:14–16; Acts 3:17–26; Mal. 3:3–6; Isa. 1:25-27.

The cup of trembling from thy hand Jehovah will remove;
And spread o'er thy forsaken land the mantle of his love;
The barren plain shall bloom again, and famine flee thy shores;
For peace will aid thy husbandmen, and fill thy threshing floors.

Isa. 51:17-23; 30:18-26; 25:6-8; Amos 9:11-15; Isa. 65:17-25.

Thy watchmen eye to eye shall see, when God shall Zion bring;
Good news of good shall swiftly fly on everlasting wing;
The voice of crying there shall cease, while praises thrill the skies;
For health and gladness will increase, as vanquished error dies.

Isa. 52:7-8; Luke 2:10; Rev. 14:6, 7; Zeph. 3:8-20; Isa. 52:13-15; Psa. 67; Micah 7:16-20; Rev. 21:3, 4; Psa. 98.

Redeemed, redeemed, but not with gold, thy ransomed ones return;
With awe the Gentiles shall behold thy holy incense burn;
Unto thy palaces, restored, all nations soon shall flow,
To seek and serve thy royal Lord, in homage bowing low.

Isa. 52:9 10; 54:5-13; 49:18-23; 51:11; Mal. 1:11; Isa. 19:19-25; Zech. 8:20-23; Psa. 72; 1 Tim. 2:3-6; Isa. 2:1-5; 45:22-25; Rev. 20:4-9;* Heb. 10:26-29; 6:4-8; Acts 3:23; Isa. 60:8-22; Rev. 22:3-5.

FLESHLY ISRAEL RETURNING TO PALESTINE.

The fulfilment of Scripture prophecy by the return of Israelites to Palestine is awakening considerable thought amongst those who believe God's Word and search it. We are frequently asked for a tract upon the subject, but a tract is quite insufficient for the presentation of the vast amount of testimony bearing directly and indirectly upon this subject. We must refer the interested reader to a book entitled, *Thy Kingdom Come,* 384 pages (post free—25 cents), published by the Tower Publishing Co., Allegheny, Pa. The same volume contains a treatise on the 1260, 1290 and 1335 days of the Prophet Daniel and a review of the harmony between the teachings of Scripture and the symbolic teachings of the Great Pyramid in Egypt.

After reading the above with interest, and Bible in hand, you will want to read another book,—*The Time is at Hand.* (Same address and same price.) It shows the typical significance of Israel's Jubilees or Sabbath years; it proves that the period of Israel's favor exactly corresponds to the period of their disfavor; it shows also the general typical significance of the Temple and its services, and that Israel's favor will fully return in, or shortly after, A. D. 1915.

---

* In Rev. 20:5, the words "*But the rest of the dead lived not again until the thousand years were finished*" are spurious. They are not found in the oldest and most reliable Greek MSS., the Sinaitic, Vatican Nos. 1209 and 1160, nor in the Syriac MS. We must remember that a few passages found in the modern copies are *additions* which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS. of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a *marginal comment* made by a reader, expressive of his thonght upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment.

WATCH TOWER BIBLE & TRACT SOC'Y

BIBLE HOUSE, ARCH ST , ALLEGHENY, PA., U. S. A.

Old Theology Quarterly

No. 37—“How Readest Thou?”

Bible Students'
1897
TRACTS

OLD THEOLOGY QUARTERLY.
No. 37.—APRIL, 1897.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

"How Readest Thou?

LUKE 10:26.

" 'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

‘Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

"Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

"One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what *they* thought.

"Some read to prove a preädopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

* * *

Write to the address on the other side for a free sample tract.

THE SECRET

of reading the Bible "with delight" lies in being able to "rightly *divide* the Word of truth," "according to the purpose [plan] of the ages which God formed in Christ Jesus our Lord."—2 Tim. 2:15; Eph. 3:11; Heb. 1:3, *Revised Version, margin.*

AS AN AID

to the learning and doing mentioned by the poet, we cannot too highly commend

THE PLAN OF THE AGES.

(VOL. I. OF MILLENNIAL DAWN, WITH CHART OF THE AGES.)

A vindication of the divine character and government: showing, by a recognition and harmonizing of all the Scriptures, that God's plan, in the permission of evil, past and present, is educational, and preparatory to the ushering of mankind into

THE GOLDEN AGE OF PROPHECY

in which all the families of the earth will be blessed with a full knowledge of God, and a full opportunity for attaining everlasting life through the Redeemer, who then will be the great Restorer and Life-giver.—Acts 3:19-21.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated? — forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave — a lost child, a lost soul! * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals, and many orthodox ministers of different denominations, have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men *dare* think now. Light—more light is the watchword."

—"*Bill Arp*" in *Atlanta Constitution.*

This book, now in its 560th thousand, is supplied postpaid for 25 cents by the

WATCH TOWER BIBLE & TRACT SOC'Y

BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U. S. A.

Anyone who is interested, and yet too poor to purchase at the above low price, may have a loan of THE PLAN OF THE AGES on promise to return the book postpaid within thirty days

Old Theology Quarterly

No. 38—The Hope of Immortality

Bible Students'
1897
TRACTS

OLD THEOLOGY QUARTERLY.

No. 38.—JULY, 1897.

ENTERED AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE!
SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

The Hope of Immortality.

"If a man die shall he live again? All the days of my appointed time will I wait till my change come."—Job 14:14.

There is a longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realizing their unworthiness of a future of pleasure, many fear a future of woe; and the more they dread it for themselves and others the more they believe in it.

This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that eventually the seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at least a portion of the Adamic family would finally triumph over Satan, and over sin and death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh with ten thousand of his saints." But the *gospel*, "the good tidings" of a salvation from death to be offered to all mankind in God's due time, seems to have been first clearly stated to Abraham. The Apostle declares: "The *gospel* was preached before to Abraham,—saying, 'In thy seed shall all the families of the earth be blessed.'" This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all *implied* a future life. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises and their hopes everywhere they went.

Sure it is, that whether it came as a result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. But such *hopes* are not *proofs* of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a groundwork for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statements of our Lord, and afterwards the equally clear statements of the apostles on this momentous subject of *Everlasting Life* that we begin to exchange our vague hopes for positive convictions. In their words we not only have positive statements to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points, and hence are "weak in the faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision made a possibility for every member of the human family.

Beginning at the foundation of this New Testament assurance of Life Everlasting, we find to our astonishment that it first of all admonishes us that in and of ourselves we have nothing which would give us any hope of everlasting life; that the life of our race was forfeited by the disobedience of our father Adam, that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin—death—but that his children were born in a dying condition, inheritors of the dying influences. God's law, like himself, is perfect, and so was his creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through his law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called *The Gospel*,—the good tidings, that a way back from the fall, to perfection, to divine favor and everlasting life, has been opened up through Christ, and for all of Adam's family who will avail themselves of it.

The key note of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins," and (2) that "he rose again for our justification"; for "the man Christ Jesus gave himself a *ransom* [a corresponding price] for all." Adam and his race, which when he sinned was yet in him and shared his sentence naturally, "have been *redeemed* [bought] by the precious blood [death] of Christ." —1 Pet. 1:19.

But although the Lord's provision is abundant *for all*, it is not applicable *to any* except on certain conditions; namely (1), that they accept Christ as their Redeemer; and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal Life is the gift of God *through* Jesus Christ our Lord." (Rom. 6:23.) The following Scripture statements are very clear on this subject:—

"He that hath the Son hath life [a right or privilege or grant of life as God's gift]; but he that hath not the Son shall not see [perfect] life."—John 3:36; 1 John 5:12.

None can obtain everlasting life except from Christ the Redeemer and appointed *Life-giver;* and the truth which brings to us the privilege of manifesting faith and obedience, and thus "*laying hold* on eternal life," is called the "water of life" and the "bread of life."—John 4:14; 6:40, 54.

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall *reap* it as a gift-reward.—Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions of the Shepherd.—John 10:26–28; 17:2, 3.

The gift of Everlasting Life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it.—1 Tim. 6:12, 19.

It is thus a *hope*, rather than the real life, that God gives us now: the hope that we may ultimately attain it, because God has provided a way by which he can be just and yet be the justifier of all truly believing and accepting Christ.

By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest, and as such he is now the "author [source] of eternal salvation to all that *obey him*." (Heb. 5:9.) "And this is the promise which he hath promised *us*, even eternal life."—1 John 2:25.

"And this is the record, that God hath given to us eternal life [now by faith and hope, and by and by actually, 'when he who is our life shall appear'], and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life."—1 John 5:11, 12.

This everlasting life, made possible to Adam and all his race, by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is given to these only as a *hope*, will be *actually* given to the faithful in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life *because he hopes for it*, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is there basis for the claim that there is *something* in man which must live on and on forever;—no such part of the human organism is known, or can be proved or located.

But the Scriptural view of the subject is open to no such objections: it is thoroughly reasonable to consider our existence or life, as therein presented, as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he *must* live forever, that eternal life is not a *gift* of God, as the Bible declares, but a natural quality possessed by every man, he claims too much. Such a philosophy not only gives everlasting existence to those who would use it well and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious *gift* (Life-everlasting) will be given to those who believe and obey the Redeemer and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wicked (all who, after coming to a clear knowledge of the truth, still wilfully disobey it) shall be cut off from among God's people in the Second death. They shall "be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom—a destruction which will last forever, from which there will be no recovery, no resurrection. They will suffer the loss of everlasting life, and all of its privileges, joys and blessings.—the *loss* of all that the faithful will *gain*.—Psa. 37:9, 20; Job 10:19; 2 Thes. 1:9.

God's gift of life eternal is precious to all his people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by an acceptance of Christ and consecration to his service, are able to properly and profitably combat the tempests of life now raging.

A DISTINCTION AND A DIFFERENCE.

But now, having examined the hope of immortality from the ordinary understanding of that word (everlasting life), and having found that everlasting life is God's provision for all those of Adam's race who will accept it in "due time" under the terms of the New Covenant, we are prepared to go a step further and to point out that everlasting life and immortality are *not* synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may ultimately enjoy *everlasting life*, but only a very limited "little flock" will be made *immortal*.

Immortality is an element or quality of the divine nature, but not of human or angelic or any other nature than the divine. And it is because Christ and his "little flock," his "bride," are to be "*partakers of the divine nature*" that they will be exceptions to all other creatures either in heaven or on earth.—2 Pet. 1:4.

The word *Immortal* signifies *not mortal*—death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another, or upon conditions such as food, light, air, etc., is not immortal. This quality inheres in Jehovah God alone, as it is written,—"The Father hath life *in himself*" (John 5:26); *i. e.*, his existence is not a derived one, nor a sustained one. He "*only* hath immortality" (1 Tim. 6:16) as an innate or original quality of being.* These Scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God before and during the time he "was made flesh and dwelt among us" were not immortal—all were mortal.

---

* This Scripture may be held to apply to our Lord Jesus Christ in his present and future condition, "highly exalted," "the express image of the

But the word "mortal" does not signify *dying*, but merely die-*able*—possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God if they became rebels against his wise, just and loving government. In him [in his providence] they live and move and have their being. Indeed, of Satan who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14.) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature—one which could be destroyed by its Creator. As for man, he is a "little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years and that even the saints in Christ are exhorted to *seek* for immortality.—Rom. 2:7.

So then, Adam did not become mortal by reason of sin, but was created mortal—by nature he was subject or liable to the death penalty. Had he been created immortal nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What, then, was Adam's condition before he sinned? and in what way did the curse affect him?—What life had he to lose if he was created mortal?

We answer, that his condition in life was similar to that of the angels; he had life in full measure—lasting life—which he might have retained forever by remaining obedient to God. But because he was not death-proof, because he did not have "life in himself," but was

---

Father's person." But even so understood, this passage would be subject to the rule of interpretation laid down by the same writer in 1 Cor. 15:27: "It is *manifest* that he [the Father] is excepted [in all comparisons—for he is the fountain from which all blessings proceed].

dependent upon conditions of divine pleasure and favor for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been *mortal* God's sentence would have been an empty threat. But Adam's perfect life, which would have been continued forever had he continued obedient, was *forfeited* by disobedience, and he died.

Jehovah God, "who only hath immortality" or "life in himself" originally, innately, and of whom are all things, having created various orders of beings, angelic and human, in his own moral and rational likeness, but mortal and not of his divine nature, has declared that he designs a *new* creation,—an order of beings not only morally and rationally in his resemblance, but in "the express image" of his person, and partakers of his own "divine nature"—a prominent constituent or element of which is *immortality*.—2 Pet. 1:4.

With amazement, we inquire upon whom shall this high honor and distinction be conferred?—Upon angels, or cherubim, or seraphim? No; but upon his Son—his specially "first-born" and "only begotten" Son, that he who was always his obedient Son "should in all things have the pre-eminence" over others. But before he could be so highly honored he must be tested, proved "worthy" of so great a distinction and so high an exaltation "above his fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins: the test was that he, Christ, should lay down his life as a ransom-price for the life of Adam, and all who lost life in his transgression. And he was equal to the test, and gained the prize of "the divine nature," "life in himself," "immortality."

Consider him, who, for the joy set before him, endured the cross, despising the shame, and is now in consequence set down at the right hand [place of favor] of the throne of God. He was rich, but for our sakes he became poor. Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to give the ransom or corresponding price. He therefore humbled himself and took the bondman's form; and after he found himself in fashion a man, he humbled himself even unto death—even unto the most ignominious form of death—the death of the cross. "Wherefore, God hath highly exalted him [to the promised divine nature, at his resurrection], and given him a name that is above every name [Jehovah's name excepted—1 Cor. 15:27].—Heb. 12:3, 2; 2 Cor. 8:9: Phil. 2:8, 9.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. 5:9-12.

But more, the opulence of divine favor does not stop with the exaltation of one, but has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to "glory, honor and immortality" (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness of the "first begotten." And as a grand lesson of the divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor (as "the bride, the Lamb's wife and joint heir"—Rev. 21:2, 9; Rom. 8:17), not the angels and the cherubs, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics if they would make their calling and election sure to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worked hitherto.—John 5:17.

The present age, the Gospel age, from Pentecost to the present time, is the time for the selection of this elect class, variously termed "the church," "the body of Christ," the "royal Priesthood," "the seed of Abraham" (Gal. 3:29), etc.; and the permission still of evil is for the purpose of developing these "members of the body of Christ" and to furnish them the opportunity of sacrificing their little and redeemed *all*, in the service of him who bought them with his precious blood; and thus of developing in their hearts his spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the Father, God may see in them "the image of his Son."—Col. 1:22; Rom. 8:29.

As the reward of "glory, honor and immortality," and all the features of the divine nature, were not conferred upon the "First-begotten" until he had finished his course by completing his sacrifice and obedience in death, so with the Church, his "bride"—counted as one and treated collectively. As our Lord, the First-born and Captain, "entered into his glory" at his resurrection; as he there became partaker of the divine nature fully, by being "born from the dead," "born of the spirit"; as he there was highly exalted to the throne and highest favor ("right hand") of God, so he has promised that his Church, his "bride," shall in her resurrection be changed, by resurrection power, from human nature to the glory, honor and immortality of the divine nature.

And so it is written respecting "*the* resurrection" of the Church: "It is sown in corruption; it is raised in incorruption [immortality]. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural [animal] body, it is raised a spiritual body."—1 Cor. 15:42-44, 49.

God's plan of salvation for the race of Adam is to extend to each member of it, during the Millennium, the *offer* of *eternal life* upon the terms of the New Covenant sealed for all with the precious blood of the Lamb. But there is no suggestion anywhere that Immortality, the Divine Nature, will ever be offered or granted to any except the "elect" Church of the Gospel age—the "little flock," "the Bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (Acts 3:19-21) to life and health and perfection of *human* nature—the same that Adam possessed as the earthly image of God before his fall from grace into sin and death. And when at the close of the Millennial age all the obedient of mankind shall have attained all that was *lost in Adam and redeemed by Christ,*—then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in fullest heart-sympathy, as well as in outward harmony with God and his righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or "world [age] without end." All others will be destroyed in the Second Death,—"destroyed from among the people."—Acts 3:23.

But although there shall be no more death, neither sighing nor crying, it will not be because the victors of the Millennial age will be crowned with Immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they will have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached. They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life. This is particularly stated in Rev. 21:4, 6, 8; 7:16; Matt. 5:6.

Seen in this, the Scriptural light, the subject of immortality shines resplendently. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty always enunciated by the great Judge of all, viz.:—

"The wages of sin is *death.*"—Rom. 6:23.

"The *soul* that sinneth, it shall *die.*"—Ezek. 18:4, 20.

"He that believeth not the Son shall not see life; but the wrath of God [the curse, *death*] abideth on him."—John 3:36.

Then again we find, on this subject as on others, that the philosophy of the word of God is deeper as well as clearer, and more rational by far, than the heathen systems and theories. Praise God for his Word of Truth and for hearts disposed to accept it as the revelation of the wisdom and power of God!

The reader who is interested can obtain, free, a tract entitled *What is the Soul?* Address,—

WATCH TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE, ARCH ST., ALLEGHENY, PA.

"The Plan of the Ages."

STRONG WORDS OF COMMENDATION.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom.

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals, and many orthodox ministers of different denominations, have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now Light—more light is the watchword."—*C. T. Smith ("B. Arp") in Atlanta Constitution.*

ZION'S WATCH TOWER

—AND—

HERALD OF CHRIST'S PRESENCE.

This journal, edited by the author of MILLENNIAL DAWN, should regularly visit all who have the slightest interest in the topics discussed in this and the other volumes of the DAWN series. It is issued twice a month, 16 pages, at one dollar (4s.) a year in advance.

That *none* of the interested may be without it, the arrangement is that those who need may have it on credit on application, while those too poor to pay may receive it regularly *free* by stating the facts and making request each December. All new tracts are sent to the WATCH TOWER list, which it is desired shall represent all interested in present truth, the "harvest" message.

WATCH TOWER BIBLE AND TRACT SOCIETY,

ALLEGHENY, PA., U. S. A.

BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

This Society never solicits donations, but it uses voluntary contributions as wisely and economically as possible in the propagation of Christian knowledge along the lines presented in MILLENNIAL DAWN. It yearly circulates tons of tracts and papers free, through the mails and through voluntary agents.

It justifies that portion of its name which relates to the Bible—(not by publishing Bibles, nor by circulating them gratuitously, but)—by supplying Bibles and Bible-study helps at wholesale prices; and often below the usual wholesale rates. We mention a few of these on succeeding pages, of course ranking MILLENNIAL DAWN as the most important helps or "Bible Keys," and ZION'S WATCH TOWER, semi-monthly, their efficient supplement.

Readers who desire to co-operate in the circulation of MILLENNIAL DAWN will be supplied at cost prices, and can have tracts ad libitum. Write us respecting this!

OLD THEOLOGY TRACTS.

TREATING LIVE TOPICS, SUPPLIED FREE.

Samples will be sent free to any one requesting them; and quantities for free circulation will be supplied free to all subscribers to ZION'S WATCH TOWER, they being considered working members of the Society, whether they specially contribute to its funds or not. Send for free samples.

INTERESTING BOOKLETS

INEXPENSIVE, ATTRACTIVE, INTERESTING. THESE SHOULD BE EXTENSIVELY CIRCULATED.

THE FOLLOWING ARE 10 CENTS [5d.] EACH.

TO SUBSCRIBERS TO ZION'S WATCH TOWER 50 CENTS [2s. 6d.] PER DOZEN.

"*Tabernacle Shadows of Better Sacrifices.*" 130 pages—full of interest to earnest Christians, Bible Students. It examines carefully the typical lessons taught through Israel's ordinances, and traces these types to their antitypes.

"*What Say the Scriptures About Hell?*" This booklet of 88 pages examines carefully and reverently every Bible text containing the word "hell" and the "parables and dark sayings" supposed to teach eternal torment. It has helped to open the eyes of many truth-seekers to the great Adversary's blinding deceptions, whereby he has grievously misrepresented the divine character and plan.

"*What Say the Scriptures About Spiritualism?*" This little book, under divine providence, has already recovered from the snares of "Spiritualism" several who had been prominent as "mediums"; and has been a helping hand out of danger to hundreds who were "feeling after God" in the direction of Spiritism—ignorant of its true character as outlined in God's Word. All Christians should read this little treatise and be prepared for the severe temptations along this line which are fast approaching.

"*The Wonderful Story.*"—The Old, Old Story—complete. This little book of 60 pages (15 outline illustrations) is just the thing for children, and puts the plan of the ages in verse, in simple language, easily committed to memory.

THE FOLLOWING BOOKLETS 5 CENTS [2½d.] EACH.

TO ZION'S WATCH TOWER SUBSCRIBERS AT WHOLESALE PRICE,
25c. [1s. 3d.] PER DOZEN.

"*Thy Word is Truth.*"—A reply to Robert Ingersoll. A good thing for Infidels, Sceptics and Christians. 44 pages.

"*The Bible versus Evolution.*" Just what every Christian should read at this time, when the pulpits of Christendom are being invaded by the anti-Scriptural doctrine of Evolution, which this booklet clearly shows is a complete denial of the Atonement and hence of Christianity.—48 pages.

"*The Second Coming of our Lord—His Parousia, Epiphania and Apokalupsis.*" This booklet should interest and profit all who "love his appearing."

Hebrew-Jargon Booklet. The best tract for Jewish friends,—The Epistle to the Hebrews, with extracts from Isaiah.

WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," ALLEGHENY, PA., U. S. A.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

THINGS YOU OUGHT TO KNOW

—AS—

CHRISTIAN BIBLE STUDENTS

THE SATISFACTORY PROOFS THAT—

—The Bible is a divine revelation—reasonable and trustworthy, revealing a systematic plan full of Justice, Wisdom and Love.
—"The Key of Knowledge" of the Scriptures, long lost (Luke 11:52), is found, and gives God's faithful people access to the "Hidden Mystery."—Col. 1:26.
—The Lord Jesus and his faithful are to be not only priests but kings.
—This Kingdom is to come and God's will be done at the Second Advent.
—God's plan is to select and save the Church in the Gospel age, and to use this Church in blessing the world in the Millennium.
—A ransom for all implies an opportunity for restitution to all.
—The Day of Judgment is 1,000 years long—the world's trial day.
—Spiritual and human natures are distinct and separate.
—" The narrow way" of self-sacrifice will cease with this age.
—"The highway" of righteousness without suffering will be open to all the redeemed race in the Millennium.—Isa. 35:8, 9.
—"The kingdoms of this world" are but for an ordained period and must then give place to the "Kingdom of Heaven"—"Thy Kingdom Come."

ESPECIALLY YOU OUGHT TO KNOW

—Why God has permitted evil for six thousand years, and
—The relationship of God's people to this "Reign of Sin and Death" and to the results.

These subjects, and many others of deep interest to all of God's people, are discussed fully and in language easy of comprehension in

"THE PLAN OF THE AGES"

(In English, German, Swedish, Dano-Norwegian and French.)

355 Pages—Cloth Bound, 35 Cents [1s. 6d.], Postage 10 Cents [4d.] Extra.
Paper Covers 25 Cents [1s.] Post Paid.

Address Orders to Publishers

WATCH TOWER BIBLE & TRACT SOCIETY

BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

The At-one-ment is believed in

—BY—

ALL CHRISTIAN BIBLE STUDENTS

Nevertheless, but few even of the best informed could explain either the fact or the philosophy of the At-One-Ment between God and man.

ALL SHOULD KNOW

—What the Scriptures declare respecting the great Author of The At-one-ment, Jehovah God.
And concerning the great Mediator of the At-one-ment, our Lord Jesus Christ.

—Respecting the necessity for the At-one-ment
And the necessity that the "Only Begotten" must be "made flesh," and then die, and then rise from the dead in order to effect the At-one-ment.

—Respecting the office and work of the holy Spirit in connection with the At-one-ment.
And the important part of the At-one-ment not yet finished—which awaits the Second Coming of our Lord in his Kingdom glory.

—Respecting the central doctrine of At-one-ment, namely, the *Ransom*—what it was;—why it was and is the center or "hub" around which and into which all Bible doctrines fit.

—How this doctrine is the test of the truth or falsity of all doctrines; so that once understood clearly it is a guard against error in every form.

—Respecting man, the subject of the great At-one-ment, his nature; his sin; his penalty; his deliverance through Christ; his future possibilities through acceptance of the At-one-ment.

All these interesting and very important themes are lucidly discussed in simple language, and corroborated by fourteen hundred Scripture citations, in

"The At-one-ment between God and Man"

(In English only. German edition in preparation)

507 Pages—Cloth Bound, 35 Cents [1s. 6d.], postage 10 Cents [4d.] extra; Paper Covers, 25 Cents [1s.] Post Paid.

Address Orders to Publishers

WATCH TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

Old Theology Quarterly

No. 39—What Say the Scriptures About Spiritualism?

Bible Students'
1897
TRACTS

What
Say
The Scriptures
About

Spiritualism?

PROOFS
THAT IT IS DEMONISM.

— ALSO —

Who are "The Spirits in Prison?"
And Why are They There?

1897.
WATCH TOWER BIBLE & TRACT SOCIETY,
ALLEGHENY, PA.,
U. S. A.

Digitized by Google

THE NECESSITY for this little brochure lies in the fact that Spiritism is showing an increased activity of late, and meeting with considerable success in entrapping Christians who are feeling dissatisfied with their present attainments and craving spiritual food and a better foundation for faith.

The aim is to show the unscripturalness of Spiritism, and to point those who hunger and thirst for truth in the direction of God's Word — the counsel of the Most High.

'Thou shalt guide me with thy counsel, and afterward receive me to glory.''—Psa. 73 : 24.

Sample tracts sent free, on application to

WATCH TOWER BIBLE & TRACT SOCIETY,
ALLEGHENY, PA., U. S. A.

COPYRIGHT
1897.

Digitized by Google

Gift
Professor George A. Morley
6-14-1932

9-29-32 MB

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?

PROOFS THAT IT IS DEMONISM.

THAT which we believe to be the truth respecting Spiritism is antagonized from two standpoints. (1) The majority of people have no confidence in Spiritism, but believe its claimed manifestations and proofs are fraudulent. (2) An increasingly large number are disposed to deny the existence of the evil spirit beings called demons, and of the prince of demons, called in the Scriptures the Devil and Satan.

Rev. Adam Clark, D. D., has well said,—

"Satan knows well that those who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the Evil One; will not expect him to be trampled down under their feet, if he has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard. He is then their complete master, and they are led captive by him at his will. It is well known that among all those who make any profession of religion, those who deny the existence of the Devil, are those who pray little or none at all; and are, apparently, as careless about the exist-

Digitized by Google

ence of God as they are about the being of the Devil. Duty to God is with them out of the question; for those who do not pray, especially in *private*,—and I never saw a devil-denier who did,—have no religion of any kind, except the form, whatever pretentions they may choose to make."

If it be asked how Spiritism could do injury to those who consider its claims to be deceptions and frauds and its votaries to be dupes, we answer that a large majority of its votaries are those who at one time thoroughly and heartily denied its claims and considered them impositions. Those who most thoroughly disbelieve in Spiritism are often the *most ready to test* its professed claims; and when convinced that many of its claims are genuine and many of its manifestations supernatural, these former disbelievers are more liable to become its devotees: whereas, if they had known just what Spiritism is, and how and by what power it operates, they would be on guard, and their judgment would have a support and guidance which it otherwise lacks. It is the lack of the true knowledge of Spiritism (imparted through the Scriptures and confirmed by indisputable evidences from outside the Scriptures) which causes so many to fall a prey to this delusion.

True, there are frauds committed in the name of Spiritism; but these are chiefly in connection with attempted "materializations." That Spiritists have done and can do, through some power or agency, many wonderful works beyond the power of man, has been abundantly proved in a variety of cases—some of them before scientific men, total unbelievers. Tambourines have been played while in the air beyond the reach of human hand and suspended by some invisible power; chairs have been lifted into the air while people were

Digitized by Google

sitting upon them, and without any connection with any visible power or agency; mediums have been floated through the air, etc. The rapping tests, the table-tipping tests, the autograph tests and the slate-writing tests have been *proved* over and over again, to the satisfaction of hundreds of intelligent people in various parts of the world And Spiritism reckons amongst its adherents judges, lawyers, business-men and numbers of women of ability. These people have tested the claims of Spiritism and have candidly avowed their faith in it. And it is unwise, to say the least, to sneer at such as fools or knaves—fools if simply deluded by tricks and slight of hand; knaves if they are willingly and knowingly lending their time and influence to the perpetration of frauds.

The writer was inclined to be skeptical with reference to all the various claims of Spiritism until convinced to the contrary by a Christian man, in whose testimony he was justified in having full confidence. This friend was not a believer in Spiritism but, being thrown into the company of some Spiritists for an evening, the suggestion was made, "Let us have a seance." The company present assented; our friend remaining from curiosity. They sat down to a table, placed their hands upon it in the usual manner, and one of the number present being a medium inquired, "Are there any spirits present?" The answer indicated by raps upon the table—one for A, two for B, three for C, etc., spelled out the information that spirits were present, but that they would hold no communication that evening. The medium asked "Why?" The answer rapped out was, "Because new mediums are being appointed all over the United States." The company was disap-

Digitized by Google

pointed and through the medium asked that as a test the name of some prominent person dying that night should be communicated. The request was complied with and the name of a Russian dignitary, which we cannot now recall, was spelled out. This was before the Atlantic cable was laid, and my friend, anxious to test the matter, kept watch of the newspapers and finally, nearly a month after (the time requisite for Russian mails in those days) he saw the announcement of the death of the Russian notable bearing that very name.

Our friend was convinced that Spiritism was not all a "hoax," and was anxious for another meeting. When it took place, in view of the answer at the previous meeting, the medium inquired, "Are there any mediums present? and, if so, how many?" The answer was, "Four." The medium asked the spirit to please indicate which four of those present were mediums, and as each one called his name the mediums were indicated by a rap upon the table, by some invisible agent. Our friend was one of those indicated and right proud he felt of the honor. This occurred in Wheeling, W. Va. Shortly after he came to Allegheny, Pa., and visited an aunt, a widow, who with her family resided here. Anxious to display his newly conferred powers as a medium, he asked his aunt and her daughter to join him in a "seance." They were surprised, and the daughter said, "Why, are you a medium? I am a rapping medium also, brother Harry is a tipping medium and mother is a writing and trance medium." Our friend had never witnessed the powers of any but rapping mediums, and was very anxious that his aunt should display the powers of her mediumship, and was

Digitized by Google

shown writing done by her which was an exact facsimile of his dead uncle's autograph upon checks. And strange, too, his uncle wrote a fine hand, while his aunt could not write at all, except under this influence.

Wishing to test her powers as a talking medium, the three surrounded a small table, and the aunt called for a spirit to communicate through her. The answer given was that there would be no communication, because there were no unbelievers present to convince. They persisted, however, and got the aunt to call again for the spirit. The answer this time was that her hands were forcibly lifted from the table and brought down upon it with a bang. This was something surprising to them all. The spirits evidently were provoked at the pertinacity of a second call after their refusal. But after discussing the matter for some ten minutes our friend prevailed upon his aunt to call again for the spirits and see what else would happen. She complied, and in response her hands were lifted from the table and brought down with fearful concussion, three times in rapid succession, sounding as tho every bone would be broken; and with her eyes staring out wildly and shrieking Oh! Oh! Oh! she jumped from the table in a semi-delirious condition.

That spirit, whoever it may have been, was evidently angry and wanted it understood that it could not be trifled with. Our friend informs us that never after that would his aunt have anything to do with Spiritism as a medium—she had caution enough to let it alone. But our friend was anxious to witness the powers of a "tipping medium," and in the evening when his cousin Harry came home he insisted on having an exhibition of his mediumship. Harry complied and amongst other

Digitized by Google

tests was the following:—He placed a small, light table in the center of the floor and said, "I call for the spirit of our old dog Dash to come into this table." Then addressing the table he said, "Come Dash!" The table balanced itself on two feet and hobbled after him around the room.

I should here remark that our friend who vouches for these matters will no longer exercise any of his powers as a medium. He is a prominent Christian man now living in this city: his views with reference to Spiritism are now the same that we are here endeavoring to present.

The *claim* of Spiritists is, that these manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when *seeming to die* really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove that *the dead* are *not dead*, but alive;—that there is no need of a resurrection of the dead, because there are no dead;—the dead being more alive than ever, after passing into what is termed death. We shall not stop here to show how inharmonious all this is to the testimony of Scripture upon this subject, but merely cite the reader to the Word of the Lord; reminding him that, "If there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are *perished.*"—1 Cor. 15:13, 18; Job 14:21; Psa. 146:4; Eccl. 9:5, 6.

Here is the point of infatuation. As soon as the unbeliever in Spiritism has been convinced that an unseen intelligence communicates through the medium he is all interest. Nothing else offers such *proofs* from

Digitized by Google

invisible sources as does Spiritism; and many seem not only willing but anxious to walk by sight rather than by faith. Every one has friends who have died, and thousands are anxious to communicate with them if possible, and to receive from them some message or some advice. It is not surprising, therefore, to find people greatly absorbed in these matters, and very willing to be directed by those whom they esteem their truest friends and most competent advisers.

They visit a medium for the purpose of holding communication with the dead. The medium describes the hair, the eyes, etc., and certain little peculiarities, such as a mole or an injured or deformed finger or foot (which the father or son or sister or wife identifies as the description of the loved one deceased) and delivers a message which, however vague or indefinite, is construed to be very important. The novices are filled with a sort of reverent joy mixed with a humble feeling of the inferiority of their own condition, and with a pride that they have been counted worthy to receive communications from "the spirit world," while so many good and great people are not so favored, but are "blind to the wonderful facts of Spiritism." The feelings thus started are somewhat akin to some kinds of *religious feelings*, and straightway the "converts" are ready to believe and obey the advice and instructions of those whom they believe to be so much wiser and holier than themselves, and so deeply interested in their welfare, present and eternal, as to leave the joys and ministries of heaven to commune with them and instruct them.

The majority of people have no true Christian faith built upon the foundation of the Word of God:

Digitized by Google

they have *a wish* for a future life, and *a hope* with reference to their dead, rather than *a faith* with reference to either. As a consequence, their minds being convinced that they have had communication with those beyond the grave, everything relating to the future life becomes more real and more interesting to them than ever before. And many such, wholly ignorant of religious feelings, say to themselves, Now I know what it is to have faith, and a religious feeling with reference to the future, and they congratulate themselves that they have received a great spiritual blessing.

But this is only the first lesson, and these comparatively uplifting experiences belong chiefly to it. Later experiences will demonstrate, as all Spiritists will freely acknowledge, that there are "evil spirits," "lying spirits," which time and again deceive them; and the messages and revelations, often foolish and nonsensical, gradually lead the investigator to a disbelief of the Bible and the Creator, while it teaches and exalts "the spirits" as the only sources of knowledge aside from nature; and thus the way is paved toward advanced lessons on "spirit-affinities," "free love," etc. But after the first deception and shaking of confidence the explanation that there are "both good and bad spirits" is generally satisfactory; and the poor victim follows blindly on, because assured that he communes with some supernatural power.

As an illustration of this we mention the case of an old gentleman, a Pittsburger, an avowed Spiritist and an earnest defender of Spiritism. We knew something of his history through a mutual friend; how that, while holding a communication through a medium, supposedly his "evoluted" wife, the latter said to him;

Digitized by Google

"John, I am perfectly happy only for one thing; and that is on your account." He answered, "O Mary, do not allow my affairs to mar your bliss! I am comparatively happy for an old man and comparatively comfortable." But the answer came, "O no, John, I know better. I know that you are lonely, very lonely, that you miss me very much, and are suffering from lack of many little attentions; and that your home is comparatively dreary." Mr. N. had full confidence in Mary's judgment, and the message carried great weight; and his home and its affairs gradually grew less happifying, and he gradually grew dissatisfied; and so at a subsequent "seance" he inquired of Mary what he could do that would relieve her burden and make her bliss complete. She replied that he should find a suitable companion and re-marry. But the old gentleman (seventy years old) objected that even if he could find a suitable companion, such a one would not have him. But at frequent interviews the supposed spirit of his wife insisted, and as he thought further over the matter he grew more lonely, and finally asked Mary to choose for him, as she had so much better judgment than any earthly being could have on the subject. The medium affected great indignation at the answer, and would not communicate it at first. The more she objected to giving the answer, the more anxious Mr. N. became to have it, and finally the medium explained that the spirit of his wife had said that Mr. N. should marry her (the medium); but that she was indignant that the spirit should think that she would marry an old man like him.

But the more Mr. N. thought the matter over the more he was inclined to be, as he supposed, led by the

Digitized by Google

good spirit of his wife into ways of pleasantness and into paths of peace; and he urged upon the medium that it was the duty of humanity to obey the behests of their best friends in the "spirit world." Finally the medium consented that if he would deed over to her what property he possessed she would agree to follow the directions of the spirit and marry him. The matter was consummated in legal form, and Mr. N. with his medium wife and her daughter proposed to make the formerly cold and cheerless home of Mr. N. all that his spirit-wife had wished for him. It was a very short time, however, before the poor old gentleman was very glad to abandon home and all, to get free from the two "she-devils," as he afterward knew them.

But did not this shake the confidence of Mr. N. in Spiritism? By no means. He merely communicated with his wife again through another medium and was informed that a lying spirit had misrepresented her entirely and that she had given no such bad advice. Knowing these facts concerning his history when we met him shortly after, and he tried to urge upon the writer the claims of Spiritism, we said to him, "Mr. N., we will admit that Spiritism is backed by some super-human phenomena, but we deny that the powers which communicate represent themselves truthfully. They claim to be friends and relatives who once lived in this world, but the Scriptures assure us to the contrary of this that there is no work or knowledge or device in the grave, and that the dead know not anything. (Eccl. 9: 5, 10) They declare that the only hope of a future life is by a resurrection from the dead. You know, Mr. N., that whatever these powers may be which claim to be the spirits of your friends, their

Digitized by Google

testimony is entirely unreliable. You cannot believe their most solemn declarations. They are what the Scriptures term "lying spirits." We proceeded to give him, as we are about to give in this article, the identity of these spirits as set forth in the Scriptures. He heartily assented that some of the spirits were unreliable, "thoroughly bad," but claimed that others were very good, very truthful, and had frequently given good advice which had been very helpful to him.

It is claimed by many Spiritists, especially by novices, that the influence of Spiritism is elevating; but those who have passed through the various stages of experience in this so-called religious system have found, and have publicly declared, that its influence is quite the reverse of elevating—it is demoralizing.

The *method* of operation is explained by *The Banner of Light*, a leading Spiritist paper, in answer to the query, thus:—

"Q. Where a spirit controls the hand of a medium to write, is the impression always made through the brain?

"A. Sometimes the control is what is termed mechanical control; then the connection between arm and brain is entirely severed, and yet the manifestation is made through what is called the nervous fluids, a certain portion of which is retained in the arm for the purpose of action. But when the manifestation is what is called an impressional manifestation, then the brain and entire nervous system is used."

Explaining the difference between Mesmerism and spirit control, another journal, the *Spiritual Age*, says:

"Suppose *I* magnitize *you* to-day; and that I, the mesmerizer, speak, write, act through you, you being unconscious;—this is Mesmerism. Suppose, further, that I die to-night; and that, to-morrow, I, a spirit,

Digitized by Google

come and magnetize you, and then speak, write, act through you; this is Spiritualism [Spiritism]."

The value of Spiritism to the world is thus summed up by the well known Horace L. Hastings:—

"According to the theory of Spiritualists there are a hundred times as many disembodied spirits about us as there are men in the flesh. Among them are all the poets, authors, orators, musicians and inventors of past ages. They know all they ever knew when they were in the flesh, and have been learning a great deal more since; and with their added powers and extended experience they should be able to do what mortals have never done before. They have had free access to the public mind and public press, with no end of mediums ready to receive their communications, and thousands and thousands of inquirers who have anxiously questioned them, and earnestly desired to obtain information from them. They have had tables and slates and pens and pencils and banjos and pianos and cabinets and bells and violins and guitars; and what have we to show for it all? Their business in this world has been to instruct men, to help them, to make them wiser and better. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things which we knew before; many thing which we do not know yet; and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge, Spiritualism is as barren as Sahara, as empty as a hollow gourd."

WHO ARE THESE SPIRITS WHICH PERSONATE THE DEAD?

We have in the Scriptures most abundant and most positive testimony that no communication could come from the dead until after the resurrection. Fur-

Digitized by Google

thermore, we have positive Scripture testimony (1) that not only some, but all, of these spirits are "evil spirits," "lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information, and clearly inform us that these demons or "devils" are "those angels which kept not their first estate,"—some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to *lift mankind out of sin;* that by their failure all might learn that there is but one effectual remedy for sin; *viz.*, that provided in Christ. These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted them, of materializing in human form, to start another race. (Gen. 6: 1–6) Their illicit progeny, was blotted out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic estate inviolate.

The Apostle Peter (2 Pet. 2:4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [*Tartarus*] and delivered them into *chains of darkness*, to be reserved unto judgment." Jude (6) also mentions this class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] he hath reserved in everlasting chains — *under darkness* unto the judgment of the great day." Notice three points with reference to these evil angels.

(1) They are imprisoned in *Tartarus*, restrained, but not destroyed. *Tartarus* is nowhere else rendered "hell," but in this one passage. It does not signify

Digitized by Google

the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone;" but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect—they are not permitted to exercise their powers in the light being "under chains of *darkness*."

(3) This restriction was to continue *until* "the judgment of the great day," the great Millennial Day—in all a period of over 4,000 years. As we are now in the dawning of the Millennial Day—"the great day"—it is possible that this should be understood to mean that some of these limitations as to *"darkness"* may ere long be removed, gradually. If so, if the "chains of darkness" should be released, it would permit these evil spirits to work deceptions or "lying wonders" in the daylight (as they are now attempting to do) to the delusion of mankind more than ever has been known since the flood.

These fallen angels, or demons, are not to be confounded with Satan the prince of demons, or devils, whose evil career began long before—who was the first, and for a long time the only, enemy of the divine government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants; and to a large extent, for a time at least, he has succeeded, as all know. As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the deflection of the "angels who kept not their first estate,"

Digitized by Google

and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils;" and no doubt as a superior order of being he exercises some degree of control over the others.

These fallen angels, "demons," have probably very little to interest them amongst themselves;—evil beings apparently always prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons, as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control.

We are well aware that many Christian people have reached the conclusion that the Lord and the apostles were deceived, when they attributed to the works of demons conduct that is now considered *human propensity* and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, his teachings would be an unsafe guide upon any subject.

Notice the *personality* and intelligence attributed to these demons in the following Scriptures — "Thou believest that there is one God; thou doest well; devils also *believe* and *tremble*." (Jas. 2: 19.) Do human propensities "believe and tremble?" The demons said to our Lord, "Thou art Christ, the Son of God! And he, rebuking *them*, suffered *them* not to speak [further], for *they knew* that he was Christ." (Luke 4: 41.)

Digitized by Google

Another said, "Jesus *I know* and Paul *I know*, but who are ye?" (Acts 19:15.) The young woman from whom Paul cast out the *spirit* of soothsaying and divination (Acts 16:16–19) is a good illustration. Can it be claimed by any that the Apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a *spirit* which possessed and used her body?—an evil spirit unfit to be tolerated there?

Many of those who claim that the demons of the Scriptures were the spirits of wicked men and women who died, and that these are the "lying spirits" acknowledged by Spiritists, have still another difficulty;—for generally they claim that the spirits of wicked dead go to hell-torments, as they wrongly interpret *sheol* and *hades* to mean.* If so, how could they be so much at liberty?

"Witchcraft," "Necromancy," the "Black art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that he made no such restrictions either against that which is good, or against that which had no existence whatever. The instruction to Israel was very explicit: they should not have any communion nor make any inquiries through necromancers (those who claimed to speak for the dead; *i. e.*, spirit-mediums); nor with any wizard or witch; nor with any who had occult powers,

---

* See "What Say the Scriptures About Hell?" a pamphlet in which every text of Scripture containing the word *hell* is cited and examined in the light of Scripture and reason, together with other Scriptures and parables supposed to teach eternal torment. Price 10 cents. For sale by WATCH TOWER BIBLE & TRACT SOCIETY, Allegheny, Pa.

Digitized by Google

charms; nor with those who work miracles by means of sorcery and incantation.—Read carefully all of the following Scriptures, — Exod. 22:18; Deut. 18:9–12; Lev. 19:31; 20:6, 27; 2 Kings 21:2, 6, 9, 11; 1 Chron. 10:13, 14; Acts 16:16–18; Gal. 5:19–21; Rev. 21:8; Isa. 8:19, 20; 19:3.

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer or spirit-medium, as related in 1 Sam. 28:7–20, is an illustration of what is claimed to be performed to-day. Altho the law with reference to these mediums was very strict and the punishment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends— just as with spirit-mediums to-day. King Saul was well aware that there were numerous of these mediums residing in Israel contrary to the divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul—*head and shoulders taller* than any other man in Israel. (1 Sam. 9:2.) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for the service

The methods used by the evil spirits through the medium at Endor were similar to those in use to-day. They caused to pass before the medium's mental vision the familiar likeness of the aged prophet, Samuel, wearing as was his custom, a long mantle. When she described the mental (or "astral?") picture, Saul recognized it at once as a description of Samuel; but Saul

Digitized by Google

himself saw nothing—he "perceived," from the description, that it was Samuel. Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and as stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he inquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "lying spirits," who personated the prophet and spoke to Saul in his name, through their "medium," the witch, necromancer, Spiritist.

The fallen spirits are not only well informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged the sentiments of the dead prophet were assumed — the better to deceive. (Thus these "lying spirits" always seek to counterfeit the face manner and disposition of the dead.) The response was, "Why hast thou *disquieted* me to bring me *up?*" This answer corresponds to the Jewish belief—that when a person died he became unconscious in "*sheol,*" the grave, waiting for a resurrection. (Job 14: 12–15, 21; Psa. 90: 3; Eccl. 9: 5,6.) Hence the representation is that Samuel was brought *up* from the grave, and not *down* from heaven; and that his *rest* or peaceful "sleep" was disturbed or "disquieted."—Psa. 13: 3; Job 14: 12; Psa. 90: 5; John 11: 11, 14.

Saul was easily deceived into thinking that the Prophet Samuel who had refused to visit him to have any further converse with him while alive, had been *forced* to commune with him, by the wonderful

Digitized by Google

powers of the witch. (See 1 Sam. 15:26, 35.) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams."—1 Sam. 28:6, 15.

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatever with Saul under the circumstance. (1) Samuel (when living) was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give him. And Samuel would not do so. (2) It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "*up*" out of *sheol.* Was Samuel down *in* the earth, or was he afar off in heaven? and had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his suc-

Digitized by Google

cessor. He even anticipated, therefore, the statement which was the only feature connected with this story that indicates in any degree a supernatural knowledge; *viz.*, "To-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hands of the Philistines." The well-informed demons knew full better than did Saul the strength of the Philistines' position and army, and the weakness of Saul's position and army, and that he himself was already panic-stricken and making this inquiry of the witch-medium because he was distracted at the situation. Any one familiar with the warfare of that time would know (1) that one day's battle would probably settle the question; and (2) that the death of the king and his household would be the only logical result. Nevertheless, the "familiar spirit" erred, for two of Saul's sons escaped and lived for years. It is even denied by scholars that the battle and the death of Saul occurred for several days after the visit to the witch.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men, concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was made "a little lower than the angels" (Psa. 8:5): besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death. Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the divine provision that each one who so *wills* may refuse to have any communication with these demons? The Word of the Lord is, "*Re-*

sist the devil, and he will flee from you.'' (Jas. 4: 7.) ''Be sober, be vigilant; because your adversary the devil, as a roaring [angry] lion, walketh about, seeking whom he may devour: *whom resist*, steadfast in the faith.''—1 Pet. 5: 8, 9.

But while able to tell things *past* and *present*, these evil intelligences are quite unable to do more than guess at the *future*. Yet these guesses are often so skillfully stated as to satisfy the inquirer and yet appear true, if the result should be the opposite of his expectation. Thus the oracle of Delphi having been consulted by Crœsus demonstrated to him a super-human knowledge of *present* things, and when he, having thus gained confidence in it, inquired through its *mediums*, ''whether he should lead an army against the Persians,'' the answer as recorded by Herodotus the historian was, ''By crossing the Halys, *Crœsus will destroy a mighty power!*'' Relying upon this, Crœsus attacked the Persians and was defeated. His *own mighty power* was destroyed! History is full of such evidences that the demons know not the future; and God's Word challenges all such, saying,—

''Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and *show us what shall happen*. Let them show the former things [things *before* or *to come*] what they be, that we may consider them, and know the latter end of them; or declare us things for to come. *Show the things that are to come hereafter, that we may know that ye are gods*.''—Isa. 41: 21, 23.

But *where* was Samuel the prophet, if Saul would be *with him* the day following? Clearly the meeting place would not be heaven, for wicked Saul was surely unfit to enter there (John 3: 5); nor could the meeting be in a place of flames and torment, for surely Samuel was not in such a place. No; the "familiar spirit" spoke to Saul from the standpoint of the general faith of that time, taught by Samuel and all the patriarchs and prophets,—namely, that all who die, good and bad alike, go to *sheol*, the grave, the state of death, the sleep from which naught can awaken except the resurrection power of Michael, the arch-angel (Dan. 12: 1, 2);—except it were claimed that the witch's "familiar spirit" could awaken the dead in advance,—but this, as we are showing, was a deception, a fraud, the "lying spirit" personating the dead and answering for Samuel.

Of this passage Charles Wesley wrote—

> "What do these solemn words portend?
> A gleam of hope when life shall end?—
> Thou and thy sons shall surely be
> To-morrow in repose with me:—
> Not in a state of hellish pain,
> If Saul with Samuel remain;
> Not in a state of damned despair,
> If loving Jonathan be there."

One remarkable thing in connection with the manifestations of these fallen angels, or "demons," is that people of ordinary common sense are so easily deceived by them and accept such flimsy proofs respecting the dead, which they would not accept respecting the living. The inquirer will accept through the medium a description which fits to the individual and his manner, clothing and appearance years before, and will hold sacred a message purporting to come from him, whereas the same individual would be more on guard against deception by a living impostor, and his message through a servant.

Digitized by Google

The mention in the Scriptures of these necromancers, witches and mediums, leads us to infer that through mediums they were for centuries seeking fellowship with the Israelites. But it is apparently the custom to change the manner of manifestation from time to time: just as witchcraft flourished for a time in New England and Ohio, and throughout Europe, and then died out and has been succeeded by Spiritism, whose tipping and rapping manifestations are gradually giving way to others, clairaudience and materialization being now the chief endeavors, the latter, being very difficult and the conditions often unfavorable, are often accompanied by mediumistic assistance and fraud.

OBSESSION AT THE FIRST ADVENT.

In the days of our Lord and the early Church the method of operations on the part of these demons had changed somewhat from the practices in the days of Saul, and we read nothing in the New Testament about witches, wizards and necromancy, but a great deal about persons possessed by devils—*obsession.* Apparently there were great numbers thus possessed throughout the land of Israel: many cases are mentioned in which our Lord cast out devils; and the power to cast them out was one of those conferred upon the twelve apostles, and afterward upon the seventy that were sent out. The same power was possessed and exercised by the Apostle Paul.—See Luke 9:1; 10:11; Acts 13:8–11; 16:18.

Mary Magdelene, we remember, had been possessed of seven devils (Luke 8:2), and being set free from their control, she became a very loyal servant of the Lord. Another instance is mentioned in which a

Digitized by Google

legion of spirits had taken possession of one man. (Luke 8:30; 4:35, 36, 41.) No wonder that his poor brain, assaulted and operated upon by a legion of different minds, would be demented. This tendency of these fallen spirits to congregate in one person indicates the desire they have still to exercise the power originally given them; namely, the power to materialize as men. Deprived of this power they apparently have comparatively rare opportunities of getting possession of human beings. Apparently the *human will must consent* before these evil spirits have power to take possession. But when they do take possession apparently the *will power* is so broken down, that the individual is almost helpless to resist their presence and further encroachment, even tho he so desires. Our Lord intimates such a condition (Matt. 12:43-45), suggesting that, even after an evil spirit had been cast out and the heart swept and garnished, if it were still empty, there would be danger of the return of the evil spirit with others to re-possess themselves of the man;—hence the necessity for having Christ enthroned within, if we would be kept for the Master's use, and be used in his service.

Apparently these evil spirits have not the power to impose themselves, even upon dumb animals, until granted some sort of permission; for, when the "legion" was commanded to come out of the man whom they possessed, they requested as a privilege that they might have possession of the bodies of a herd of swine; and the swine being according to the law unclean to the Jew, and unlawful to eat, the Lord permitted them to have possession of them, doubtless foreseeing the results, and with a view to giving us this very lesson.

The same Apostle who speaks of these evil spirits

Digitized by Google

as "lying wonders" and "seducing spirits" (1 Tim. 4: 1; 2 Thes. 2:9; compare Ezek. 13:6; 1 Kings 22:22, 23) tells us that the heathen sacrificed to these demons. (1 Cor. 10:20.) And so, indeed, we find that in various parts of the world there are demon manifestations. Amongst the Chinese these demon powers are frequently recognized, and sacrifices are offered to them; so also in India and in Africa. Amongst the North American Indians in their savage state these evil spirits operated after much the same manner as elsewhere. An illustration is given by Missionary Brainard in a "*Report to the Honorable Society for Propagating Christian Knowledge*," explanatory of the difficulties and obstacles to the spread of Christianity among the Indians with whom he had been laboring, as follows: —

"What further contributes to their aversion to Christianity is the influence which their *powaws* (*conjurers or diviners*) have upon them. These are a sort of persons who are supposed to have a power of *foretelling future events*, or *recovering the sick*, at least oftentimes, and of *charming*, *enchanting*, or *poisoning persons to death* by their *magic* divinations. Their spirit, in its various operations, seems to be a Satanic imitation of the spirit of prophecy with which the Church in early ages was favored. Some of these diviners are endowed with the spirit in infancy;—others in adult age. It seems not to depend upon their own will, nor to be acquired by any endeavors of the person who is the subject of it. . . . They are not under the influence of this spirit always alike,—but it comes upon them at times. Those who are endowed with it are accounted singularly favored.

"I have labored to gain some acquaintance with this affair of their *conjuration*, and have for that end consulted and queried with the man mentioned in my Diary, May 9, who, since his conversion to Christian-

Digitized by Google

ity, has endeavord to give me the best intelligence he could of this matter. But it seems to be such a *mystery of iniquity*, that I cannot well understand it, and do not know oftentimes what ideas to affix to the terms he makes use of. So far as I can learn, he himself has not any clear notions of the thing, now his spirit of divination is gone from him.

"There were some times when this spirit came upon him in a *special* manner. Then, he says, he was *all light*, and not only *light* himself, but it was light all *around him*, so that he could see through men, and knew the thoughts of their hearts. These *"depths of Satan"* I leave to others to fathom or to dive into as they please, and do not pretend, for my own part, to know what ideas to affix to such terms, and cannot well guess what conception of things these creatures have at these times when they call themselves *all light.* But my interpreter tells me that he heard one of them tell a certain Indian the secret thoughts of his heart, which he had never divulged. . . .

"When I have apprehended them afraid of embracing Christianity, lest they should be enchanted and poisoned, I have endeavored to relieve their minds of this fear, by asking them, Why their *powaws* did not enchant and poison me, seeing they had as much reason to hate me for preaching to them, and desiring them to become Christians, as they could have to hate them in case they should actually become such? That they might have an evidence of the power and goodness of God engaged for the protection of Christians, I ventured to bid a challenge to all their *powaws* and *great powers* to do their worst on me first of all; and thus I labored to tread down their influence." —*Memoirs of Brainard*, pages 348–351.

Three months since the *New York Sun* published the following account of the experiences of Capt. C. E. Denny, Indian agent for the Canadian Government among the Blackfeet Indians. Capt. Denny says:—

Digitized by Google

"On my arrival in the northwest territories with the northwest mounted police, in 1874, I was curious to find out how far these "medicine men" carried their arts, and also what these arts consisted of. I heard from Indians many tales of wonders done by them, but it was a long time before I got a chance to be present at one of these ceremonies. The Indians were reluctant to allow a white man to view any of their "medicine" ceremonies. As I got better acquainted with several tribes, particularly the Blackfeet, I had many chances to find out the truth regarding what I had heard of them, and I was truly astonished at what I saw at different times. Many of the medicine feats did not allow of any jugglery, the man being naked, with the exception of a cloth around his loins, and I sitting within a few feet of him.

"All Indians believe in their *familiar spirit*, which assumed all kinds of shapes, sometimes that of an owl, a buffalo, a beaver, a fox, or any other animal. This spirit it was that gave them the power to perform the wonders done by them, and was firmly believed in by them all.

"On one occasion I was sitting in an Indian tent alone with one of the "medicine" men of the Blackfeet Indians. It was night and all was quiet in the camp. The night was calm, with a bright moon shining. On a sudden the Indian commenced to sing, and presently the lodge, which was a large one, commenced to tremble; and the trembling increased to such a degree that it rocked violently, even lifting off the ground, first on one side and then on the other, as if a dozen pair of hands were heaving it on the outside. This lasted for about two minutes, when I ran out, expecting to find some Indians on the outside who had played me a trick, but, to my astonishment, not a soul was in sight, and what still more bewildered me was to find on examination that the lodge was firmly pegged down to the ground, it being impossible for any number of men to have moved and replaced the pegs in so short a time.

Digitized by Google

I did not enter the lodge again that night, as the matter looked, to say the least, uncanny.

"On another occasion I visited a lodge where a 'medicine smoke" was in progress. There were about a dozen Indians in the lodge. After the smoke was over, a large copper kettle, about two feet deep, and the same or a little more in diameter, was placed empty on the roaring fire in the middle of the lodge. The medicine man who was stripped, with the exception of a cloth around his loins, was all this time singing a "medicine" in a low voice.

"The pot after a short while became red-hot, and a pole being passed through the handle, it was lifted in this state off the fire and placed on the ground, so close to me that the heat was almost unbearable. On the pole being withdrawn the medicine man sprang to his feet and, still singing his song, stepped with both naked feet into the red-hot kettle and danced for at least three minutes in it, still singing to the accompaniment of the Indian drums. I was so close, as I have before said, that the heat of the kettle was almost unbearable, and I closely watched the performance, and saw this Indian dance for some minutes with his bare feet in it. On stepping out he seemed none the worse; but how he performed the act was and is still a mystery to me."

Similar feats are performed by the *fetish* men of India "under control;" and tests given by "spirit mediums" "under control" sometimes include the handling of fire, red hot glass, etc., with bare hands without injury. God has protected his faithful in the flames (Dan. 3: 19–27), and it seems that he does not always hinder Satan's use of such power.

Dr. Ashmore, of long experience as a missionary in China, says,—

"I have no doubt that the Chinese hold direct communications with the spirits of another world. They

Digitized by Google

never pretend that they are the spirits of their departed friends. They get themselves in a certain state and seek to be *possessed by these spirits*. I have seen them in certain conditions invite the spirits to come and to inhabit them. Their eyes become frenzied, their features distorted, and they pour out speeches which are supposed to be the utterances of the spirits."

An old issue of *Youth's Day Spring* contains a letter from a missionary describing the condition of the Africans on the Gaboon river at the approach of death. He says,—

"The room was filled with women who were weeping in the most piteous manner, and calling on the spirits of their fathers and others who were dead, and upon all spirits in whom they believed, Ologo, Njembi, Abambo, and Miwii, to save the man from death."

A Wesleyan missionary, Mr. White, says,—

"There is a class of people in New Zealand called Eruku, or priests; these men pretend to have intercourse with departed spirits."

No part of humanity has been exempted from the attacks of these demons, and their influence is always baneful. India is full of it. So generally accepted at one time was the belief in demon-possession, that the Roman Catholic Church, through her priests, regularly practiced "exorcism," or casting out of demons.

The very earliest recorded spirit manifestation was in Eden, when Satan, desiring to tempt mother Eve, used or "obsessed" the serpent. Mother Eve claimed that she was deceived by the serpent's misrepresentations. God allowed the claim as true, and sentenced the serpent, which there became the symbolic representative of Satan. As the father of lies he there took possession of a serpent to deceive Eve and lead her to

Digitized by Google

disbelieve God's command by the false assurance, "Ye shall not surely die!" so ever since, tho he has varied his methods and mediums, all of them are to deceive—to blind the minds of mankind, *lest* the glorious light of the *goodness of God*, as it shines in the face of Jesus Christ our Lord, should shine unto them.

Thanks be to God for the promise that, in due time, the Kingdom of God shall be established in the earth, in the hands of our Lord Jesus and his then completed and glorified Church, and that one of the first works of that Kingdom, preparatory to its blessing "all the families of the earth," will be the binding of that Old Serpent, the Devil and Satan, that he may *deceive* the nations no more for the thousand years of Christ's reign; until all men shall be brought to a clear knowledge of the truth, and to a full opportunity to avail themselves of the gracious provisions of the New Covenant, sealed at Calvary with the precious blood of Christ.

While the name Old Serpent includes Satan, "the prince of devils," it is here evidently used as a synonym for all the sinful agencies and powers which had their rise in him. It therefore includes the legions of "evil spirits," "familiar spirits," "seducing spirits."

Spiritism, as a deceiving influence under the control of Satan, is foretold by the Apostle Paul. After telling of the work of Satan in the great Apostacy of which Papacy is the head-center, the Man of Sin, the Mystery of Iniquity,* the Apostle draws his subject to a close by pointing out that Satan, toward the end of this age, will be granted special licence to deceive by peculiar arts, all who, having been highly favored with the Word of God, have failed to appreciate and use it. He says,—"For this cause God will send them strong delusion [a working deception], that they may believe a lie: that they may all be condemned, who believed not the *truth*, but had pleasure in unrighteousness [doctrinal or practical]."—2 Thes. 2:11, 12.

---

* See MILLENNIAL DAWN, VOL. II., chapter 9, pages 267–366.

We shall not be at all surprised if some later manifestations of the powers of darkness, transformed to appear as the angels of light and progress, shall be much more specious and delusive than anything yet attempted. We do well to remember the Apostle's Words,—"We wrestle not with flesh and blood, but with princely powers of darkness, with the spiritual things of the evil one."—Eph. 6:12.

In 1842, six years before "*modern* Spiritism" began to operate, Edward Bickersteth, a servant of God and student of his Word, wrote,—

"Looking at the signs of the times, and the long neglect and unnatural denial of all angelic ministration or spiritual influence, and at the express predictions of false Christs, and false prophets, *who shall show signs and wonders, insomuch that if it were possible they should deceive the very elect*, and that when men *receive not the love of the truth that they might be saved*, *for this cause God shall send them strong delusion*, *that they shall believe a lie;* I cannot but think there is a painful prospect of a SUDDEN RECOIL and religious revulsion from the present *unbelief* and *misbelief*, to an unnatural and undistinguishing CREDULITY."

Satan is the inspirer and supporter of every Anti-Christ; and as he led those who had pleasure in error rather than the truth to the organization of the great Anti-Christ, Papacy, symbolically the "beast" of Rev. 13, and as he is now operating to produce a Protestant "image of the beast" with *life*, which will coöperate with the chief Anti-Christ, so in combination with these will be the powers of darkness, the powers of the air, the lying and seducing spirits, operating in some manner or in a variety of ways,— Spiritism, Christian Science, Theosophy, Hypnotism, etc.

"Rev. Father Coppens, M. D. [Roman Catholic], Professor in Creighton University," recently delivered a discourse on "Borderland of Science," from which we extract the following on the phenomena of Spiritism:—

"What must we think of the nature of Spiritism, with its spirit rappings, table-turning, spirit apparitions and so on? Can the facts, which are not imposture, but realities, be explained by the laws of nature, the powers of material agents and of men? All that could possibly be done by the most skilled scientists, by the most determined materialists who believe neither in God nor in demon, as well as by the most conscientious Christians, has only served to demonstrate to perfect evidence that effects are produced which can no more be attributed to natural agency than speech and design can be attributed to a piece of wood. One principle of science throws much light on the nature of all those performances, namely, that every effect must have a proportionate cause. When the effect shows knowledge and design, the cause must be intelligent. Now many of these marvels evidently show knowledge and design, therefore the cause is certainly intelligent.

"A table cannot understand and anwser questions; it cannot move at a person's bidding. A medium cannot speak in a language he has never learned, nor know the secret ailment of a patient far away, nor prescribe the proper remedies without knowledge of medicine. Therefore these effects when they really exist, are due to intelligent agents, agents distinct from the persons visibly present, invisible agents therefore, spirits of another world.

"Who are these agents? God and his good angels

Digitized by Google

cannot work upon these wretched marvels, the food of a morbid curiosity, nor could they put themselves at the disposal of pious men to be trotted out as monkeys on the stage. The spirits which are made to appear at the seances are degraded spirits. Spiritualists themselves tell us they are lying spirits. Those lying spirits say they are the souls of the departed, but who can believe their testimony, if they are lying spirits as they are acknowledged to be? This whole combination of imposture and superstition is simply the revival in a modern dress of a very ancient deception of mankind by playing on men's craving for the marvelous. Many imagine these are recent discoveries, peculiar to this age of progress. Why, this spirit-writing is and has been for centuries extensively practiced in benighted pagan China, while even Africans and Hindoos are great adepts at table turning. It is simply the revival of ancient witchcraft, which Simon Magus practiced in St. Peter's time; which flourished in Ephesus while St. Paul was preaching the gospel there. It is more ancient still. These were the abominations for which God commissioned the Jews in Moses' time to exterminate the Canaanites and the other inhabitants of the promised land.''

MODERN SPIRITISM AND ITS TENDENCIES.

The claim of Spiritists is that Spiritism is the new gospel which is shortly to revolutionize the world—socially, religiously, politically. But, as we have just seen, Spiritism, under various garbs, has long held possession of the world and borne bad fruit in every clime. It is nearly fifty years since the rapping and tipping manifestations first occurred, in Rochester, N. Y. (1848), and gave start to what is at present known in the United States as ''Spiritualism.'' It began with strange noises in a ''haunted house'' and first answered

Digitized by Google

a little girl who addressed the unseen author of the noises as "Old Splithoof." It had a rapid run of popularity, and judges, doctors, lawyers and ministers and hundreds of thousands of others speedily became its votaries, until its friends and its enemies claimed that its adherents numbered over ten millions. Believing in the consciousness of the dead, ignorant of the Scripture teachings on the subject of death and of their prohibition from holding communion with "mediums;" and very generally disbelieving in evil spirits, it is not surprising that intelligent men and women, having proved to their own satisfaction that supernatural powers were in their midst, as manifested by the rappings, tippings, slate-writings, answers to questions through mediums, clairvoyances, etc., should believe these invisible powers, which desire to converse with them, to be what they profess,—their deceased friends. Even allowing that there are certain tricks of legerdemain, and certain frauds along similar lines, we cannot wonder that intelligent people would believe their own senses in respect to instances which they had personally investigated.

As a result, for a time many of God's people were in great danger, because of their failure to take heed to the sure Word of God's testimony (the Bible) on this subject. Indeed, the personating spirits seem at first to have been very careful in all their references to the Bible, sometimes advising the religious ones who attended seances to do *more reading of the Bible*, *more praying*, etc. But this was only to allay their suspicions and fears and to get them more fully under their influence. Gradually the teachings became more and more lax, and the student was given to understand

Digitized by Google

that the Bible was better than nothing to the uninitiated world, but to those who had come to have intercourse with the spirits direct, the Bible was useless,—and worse, a hindrance.

Well has an able writer upon the subject said of Spiritism,—

"A system which commences with light, innocent, trifling and frivolous performances and communications, but which ends in leading its followers to deny "the Lord that bought them," and to reject the Word of God which liveth and abideth forever, gives evidence that there may be a deep purpose under all its fantastic tricks; and that the craft of the Old Serpent, who is a liar from the beginning, may underlie those trifling and unimportant communications which, by stimulating curiosity and inspiring confidence, lull to slumber the suspicions of honest but undiscerning souls, until they are in the fatal coils of the Enemy of all righteousness."

These demons who personate the dead, seeing that a new dispensation is opening, were prompt to apply their knowledge as far as possible to the advancement of their own cause, and freely declared a new dispensation at hand, and Spiritism the guiding angel which was to lead mankind safely into it; and they have not hesitated to declare that the new dispensation means the utter wreck of the present social order, and the establishment of Spiritism as the new order. In some instances, where they thought it would serve their purpose, they have not hesitated to declare the second coming of Christ, and on one occasion at least it was distinctly stated that Christ had come a second time: and it was intimated that they were ready if any one chose to grant communication with Christ through the medium.

Digitized by Google

Many of God's people have been saved from being ensnared into this great evil, by what we might term their *own spiritual sense*, by which they discerned that there was something in connection with Spiritism quite at variance with the spirit of our Lord and the sentiments of his Word. We may safely conclude, however, on the strength of the Lord's promise, that none of the fully consecrated—the "elect" are suffered to be fully ensnared.—Matt. 24:24.

The strongly marked tendency of Spiritism toward free-loveism served to bring it into general disrepute amongst the pure minded, who concluded that, if the influence of the dead was properly represented in some living advocates of Spiritism,—then the social conditions beyond the vale of death must be much worse, much more impure, than they are in the present life, instead of much better, as these demon spirits claim.

We could make voluminous quotations from Spiritist writings, proving that it totally denies the Bible, and that it is in direct opposition to its teachings; that it has denied the very existence of God, teaching instead merely a *good principle*, and that every man is a god. It denies the atonement and the Lordship of Christ, while it claims that he was a spirit-medium of low degree; and furthermore, abundant testimony could be quoted from prominent Spiritists proving that the tendencies of Spiritism are extremely demoralizing. We will content ourselves with one.

Here is the testimony of J. F. Whitney, editor of the *Pathfinder* (N. Y.). Having been a warm and evidently an honest defender and advocate of Spiritism for a long time and well acquainted with its devotees, his is a testimony hard to impeach. He says:—

Digitized by Google

"Now, after a long and constant watchfulness, seeing for months and years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing and entrance mediums, *have a baneful influence upon believers*, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and endorse theories and principles which, when carried out, *debase* and make man *little better than the brute*. These are among the fruits of modern Spiritualism. . . .

"Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of *morality* to those of *sensuality* and *immorality*, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals; for its tendency is to approve and endorse each individual act and character, however good or bad these acts may be."

He concludes by saying—"We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known [former] advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

So bold and outspokenly immoral did some of the prominent representatives of Spiritism become, specially the female mediums (and most of its mediums are females) that the moral sense of civilization was

Digitized by Google

shocked; and for a time demonism under the name of "Spiritualism" languished. Now that its past is measurably forgotten or denied, it is reviving, but along somewhat different lines. The new method seems to be to have less tipping and rapping and fewer special mediums, or rather to make of each believer a medium, by the use of mechanical appliances. Indeed, almost all who become investigators are assured that *they* would make excellent mediums: this flattery is no doubt intended to lure them on; the ability to do "wonders" having a great fascination, especially for people of naturally mediocre talents. Nor is the statement untrue: none but idiots are so stupid or so ignorant that they cannot be used as *mediums;* and they may become powerful mediums in proportion as they yield themselves obediently to the "control" of these "seducing spirits" and their "doctrines of devils (See 1 Tim. 4:1) and are "led captive" by Satan at his will. —2 Tim. 2:26.

The term "seducing spirits" exactly fits the case. From amusement of curiosity and answering of questions, sometimes quite truthfully, they proceed to gain the confidence of their victims, and in a plausible manner to break down the will power and make slaves of them. Then they tyrannize in a most diabolical manner, leading into excesses of various kinds. Should conscience rebel or an attempt be made to get free from this slavery, all reserve is cast aside and the victim is taunted with his fall, persuaded that there is no hope for him, and that his only future pleasure must be in diabolism—Scriptures being skillfully quoted and cited to apparently prove this.

A case of this kind came under the writer's ob-

Digitized by Google

servation in 1895. A gentleman who had occasionally attended on preaching asked that an interview be granted his sister whom he would bring from Cleveland for the purpose. She was, he said, laboring under the delusion that she had committed the unpardonable sin, and he hoped we could disabuse her mind of the thought which sometimes made her "wild." We consented, and she came. She conversed rationally enough but assured us that her case was hopeless. We explained the Scriptures relating to the "Sin unto death" and endeavored to show her that she had never had sufficient light to come under its conditions, but we could make no headway. She declared that she had been in a salvable condition once, but was so no longer.

She told us how she had met in California a man who had a familiar spirit and occult powers: at first disbelieving, she afterward became his co-worker in "mysteries" resembling witchcraft, and had finally inveigled and injured a dear female friend. Since then remorse had siezed her, and she had been tortured and at times frenzied and hope had forever fled. Before she left us she seemed comforted a little by what we told her of divine compassion and the abundant provision made in the great *ransom* for all given at Calvary. But we have heard since that she lost hope again and has been placed in an asylum to hinder her from taking her own life. She could not be trusted alone: she would attempt to throw herself headlong from a window, or while quietly walking the street would attempt to throw herself under passing vehicles;—reminding us of the case mentioned in Mark 9:22. We have regretted, since, that instead of merely reasoning with the poor woman we did not, also, in the name of the

Digitized by Google

Lord, *exorcise* the evil spirit which evidently possessed her; or, failing to cast it out, at least have instructed and helped her to exercise her will power to resist the demon.

There are good spirits, as the Scriptures freely declare; and these holy angels are charged with the care of all who are fully consecrated to the Lord. These, however, do not operate in darkness, nor through "mediums," and have better employment than tipping tables, rapping out answers to foolish questions and *entertaining* humanity. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14.) There is no warrant, however, for seeking or expecting communications from these holy guardian angels: God's will being that his "elect" shall walk by faith and not by unusual manifestations or sights or sounds. To this end he has prepared his Word as a storehouse of knowledge from which his faithful shall be supplied with "meat in due season:" and he declares it to be *sufficient* that the man of God may be thoroughly furnished unto *every good work.*—2 Tim. 3: 17.

Furthermore, it may be set down as a sure sign of *evil* (either germinating or developed), for any one to attempt to get control of the will and mind of another —as in mesmerism, spirit-mediumship, hypnotism and the like. The Lord respects our individuality and appeals to it, and urges our *self*-control in harmony with the principles of righteousness laid down in his Word. But Spiritism asks an abandonment of *self*-control in favor of *spirit* control. No one of ordinary prudence would dare to give up the use and control of his mind and will to fellow men, much less to unseen powers

Digitized by Google

which *merely profess* to be good and great and wise. No Christian who has the slightest confidence in the Bible as the inspired Word of God should submit himself to these influences as a "medium," or even become an "investigator" of that concerning which God's Word has given us so explicit warnings — that it is a way that leads from God and righteousness to sin, and ruin, mental, moral and physical.

One of the simple modern devices for awakening interest and *leading on* to fuller "mediumship," "possession" and "control," is described in a letter just received, dated March 11, '97, from a Christian lady, a school teacher in Georgia, and a deeply interested student of God's plan of the ages. The writer says:—

"I have been having a rather strange and perhaps unwise experience lately. My husband's brother is a Spiritualist, takes the *Progressive* (?) *Thinker* and is thoroughly imbued with its teachings, and, when I visit there, he reads articles from it and askes my opinion concerning them; especially those from persons claiming to have received messages from 'departed friends' through the aid of the mediums. Now I never have thought it 'all humbug' as many do, tho there is much fraud connected with it—for it seems to me that the Bible plainly teaches that spirits have had, and will have, the power to communicate with men. I have told him that I believed those communications came from fallen angels who personated the dead for the purpose of deceiving men into believing Satan's old lie, "Thou shalt not surely die." But as my brother-inlaw does not accept the Bible as the Word of God, my opinion had little weight with him. His wife (who is a firm believer in DAWN) is much troubled over his belief; and both have found their difference of opinion any thing but pleasant, tho his wife avoids the subject as much as possible with fidelity to the truth. Some

Digitized by Google

time ago he bought a *Psycograph*, an instrument used by mediums for communing with spirits, but he could not use it.

"A few days ago it was placed in my hands, and, as I found I was a medium, I resolved to "try the spirits." [This is a misapplication of Scripture, as shown later. EDITOR.] About the first thing it said to me was that there is a valuable gold mine on our place: that did not surprise me, as we had been told that a "vein" had been traced across the place. It described the exact location to dig for it; said it is only 7½ feet below the surface. So that will not be difficult to prove. Then it gave me some Scripture messages, Col. 1:4, 5 and 2:4. I asked what was meant by "enticing words" and was answered, Bellamy, Christian Science, Spiritualism, Ingersolism, etc. I asked who was talking, and was told Epaphras. That did not seem to please my brother-in-law very much, and he said he would like to hear from some one we had known in the flesh, so I asked if such an one were present, and was told, "Yes, Eastman" (a stranger to me, but my brother-in-law and his wife, who alone were present, were both acquainted with him). When asked what he wished to say he cited us to Titus 3:5, said MILLENNIAL DAWN doctrine is true, and that his wealth had hindered him from gaining the prize of the high calling. I, said Eastman, was not thought a very good Christian, tho a member of the church.

"The next day I tried the wheel or *Psychograph* again, and was told that a dear good friend of mine who had lived in speaking distance of me for several years was talking to me. She asked me to write to her husband and tell him, that she said, a certain boy (giving name) was having a bad influence over their boy. She told me that my husband (who is in Florida) was hurt and was very lame, and I got a letter from him day before yesterday confirming it. She said she regretted that she had not given DAWN the attention that I had wished her to, that she had life on the angelic plane; she also told me of the "mine." I asked did she know the one claiming to be Eastman, and she said yes, that it was a deceiving spirit personating him, and that I would best not make use of the means through which I could receive such communications. One claiming to be Cephas cited me to the first chapter of Daniel. Another, claiming to be my father, said in substance the same. All said the same about the gold "mine," and all professed to believe in Christ and that DAWN is a correct exponent of God's Word, and told me that I was failing to make the best use of one of my "gifts"—teaching; that I should teach publicly as well as individuals, but was cautioned with 1 Cor. 3: 7 and Eph. 4: 2.

"During the little time I experimented with the instrument I was told many things (a few of which were not true) that would take too much of your time to tell you; and several of the "spirits claimed that they would heal the sick through me, if I would only trust them. A great deal of Scripture was given, and all very appropriate to those for whom it was given; but the Devil quoted Scripture to Christ; and I still think the same as I did before "trying the spirits,"—only I was not sure that fallen angels would admit, even for the purpose of deceiving, that Christ had "come in the flesh;" but it seems now they will. Probably 1 John 4: 1–3 refers to doctrines of men wholly. Of course, it would be possible for those who shall have "part in the first resurrection" to speak through such a device, but is it probable that they will? I will be glad to hear from you on this subject.

[That passage has reference to men, — doctrines among men. It may be remarked here that the evil spirits not only have knowledge of present events, but, by some power can frequently closely approximate the future. In one instance under our notice two deaths within a year were foretold: one of the parties died, the other became seriously ill, but recovered. Some power is in Satan's hand, but with limitations. Compare Heb. 2:14; Psa. 97:10; 116:15 and Job 2:3-6.—EDITOR.]

"What experience I have had tends to confirm your teaching—that the communications are from the fallen angels. They are very unreliable. One can but feel how impossible it will be in these closing days of the Gospel age for any one to "stand" who has not a firm foundation for faith." ———.

Here is an illustration of the insidious methods of these demons. Like Satan and the evil spirits of our Lord's day, they will confess Christ and the truth. Similarly, the woman "possessed" followed Paul and Silas several days saying truly (Acts 16:16-18), "These men are the servants of the most high God, which show unto us the way of salvation." But for that matter, abundant evidence could be adduced that they would confirm and approve almost any doctrine or theory held precious by the inquirer in order to gain his confidence, and thus a fuller power over him.

Respecting the "mine,"—that is a bait to draw and hold the interest. It is questionable whether the fallen angels can see deeper into the earth than can mankind. Of course, it might *happen* that the gold in paying quantities might be found on any of the gold-bearing veins of Georgia, but the experiences of miners in general and of drillers for petroleum who have been "directed by spirits," or who have used "divining rods," has been that, in the end, they lost money by following such directions. The presumption must therefore be that, if the "lying spirits" are not deceiving by misrepresenting themselves as possessing knowledge when they have none, then the same malevolence which leads them as "seducing spirits" to lure man-

Digitized by Google

kind to moral and mental wreck, leads them to take pleasure in misleading them to financial wreck. Lying spirits, like lying men, are not to be *believed* or trusted under any circumstances.

Concerning the advice to "teach": coming from such a quarter, it should rather incline us to fear that the demons saw in the Sister a weakness in that direction from which she would be most easily assailable. It is safe to conclude in advance that their advice is either directly or indirectly intended to do us harm. And notice the cunning which sought to guard against suspicion by quoting texts cautioning to *humility!*

True, the people need instruction, and all instructors are "teachers;" but it is very unsafe for anyone to think of himself or herself as a teacher. The preferable plan, by far, is for each to be a pupil in the school of Christ the great Teacher; and to be ready to learn of him through any channel, or to be used by him in helping to make plain to others *his* teachings. Each one who learns anything of the Lord should tell it to others, not as his own wisdom and teaching, but the Lord's, and himself merely the channel which gladly passes the water of life on to others. No wonder the holy spirit cautions us, "Be not many of you teachers, my brethren, knowing that we [teachers] shall have the greater judgment [or severer trial]."—James 3: 1.

With the thought of teaching others is closely associated the thought of superior wisdom; and from the first this has been Satan's bait. To mother Eve his promise as the reward of disobedience was, "Ye shall be [wise] as gods." And the temptation to her was that she perceived from his arguments that the forbid-

Digitized by Google

den fruit was desirable "*to make one wise.*" Alas, the wisdom which Satan gives is very undesirable. It is "[1] earthly, [2] sensual, [3] devilish;" as many, too late, have discovered. But on the contrary, "the wisdom which cometh down from above is first pure, then [2] peaceable, [3] gentle, [4] easy to be entreated, [5] full of mercy and good fruits, [6] without partiality and without hypocrisy." (Jas. 3:15–17.) No wonder the inspired Apostle said, "I fear lest by any means as the serpent beguiled Eve, by subtilty [cunning], so your minds should be corrupted from the simplicity [*purity*] that is in Christ." (2 Cor. 11:3.) Let us therefore lose no opportunity for telling the "good tidings of great joy;"—but let us lose sight of ourselves as *teachers* and point all, as brethren and fellow-pilgrims, to the words and example of the great Teacher and of the twelve inspired apostles whom he appointed as our instructors, our teachers.

We advised the Sister further, that it was *very* unwise to disobey the divine instructions (Isa. 8:19, 20) by having *anything whatever to do* with these "seducing spirits." These are not the spirits which we are to "try" "whether they be of God," for God has already forewarned us that they are *not of him*, but that they are "wicked spirits." As well might we use the Apostle's words as an excuse for trying all the various brands of intoxicating spirits to see if one could be found which would not make drunk. These "familiar," wicked spirits claim, that they are numerous, a "legion" possessing one man: they would ask no more than that humanity should "*try*" them all. A fair trial or "test" is just what they request and they succeed sooner or later in enslaving most of those who test them.

Digitized by Google

In the passage which says, "Beloved, believe not every spirit, but try the spirits whether they be of God" (1 John 4: 1–6), the word spirits is used in the sense of teaching or doctrine and has no reference to spirit beings. This is shown by the verses following, which declare that we are to "try" or discern between "the spirit of *truth* and the spirit of *error.*" And this may be quickly done, for all false doctrines either directly or indirectly deny that "Christ died *for our sins;*" that "the man Christ Jesus *gave himself a ransom* for all."

Assuredly we should not expect that the Lord, nor any in harmony with him, will ever make use of methods which the "lying spirits" use and which God in his Word has condemned and forbidden. To do so would expose God's people to all the "wiles of the devil."

The Sister sent us an advertisement of the *Psychograph* which says,—

"Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive communications? The psychograph is an invaluable assistant. Many, who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. Many, who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism."

Thus does Satan now make use of the belief common to all denominations of Christians as well as heathendom, that the dead are not dead but are angels hovering round us; and what is more calculated to "seduce" them than just such a toy?

By the same mail came the samples of *The Progressive Thinker,*—a Spiritualist organ of the most pro-

Digitized by Google

nounced type. We examined it, having in view matter for this article, and to our surprise found that several of its leading articles freely conceded that the vast majority of the communicating spirits are *evil spirits* which seek influence over human beings in order to work their ruin: and if possible to get possession of them to make them crazy. It told of written communications dropped into a room signed "Beelzebub" and "Devil." In one column under the caption "A Critical Study of Obsession," was an account of a poor woman who had been so beset by evil spirits that she was sent to an Insane Asylum and who finally got rid of their torments; and it gives her statement, "I prayed them away." Asked, "To whom did you pray?" her recorded answer is, "To the Ever-living God. He only can answer prayer." And yet in another column God's name is blasphemed, under the caption, "Peter and Paul," from which we quote these words—"Moses, who tho said to be learned in all the Egyptian skill, was the very meanest of men, and for his God erroneously took Jehovah, a departed spirit of an Egyptian disappointed aspirant to some lucrative or ecclesiastical office."

In the same issue (April 3, '97), under the heading—"Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator," by Charles Dawbran, we have a notice of a book by an English Clergyman, entitled "The Great Secret or the Modern Mystery of Spiritualism." Introducing the author the article says:—

> "His experiences commenced with the development of his wife as a writing medium, through whom, from time to time, he received such tests as delight the

Digitized by Google

heart of the worshiper of phenomena. He also seems to have made the acquaintance of almost every public medium who has at any time been high priest or priestess of the Occult, to the worthy citizens of London. And he has apparently been a welcomed visitor to the homes and seances of every distinguished investigator or full-fledged believer in that city during the forty years of which he writes. He has included hypnotism in his investigations, and has been successful both as operator and subject. He has even dabbled a little in 'Black Magic,' at least sufficient to prove it a dread reality. So we have in this author a man most unusually qualified to deal intelligently with the subject. That he is now, and has for almost all these years been a believer is evident, for he narrates incidents and proofs which would carry conviction to every intelligent and unprejudiced mind. But his trouble has been that of every experienced investigator. He has not only witnessed much phenomena that could be explained as due to the normal or abnormal powers of the mortal, but where there has been an evident 'ghost' at work, mistakes, and at times *evident fraud*, have troubled his ecclesiastical soul.

"So we have little but the usual mixed experiences of the average intelligent investigator. *A grain of wheat to a bushel of chaff* is claimed by the Spiritualist as abundant compensation for the toil and trouble of long years of waiting upon the 'dear spirits.' And to some minds perhaps it is. But to others there have ever been fierce attempts to increase the crop of truth. And it is herein that the experiences of this clergyman become interesting to every truth-lover the world over. He, as we have said, has had abundant experience in both public and private seances, but his pathway to progress seemed blocked. *He was just as liable to the usual imperfections of spirit intercourse after many years of such investigation, as in the very first sittings with his own wife and a few chosen friends.*

"So the question became: 'Is progress possible?'

Digitized by Google

And to solve this he tried an experiment which inspires the present writer to call this attention to his book. For as we have seen, the rest was what almost everybody can endorse, and say 'me too.' He determined to seek spirit intercourse from the highest plane possible to the mortal, so that if there be truth to the maxim 'like to like' he might attract the very highest, and repel those who come from the unseen to trouble and perplex weary mortals. He devoted a house to that purpose. Not merely were there rooms for use by mediums and circles of investigators or believers, but a chapel was prepared where he himself conducted a religious service twice a week, and it was at the conclusion of this service that a special seance was held by the believers present. The surroundings were most solemn. Frivolity was conspicuous only by its absence. The spirits had promised great results. For over a year at one time, and for months at others, these meetings were continued. But no promise was fulfild. Prayers to God for light and truth proved no more efficacious than the eternal 'Nearer my God to thee' of the usual public seance, with its miscellaneous crowd.

"So our poor clergyman has his one grain of wheat after forty years of honest attempt to make at least a pint of it. He clings to that atom of truth with his whole soul, but his earnest attempt at progress has proved a life-long failure, altho, apparently, every condition was favorable to success. Since such is the experience of the thousands, once zealous, who have become 'silent' believers from the same cause, we may well ask: Is modern Spiritualism fixed and bounded like the theological systems of the past and present? Is there no hope of solving its problems, overcoming its barriers, and reaching a higher manhood on this side of the life line? Is the honest and convinced investigator presently to become discouraged, almost as a matter of course?'

The claim made by Spiritists is that *good* spirits commune with good people, and evil spirits with evil

Digitized by Google

people is thus disproved. Could stronger testimony than this be produced in evidence that *all spirit communications* are from evil spirits and are wholly unreliable? The writer, further on in the same Spiritist journal, gives the following account of the experiences of another "believer," for which he vouches:—

> "For a score of years he had been true to his convictions, endeavoring to reduce all belief to a basis of provable facts. His own sensitiveness permitted spirit approach, and sometimes the heavens had seemed to open to shower blessings on his soul. But foes came as readily as friends whenever the gate was ajar, so that, for the most part, safety compelled him to avoid personal experience of spirit return. The active mind offers poor foothold to any spirit, so he accepted public office and labored zealously for the public weal. But at intervals the experiences reäppeared, and it seemed as if the battle had to be fought all over again. He failed to find a direct cause which might account for the presence of his foes. But they seemed to have certain gathering points. For instance, he could rarely visit a public library to select a book but that he would be followed and annoyed for hours by some "invisible," seeking to control him. It is true, each battle, when fought to victory, was usually followed by a brief and happy re-union with angel friends, but the sense of danger made him only the more earnest to close the door to all spirit return. His method of fighting off the influence was to resolutely fix his mind on some matter of interest in his daily affairs. And this would, sooner or later, prove successful every time. Any attempt to gain help from the spirit side of life only seemed to give added power to the foe."

This man had evidently progressed in Spiritism so that he had become a "clairaudient medium." The supposed good spirits or "angel friends" which sometimes visited him were merely the same evil spirits called by the writer "foes;" but they transformed themselves to his mind by assuming an opposite attitude when they found him getting away from their influence;—to keep him from abandoning them altogether, and in hope that by and by they would get such an influence over him that escape would be impossible.

From the same journal, under the heading, "Incidents With Good Advice," after giving two cases of pronounced insanity, the direct result of "spirit control," we find the following advice:—

"The lesson I would draw is this: Never sit alone, if there is the least probability of the controls overcoming one's judgment. Even though their intentions may be good, as in Mr. B.'s case; yet their experience has been insufficient with regard to the management of mediums, and their operations may become very injudicious. Never permit a control to cause you to do that which your judgment cannot sanction, no matter under what promise it is given. Only evil designing controls are liable to resort to such measures.

"These cases call to mind the thought that undoubtedly there are many others in the asylums, who are simply the victims of control. I could cite another case, where during her first confinement, a young woman was given chloroform and other treatment which weakened her system to such an extent that a degraded spirit took hold of her organism, and the language he made that previously moral girl use, was deplorable. Under these conditions she was committed to the asylum, where she is at present and at last reports was, at times, able to control her body, and, of course, at those times she was considered 'rational' by the authorities.

"Let all Spiritualists be sure to caution persons who are beginning their investigation by sitting alone to be very careful—and to make a regular practice of reporting, so that those of experience may know what is taking place and advise accordingly. And further.

Digitized by Google

let us make a practice of looking into all cases of so-salled 'insanity' before they are sent to the asylums; perchance it may be a case like those I have cited."

A "strong delusion," an "energy of Satan" truly Spiritism is, when people with all these evidences before them still return to it time and again, even after being injured,—as do the once singed summer moths to the deadly glare that fascinates them. There is a dense darkness in the world to-day upon divine truth; and thinking people, when awakened from the stupor which has so long benumbed their reasoning faculties, as respects religion, cry out for "Light, more Light;" and if they do not get the true Light of the knowledge of God (which shines only for the honest and consecrated believer in the ransom), they are *ready* for the false lights with which "the god of this world," Satan, seeks to ensnare all—Higher Criticism otherwise called Agnosticism, or Spiritism, or Christian Science, or Theosophy. These, if it were possible, would deceive the very elect; and are well represented as being Satan's ministers transformed as angels of light.

Another popular Spiritualist paper is *The Philosophical Journal.* It continually urges that its gospel of Spiritism be tested, and declares it to be the one thing the world needs; and yet it also admits the frauds practiced by the "spirits" upon mediums. It will admit that when detected as "evil spirits," "lying spirits," by misrepresentation, fraud, wicked suggestions or works, arousing the victim to resistance or relief through prayer, evidently the *same spirits* return as *moralists*, with reproofs, professions of sympathy and promises of aid in resisting the evil spirits, etc., only to improve the first opportunity of weakness or temptation to break

Digitized by Google

down all resistance of the will and obtain complete possession—obsession. We clip a statement in support of this from its issue of April 22, '97, signed by A. N. Waterman, one of the leading Spiritualist lights. Under the caption, "Real Authorship of Spirit Communications," he says:—

> "It appears to me impossible that in this life we can know from whom a spiritual communication from the other world is made. We can have evidence, something like that which we possess in reference to the authorship of a telegram, but no more."

Would people of "sound mind" stake their *all*, risk an insanity which according to their own accounts is manifold worse in torture than ordinary dementia, and spend their lives trying to get other people to risk their alls similarly, when for it all they have no more *evidence* than goes with a telegram? Would they do so when the bitter experiences of forty years testing had told them that the genuine are at most only as "*one grain to a bushel*," as one of them has just told us?

No, no; only desperately deluded people would pursue such a course. Evidently as the holy spirit in men produces "the spirit of a *sound* mind" (2 Tim. 1:7; Prov. 2:6,7), so, on the other hand, the spirit of devils produces the spirit of an *unsound* mind.

Another letter received recently from Florida, from a brother in Christ, a WATCH TOWER reader, well educated in several languages, informs us concerning some peculiar experiences recently had with these "seducing spirits." He became *aware of the presence* of invisible spirit beings, and they seemed to manifest a curious interest in his work: he was translating MILLENNIAL DAWN into a foreign language.

Digitized by Google

Well informed along the Scriptural lines presented foregoing, as to who these "seducing spirits" are, he nevertheless forgot, or failed to heed the divine instruction,—that mankind should hold *no communication whatever* with these "lying spirits" and "have *no fellowship* with the unfruitful works of darkness." The *neglect* of this instruction caused him serious trouble; and but for the interposition of divine mercy, in response to his and our prayers, it might have made shipwreck of him—soul and body.

He was allured to the *conference* by a mixture of curiosity with a benevolent desire to do them good by preaching to them the glorious gospel of divine love and mercy operating through Christ toward all mankind; and the eventual hope of a judgment (probationary trial) for the fallen angels, declared in the Scriptures. (1 Cor. 6:3.) At first they gave close attention and appeared to take a deep and reverent interest in the message; but before long they became very "familiar" spirits, intruding themselves and their questions and remarks at all times and places, disputing with him and with each other in a manner and upon topics far from edifying, so that he remonstrated: finally he demanded that they depart, but having gained his "inner ear" (having made of him what Spiritists would term a "*clairaudient* medium") they were not disposed to go, and only through earnest prayer was he finally delivered. He should have been on his guard against their seductive influences; he should have remembered that whatever message of grace the Lord may *yet* have for these fallen angels he has *not yet sent it to them*, and that none are authorized to speak for the Lord without authority. "How shall they preach except they be

Digitized by Google

sent?" The message of salvation thus far is to mankind only; and even here it is limited, for altho all are to be counseled to repent of sin and to reform, yet the gospel of salvation is restricted to *repentant* "*believers*" only,—"the meek of the earth.

WARNINGS FROM A SPIRITIST AND SWEDENBORGIAN.

Joseph Hartman has published a book of 378 pages in which he recounts his experiences as a Spirit-medium (led into it by Swedenborg's teachings), his debasement almost to the loss of reason by spirit obsession, and his final recovery from its ensnarement of his will; but strange to say, he is still a firm believer in Swedenborgianism and Spiritism, altho, like others, he cautions every one to be on guard against their wicked devices. Poor deluded man, he still believes that these are good spirits.

Mr. H. had come in contact with the "Planchette," a wooden device which holds a pencil and moves readily under the hands of certain mediums or "sensitives," even children, writing answers to questions propounded to it; and he had attended several tipping and rapping seances, and was convinced that they were not frauds, but the operations of invisible, intelligent spirits. He became *actively* interested while endeavoring to convince *doubting friends* of the genuineness of the manifestations. Next he tried it in his own family and developed the fact that his little son was a drawing and writing medium. Next he was curious to investigate the phenomena of spirit *materialization.* About this time his daughter "Dolly" died, and he was deeply interested in the apparitions or materializations which professed to be "Dolly." He, however, was incredulous, and, in his own words, "gave it up under a cloud, and a suspicion of fraud." But after five years of experience he says,—"Whatever doubts I may have entertained respecting the phenomena, I am clearly of the opinion that *honest materializations* are now of frequent occurrence. Who the forms are, or whence derived, is a mooted question." We have just seen that if the manifestations are "honest" so far as the mediumship is concerned, they are frauds so far as the persons represented are concerned—simulations of the dead, by the fallen angels.

Later the table-tipping and rapping and drawing and writing tests were revived at Mr. H.'s home, two of his children becoming adept mediums, and finally, he himself became a writing medium, to his own surprise and without expectation or solicitation. Now he could and did hold frequent converse supposedly with his daughter "Dolly," but really with demons who personated her, and others, he was caused to smell pleasant odors, etc. As a later development he became a speaking medium, and "under control" would speak and act without his own intention or volition; but with full power to refuse to be a medium to such "spirits" as he chose to refuse, because of their former rudeness or obscenity. Next he was granted the "inner ear," "Clairaudience," or ability to hear sounds not audible to others, and thus to hold converse with the "spirits" without any outward agency, such as writing, rapping, etc.

Of his "spirit friends" he says,—"They described to me that their controlling circle consisted of 'twelve spiritual gifts or virtues' which composed a 'band' of

Digitized by Google

very great strength; and under their guidance, they declared, I would become one of the greatest mediums ever known. I revolted—had not the least ambition for fame of that sort.—They were the more determined."

Thus gradually was Mr. Hartman brought, against his wish, more and more under the "control" of the wicked spirits which finally obsessed him. The next experience was with a peculiar clairaudient "Voice" which represented itself to be the Lord and took full control of him, directing his every act. It pictured all his errors and weaknesses in darkest shades; and endeavored to destroy all hope. He was told to pray, and when he attempted to pray he was given such conflicting suggestions as to words as made it impossible. He was fast in the snare of the "wicked spirits;" "possessed," and controlled by "spirit-mesmerism," as he calls it.

But finally he escaped their bondage;—a once strong will reässerted itself, and he wrote the account to hinder others from being similarly entrapped. But he does not understand the matter, notwithstanding his remarkable experiences. His experiences had proved that all the "spirits" which he had come in contact with were "wicked," lying, profane, and a majority of them vulgarly and disgustingly obscene: Yet, believing these to be the spirits of dead men and women, he surmised that he had met a band of evil ones only, and that there were other bands of good, truthful and pure spirits of good people. If he had but known the Lord's testimony on this subject, it would have put the entire matter in another light.

After gaining *will*-control of himself he was still attended by these evil spirits whose character he now

Digitized by Google

fully knew; and they tried repeatedly to bring his will power again under "control," but had no power that he would not grant. He did, however, grant them liberty to use his hand in writing communications, and in reply to his questions respecting how and why they had abused his confidence, lied to him, were obscene and sought to bind and injure him, they answered that they were constitutionally and thoroughly bad and that they were "devils;"—again contradicting this and declaring that they were spirits of dead human beings. But to confirm him in Swedenborgianism they told him that there were no Swedenborgians among them. And Hartman evidently *believed* these self-confessed "lying spirits," for he concludes his book by quoting proofs that Swedenborg had passed through experiences of *obsession* somewhat like his own. He quotes from Swedenborg's Diary 2957–2996 as follows:—

"Very often when any one spoke with me, spirits spoke through me. . . . This occurred many times; for instance twice to-day. I cannot enumerate the times, they are so many. . . . Moreover, they have *laughed* through me, *and done many things*. . . . These are those who introduce these things into my thoughts, and while I am unconscious of it, *lead my hand to write thus*."

Hartman says of Swedenborg further:—

"It is a matter of history that Swedenborg's maligners, not understanding *interior temptations* or *spirit control*, published that he was crazy, and that he did several foolish and insane things while living in London. . . . He was under control of spirits who acted through his body, speaking through him and moving his body as if it were their own. . . . During a part of this transitional period he was unquestionably controlled by evil spirits. He says he had 'tremors and was shaken from head to foot, and thrown out of bed on his face'

Digitized by Google

. . . 'I was in the temptation,' he says, thoughts invaded me that I could not control, . . . and full liberty was given them. . . . While I had the most damnable thoughts, the worst that could possibly be, Jesus Christ was presented visibly before my internal sight.' "

Mr. Hartman comments:—"This we believe was an evil spirit pretending to be Christ, as in our own case the spirit pretended to be God."

To us it seems evident that Swedenborg was a Spirit-medium and was an advance agent for promulgating and establishing the "doctrines of devils" respecting "seven heavens and seven hells," etc., etc., *ad nauseam.* Yet Mr. Hartman closes his book with a eulogy of Swedenborg; who, altho admittedly *possessed* of *devils* at times, he thinks was sometimes possessed and controlled by good spirits: while Hartman's own experience corroborated the Scriptures, that they are *all* "wicked," "seducing," "lying" spirits.

MANY POSSESSED OF DEVILS TO-DAY.

In a pamphlet entitled—"The Nature of Insanity; its Cause and Cure",—by J. D. Rhymus, the author shows that in many cases insanity is merely *demoniacal possession* or "obsession." He says,—

"In *my own case* I know that the brain was not diseased at all; my whole nature seemed to be intensified by conflicting emotions raging within my breast. I was completely enveloped and pervaded by thought, or in other words thought came as something impinged upon me, seeking expression through me, without being coined or generated by the action of my own brain, altho fully conscious at the time, as I am now, that I possessed a strength within me not my own will and brain power so-called;—yet it was so blended with, and manifested through my own powers of action, that I felt

Digitized by Google

great exhaustion of nerve force and mental prostration when the conditions subsided."

After detailing his own case and his release from the thraldom of evil spirits, whom he supposed to be the spirits of wicked dead men (apparently he also was a follower of Swedenborg), he quotes a letter from a Philadelphia physician, dated Nov. 12, 1884, as follows:—

"The young lady to whom you refer in your letter is a Miss S——, who was once my patient and quite intimate in my family. Her father was a sea captain, and was lost at sea, no one knowing when or where. Her anxiety to learn something of his fate, led her to apply to a spirit medium. She was found to be very 'susceptible' and a remarkable medium. She did nothing to encourage the approach of spirits; but they came all the same. They almost tormented the life out of her for a long time—how long I do not remember. They often made her get out of bed at night and perform all sorts of grotesque antics. She finally drove them off by repeating the Lord's Prayer on their every approach. Your sincere friend, ———."

The same writer says:—

"Judge Edmonds of New York [a noted Spiritist and both a Clairvoyant and Clairaudient medium—now deceased], has recently expressed the opinion that many so-called lunatics in asylums are only under the influence of spirits." The Judge himself said,—'Some fifteen cases of insanity, or rather *obsession*, I have been instrumental in curing. This I said to the Academy of Science, in New York.'

"The Judge has had Catholic priests, after a thorough trial of their 'holy water and prayers,' send [to him] their mediumistic members when wickedly disordered, to be demagnetized and released from the grasp of obsessional spirits."

Digitized by Google

SPIRITISM REVIVING

Few are aware to what extent Spiritism is now active; how it is gradually *reviving*. Here is an account of Dr. Peebles' visit to Melbourne, Australia, this year, 1897. He writes to *The Philadelphia Journal* as follows:—

"Altho I had come for a rest, I was immediately pressed into active service, and have been lecturing every Sunday evening either in the Masonic hall (which seats 1300) or the Lyceum (700), both of them being filled at times to overflowing. I have also spoken in the Unitarian and Swedenborgian churches, and the Australian (Presbyterian) church, on vegetarianism and other reform subjects.

"Several mediums speak about coming to Australia. Before leaving, let me tell you that the Melbourne press says there are already 500 mediums in the city and suburbs, while others say 200, but I see none who compare with Mrs. Freitag, and others. I cannot, conscientiously, encourage mediums to come to Australia, unless they are absolutely *first-class test mediums*. That's what the people clamor for—tests, tests, tests. Old, bald-headed Spiritualists, who had tests years ago, want them renewed, and so seek for tests instead of going on to a higher plane of harmony, beauty and spiritual truth, becoming their own mediums."

Yes; the tests, rapping, writing, table-tipping, and even materialization tests are only the beginnings of Spiritism, and not the desired ends sought by the spirits. The end sought is *possession* "obsession;" and those who by strong self-control constantly resist absolute spirit-control are used as "test mediums," to catch others, and to exhort others, as above, to go "*on to a higher plane of harmony*" with lying, seducing, enslaving and demonizing spirits.

Digitized by Google

An English journal called *Black and White* gives a detailed and illustrated account of recent apparitions at the town of Tilly-sur-Seulles, Normandy, France. It says that the apparitions are of the Virgin Mary and have continued for several months, and are thoroughly vouched for. It adds:—

"The appearances, which seldom or never resemble each other even to the same *voyants*, always either ascend from the earth, as in the case of those of the Witch of Endor, or appear gradually bit by bit, first a leg, then an arm, and so on, at a slight elevation. All this is very queer reading.

"The trampled field of oats, the elm tree stripped of its branches by relic-hunters, the torn hedge protected by barbed wire and decorated with statues pictures, rosaries, pots of flowers and votive tapers, remain to testify to a belief in the supernatural not less strong than it was in mediæval times."

Black and White, after quoting from the *Croix du Calvados* (the official organ of the Roman Catholic Bishop of the diocese), that, "Altho it cannot doubt the *fact* of the appearances, it is inclined more and more to attribute them to *diabolic intervention*," adds:—

"If anything, this is calculated to lend them still greater interest in the eyes of the world which, at the end of the nineteenth century, shows itself especially ready to dabble in Satanism, crystal-gazing, astrology, theosophy, spiritualism and magic, both black and white. The chief points in favor of this clerical decision seem to be that one Vintras, who lived in an old mill, still standing on the banks of the Seulles, below the older village of Tilly, prophesied these apparitions about the year '30. Vintras was condemned as a sorcerer and incarcerated at Caen by request of Pope Gregory XVI. He claimed to have been 'inspired' by the Archangel Michael. Curiously enough, another 'prophet,' claiming to be inspired by another Arch-

Digitized by Google

angel, Gabriel to wit,—namely Mlle. Cuedon, who has made a stir in Paris lately, and whom a certain Abbe declares to be '*possessed*' rather than '*inspired*,' prophesied these same apparitions at Tilly a fortnight before they began."

Satan's motto seems to be, Anything to deceive and bewilder humanity and to hinder the truth now due to them from reaching them. From an English Spiritist journal *Light*, we quote a recent statement of a *seance*, as follows:—

"At a sitting which was being held one evening at the invitation of a mother who had just lost a dearly loved son, amongst other phenomena a remarkable light was seen. It was in the form of a beautiful radiant globe, the center of which was a bright blue of great brilliancy. It was apparently an immeasurable distance away, the wall of the room offering no obstruction to those who watched it, and it remained for about half an hour, when it gradually faded from their sight.

"All present were filled with a sense of *deep reverence and veneration*. The control [*i. e.*, the spirit controlling the medium] explained that this was indeed the Light of Christ, who, in verification of the belief which is now very generally held by Christians of every denomination, is gradually approaching this earth; and in fulfilment of His words, spoken nearly two thousand years ago, is coming to establish his Kingdom, the reign of universal love and brotherhood, amongst us.

"The control further said: 'Write thus to the editor of *Light*, Tell him that light is coming to all men. It grows brighter day by day. This light is the Light that should lighten all men that come into the world. Love is embodied in it. Truth is bringing it. Wisdom teaches it. Faith reveals it. Hope nourishes it. Justice craves for it. Glory attends it. Peace claims it. Power waits for it. This remarkable light is attended by hosts of angels; by dwellers in the spheres of the Blest; by mighty conquerors; by those whose sins, being scarlet, now shine radiant in this Light. Perfected good, perfected man, perfected light.

"Beautiful angels surrounded the medium. The Light appeared behind her; but she was pleased to know that the greatest glory shone when she spoke of Christ's power. Altho not herself viewing the greatest glory of the Light she saw it, far, far away, having a star-like radiance."

Just as at his first advent the evil spirits acknowledged Jesus. saying, "We know thee, who thou art." "What have we to do with thee, Jesus, thou Son of God?" and as they testified of the apostles,—"These be the servants of the most high God which show unto us the way of eternal life; *so to-day, as we have seen*, some of them will testify occasionally to the truth, commend MILLENNIAL DAWN, etc.; but it is safe to assume that it is all for a purpose; as a "bait" for those who are interested or seeking light along these lines, to eventually lead them off into some gross darkness. Let us constantly remember that these deceptions will become so bold, and be apparently so backed by advanced truth that they will, "if it were possible, deceive the very elect."—Matt. 24:24-26.

Under such circumstances there is but one safe course. It is not to stand still with closed eyes, panic stricken: that will be impossible, very soon. It is to fully accept of Christ Jesus the *redeemer*, the *ransomer* of the race as your Savior and your Teacher, and to be controlled only by his spirit of truth expressed to man through his Word—the Bible. So doing you will be *kept* by the power of God from all the snares of the wicked one; for the *gospel* is the *power of God* unto

Digitized by Google

salvation to every one that [obediently] believeth."

To what great dangers the people of Christendom are exposed we may judge when we remember that nearly all are laboring under the delusion of Satan, first enunciated to Mother Eve in Eden,—to her deception and fall. He then said, "Ye shall not surely *die.*" He has kept up his side of the controversy since then, and the majority of God's people believe Satan's statement and disbelieve the Lord's word;—holding that no one really dies, but that when death apparently takes place the person is thereby made "*more alive than ever.*" Believing that none are really *dead,* we cannot wonder that Christendom totally rejects the Bible doctrine that the only hope for a future life rests in God's promise of a "*resurrection of the* DEAD," and makes nonsense of it by claiming that it is merely a resurrection of the *body* that died—which the Apostle declares will *never be resurrected*—but a new body be substituted when the *soul,* the *being* is resurrected.—1 Cor. 15:12–18 and 36–38.

In evidence of the dangers along this line we note the fact that in a very recent issue of "*The Ram's Horn,*" a radical orthodox journal of Chicago published on its outside cover a colored engraving representing a Christian mother with clasped hands, praying beside a little grave decorated with flowers, while just before her is shown the shadowy outline of her child approaching her. The editor of *The Ram's Horn* and his readers are like all other nominal Christians who neglect the teachings of God's Word on this subject;—*just ready* for Satan's delusions to ensnare them.

Note also the following, clipped from the Jan. 2, '97, issue of *The Philosophical Journal* (Spiritualist).

Digitized by Google

Under the caption "*Progressive Thought*, the editor quotes from Rev. T. De Witt Talmage's discourse of Dec. 6, '96, as follows :—

"Even Talmage has progressed from the old faith, and now believes in the return of the spirit to this world of ours after death. On December 6 he preached a Sermon at Washington on the 'Celestial World,' showing the employment of 'the departed' in that state of existence. In answer to the question: 'What are the departed doing now?' he said: 'That question is more easily answered than you might suppose,' and adds :—

"'Their hand has forgotten its cunning, but *the spirit* has faculties as far superior to four fingers and a thumb as the supernatural is superior to the human. The reason that God took away their eye and their hand and their brain, was that he might give them something more limber, more wieldy, more skillful, more multipliant.'

"Dr. Talmage says that the spirits, freed from the material body, are 'more limber, more skillful,' and 'are at their old business yet,' but with vastly improved faculties. He argues it thus :—

"'Have you any idea that that affluence of faculty at death, collapsed and perished? Why so, when there is more for them to look at, and they have keener appreciation of the beautiful, and they stand amid the very looms where the sunsets and the rainbows and the spring mornings are woven.

"'Are you so obtuse as to suppose that because the painter drops his easel and the sculptor his chisel, and the engraver his knife, that therefore that taste, which he was enlarging or intensifying for forty or fifty years, is entirely obliterated?

"'These artists, or friends of art, on earth worked in coarse material and with imperfect brain and with

Digitized by Google

frail hand. Now they have carried their art into larger liberties and into wider circumferences.

"'They are at their old business yet, but without the fatigues, without the limitations, without the hindrances of the terrestrial studio.'

"In answer to the question as to what the physicians are doing, since they passed to 'the beyond,' he says they 'are busy at their old business,' and adds:

"'No sickness in heaven, but plenty of sickness *on earth*, plenty of wounds in the different parts of God's dominion to be healed and to be medicated. Those glorious *souls are coming down*, not in lazy doctor's gig, but with lightning locomotion.

"'You cannot understand why that patient got well after all the skillful doctors had said he must die. Perhaps Abercrombie touched him. I should not wonder if he had been back again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven *are come forth again* for benignant medicament.'

"Then he propounds another question, as to what all the departed are doing now—who in earth-life were 'busy, and found their chief joy in doing good.' He replies: They are 'going right on with the work.'

"John Howard visiting dungeons; the dead women of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved—all of those who did good on earth, busier since death than before. The tombstone is not the terminus, but the starting-post.'

"He then concludes with this very emphatic language:—

"'To show you that your departed friends are more alive than they ever were; to make you homesick for heaven; to give you an enlarged view of the glories to be revealed, I have preached this sermon.'

Digitized by Google

"'Without the slightest doubt then, Dr. DeWitt Talmage is a Spiritualist. He does not claim that cognomen, but he teaches the grand tenets of our philosophy and admits the consequent phenomena of the return of the spirit to visit mortals—spirit physicians to *touch* those given up to die by mortal physicians, and to heal them—to visit those in dungeons in order to relieve their distress—to watch the poor—to look after the enslaved—and in this work to be 'busier since death than before !'

"If 'the departed are more alive than they ever were'—as Dr. Talmage affirms in his closing remarks—then it is evident that he was correct in saying that 'the tombstone is not the terminus, but the starting post"—the 'door' to the higher life, the entrance to the state of endless labor, grand possibilities, and eternal progression.

"If Dr. Talmage thought more of these grand truths than of his clerical standing, he would frankly avow himself a Spiritualist.

"All the churches are rapidly becoming permeated with Spiritual philosophy, and soon must either add to their structural confession these grand and inspiring verities, or sink into oblivion in the twentieth century, when the cycle of evolution shall be completely rounded out."

Who can deny the logic of the Spiritualist editor in claiming Dr. Talmage as a Spiritualist, who refrains from fully acknowledging his identity? Who can doubt that the hundreds of thousands who read that discourse in the many journals which publish Dr. Talmage's discourses regularly, accepted every item of its poisonous, unscriptural suggestion as *gospel;* because in full

Digitized by Google

accord with what they had been taught from other pulpits, and especially at funeral services? Alas! the millions of Christendom are *ready*, ripe, for the evil work of these seducing spirits.

Note the following hand-bill announcement of Spiritist *performances* and tests, given at Muskegon, Michigan, recently: it is in display type and illustrated etchings showing shadowy forms, etc.—and was sent to us through the Lord's providence just in time for a notice here. It reads thus:—

"Opera House, under the auspices of the Religio-Philosophical Society of Boston, Mass., Sunday night, April 11, 1897.

"Spirit materializations, marvelous superhuman visions, Spiritualistic rappings, slate writing, floating tables and chairs, remarkable tests of the human mind, a human being isolated from surrounding objects floating in mid air. Behold the marvels of to-day! Reflect on the one great question of the hour: Is there a spirit land? and what is the destiny of man? Do you want to be convinced that there is a hereafter? Do you believe in immortality? Do you believe in a soul world? or do you believe that death ends all?

"Dr. Loyd Cooke, preëminently peer of spirit mediums, assisted by a number of mediums of note, on the open stage, will produce some of the most wonderful materializations ever witnessed in this country.

"The following are some of the tests that usually take place in the presence of these mediums: A table rises 4 to 5 feet and floats in mid-air. Spirit hands and faces are plainly seen and recognized by their friends. A guitar is played and passed around the room by the invisible power. Flowers are brought and passed to the audience by hands plainly seen. Bells are rung, harps are played, and other tests of a startling nature take place in the presence of these wonderful mediums, if the conditions are strictly complied with.

Digitized by Google

"A night of wonderful manifestions! The veil drawn so that all may have an insight into the spirit world and behold many things that are strange and startling.

"The clergy, the press, learned synods and councils, sage philosophers and scientists, in fact, the whole world has proclaimed these philosophical idealisms to be an astounding fact. You are brought face to face with the spirits. A large piano is played upon without a living soul touching it. And many spirit forms upon the stage—sometimes eight or ten at a time—are proof positive of the genuineness of these mediums. They have been three years developing for the special purpose of demonstrating the facts of spirit power in full gas light!

"The invisible powers are constantly producing new and startling manifestations to convert the skeptical and strengthen the believer. Come and see for yourself. Take no one's word. Investigate and believe your own eyes. Be guided by your own reason. Believe nothing you hear! Every man and woman has a right to see and think.

"Many ask: 'Is there any truth in Spiritualism?' If you should attend this seance with these new mediums, you would never doubt again that the spirits do re-visit the earth, and can be seen and recognized by their friends. Thy will stand beside you and shake hands with any one who will ask them. Remember, this seance is not like others you have attended. The forms seen here are not afraid of you, but will come so close to you that you cannot doubt their identity, and will satisfy you that they are not flesh of this earth. No one who has ever attended these seances can doubt the genuineness of these mediums. Remember, these are newly developed mediums, just arrived at this place, and are recognized by all that have seen them to have the most powerful circle that has ever been brought to this country. Not in darkness, but in open light. You feel their touch. You see their disembodied

Digitized by Google

forms. In plain, open light! Every possible means will be used to enlighten the auditors as to whether these so-called wonders are enacted through the aid of spirits or are the result of natural agencies.

"Committees will be selected by the audience to assist, and to report their views as to the why and wherefore of the many very strange things that will be shown during the evening. This is done so that every person attending may learn the truth regarding the tests, whether they are genuine or caused by expert trickery. Doors open at 7.15. Commences at 8. A small admission will be charged.

SPIRITS NOW ORGANIZE "CHURCHES."

Finding that Churchianity is popular, and a certain amount of formalism demanded by the people they seek to ensnare, Spiritists are organizing "churches" for the "worship" and "praise" of the "All Good,"—the name they use instead of God. But since advanced Spiritists do not believe in a *personal* God this name merely represents to them—*all good spirits*, among whom they reckon Thomas Paine, Shakespeare, Judas and Nero, as well as Christ, Confucious and Buddha. In these "churches"—"Spiritualist," "Theosophical" and "Christian Scientist," all of the same cult, and all guided (unknown to many of their votaries) by the same master spirit—Satan—the preachers and evangelists are generally women: in marked contrast (whatever the explanation) with the course pursued by the true Head of the one and only true Church, our Lord Jesus,—who appointed twelve apostles and seventy evangelists, all of them men.

The newspapers gave an account of a Spiritist baptism service, at the "First Church of Spiritualists,"

Digitized by Google

Pittsburg, on Sunday, Dec. 13, '96, by Mrs. Ida Whitlock, of Boston, as follows:—

"When the babies' parents and godmothers had been assembled, deacons of the church brought out a long flower-decked rope, which they tied about the participants in the ceremony. Mrs. Whitlock gave each baby a small bunch of carnations, handing them from a silver bowl. Having completed this ceremony, Mrs. Whitlock took another silver bowl, and, advancing to each baby, she dipped into the bowl a rose and sprinkled the faces of those to be baptized, saying as she did so, 'I, Ida Whitlock, *by a power commissioned to me*, do baptize thee, Anna Marie Klotz, in the name of the *All Good.*' Alderman Klotz, of Allegheny, is the father of this child."

The power commissioned to Mrs. Whitlock was certainly not from the Father, nor from the Son, nor by the holy spirit; and we feel confident it was from the one who backs all the tests and tricks and lies and obsessions:—"*Your Adversary* the Devil."—1 Pet. 5:8.

"IN THE SECRET CHAMBER."

Brother Thorl of St. Paul, Minn., sends us the card of a Dr. Snyder of that city, who styles himself a Christian Spiritualist and claims that he and others there hold regular seances in which the Lord as a spirit being shows himself to their mortal eyes. He says that about forty persons there have seen these manifestations. Three of them received "the communion" direct from the Lord's hand. The card received bears sixteen texts from the Bible, among which are the following:—

"God is a spirit."

"I am the light of the world."

"He that keepeth my commandments, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and *will manifest myself to him.*"—John 14:21.

In large type at the head of the card are these words:—

"HAVE YOU SEEN THE LORD? IF NOT, WHY NOT?"

Brother Thori remarks that the Doctor appears to be very pious, and professes faith in the ransom and in restitution. The incident at once reminded Brother T. of the statement of MILLENNIAL DAWN, VOL. II., page 158, which reads as follows:—

"Among other such things some of them even teach that Christ is *present*, and we doubt not ere long they will give *seances* at which they will claim to show him 'in the secret chamber.'" (Matt. 24:26.) Brother T. called the Doctor's attention to this Scripture and this application of it; but he was so enamored by the seducing spirits that he could make no application of it to his own experiences. He declared that it referred to such preposterous frauds as Schweinfurth.

Here we see more of Satan's policy: he works one fraud against another. A few weak-minded people are deluded into thinking and claiming that they are "some great one"—Christs, etc.,—and by hypnotic powers deluding a few into their "heavens," thus disgust more sensible people, who, believing that these frauds *fulfil* the scope of our Lord's warning, are off guard against the much more subtle deceptions of Spiritism which draw nearer and nearer daily.

Then again, true to his character as a deceiver, Satan begins all such performances with the outwardly devout. He puts a bait on his hook when he fishes for men. It will be found that *self-willed* Christians,

Digitized by Google

no matter what their morals or faith, will be subject to snares of the great enemy. The full submission of the *will* to the will of God as expressed in his Word is absolutely necessary to overcome the world, the flesh and the devil.

"WE ARE NOT IGNORANT OF HIS DEVICES."

We will no doubt surprise some when we state that to our understanding "Christian Science," "Theosophy," "Mesmerism," "Clairvoyance" and "Hypnotism, as well as "Swedenborgianism," are all related to Spiritism, and designed by the "seducing spirits" to enthral and "pass along" the various classes of mankind who are now awakening out of mental lethargy; and to blind their eyes to the *truth* respecting the Lord and his Word.—2 Cor. 4:4.

"*Christian Science*" by its attractive but deceptive name, no less than by its lying proposition that there is no pain, no sickness, no death, no sin, no devil, no Savior—nor need of any—by the very absurdity of its claims attracts the curious; and by its seeming harmlessness and "good works" ensnares the unguarded and uninstructed, who do not know "the depths of Satan." (Rev. 2:24.) Their processes for treatment of "*imagined*" diseases seem harmless, but are their cures therefore less of the demons and more of God than those of Spiritualists? While a pure faith in the first principles of the doctrines of Christ is not to be accepted as *instead* of good morals, the latter are nevertheless to be considered as *concomitants* to every manifestation of divine favor and power. All, therefore, who deny our Lord Jesus as the *Redeemer* of mankind "who gave his life *a ransom-price* for many," are not

Digitized by Google

of God, and their "wonderful works," whether good or bad, are not to be credited to divine power.*

It may be questioned by some whether Satan and his associates can be charged on the one hand with causing sickness and death (Heb. 2:14), and on the other hand with healing the sick and casting out devils. Would not this seem to be an opposition to his own kingdom not supposable of any intelligent being. "If Satan cast out Satan he is divided against himself; how shall then his kingdom stand?"—Matt. 12:25, 26; Mark 3:24–26.

Very true; and this shows to what straits "the prince of this world" is reduced by the great increase of intelligence shining in upon the world during the past century. The demons must sham to be "angels of *light*," teachers of advanced truths and good physicians, both of souls and bodies, in order to reënsnare those who are feeling after God, if haply they might find him. (Acts 17:27.) The words of inspiration give us to understand that Satan's struggles to retain control of mankind will be specially desperate at its close—before he is "bound" for the thousand years that he may deceive the nations no more.—Rev. 20:1.

Here will be one of the "*strong delusions*" mentioned by the Apostle Paul, to cope with which God's people will have need of "the whole armor God" that they "*may be able to stand* in this evil day." (2 Thes. 2:9–12; Eph. 6:11–13.) We are now in the period of which he cautions us to be specially on guard against "seducing spirits and doctrines of devils." (1 Tim. 4:1.) Here the Apostle Peter tells us to "beware lest ye also being led away [seduced] by the error of the wicked [one] fall from your own steadfastness." (2 Pet. 3:17.) Hence the Lord tells us to watch and pray to escape the delusions which will be so strong as to "deceive if it were possible the very elect." (Matt. 24:24.) Shall we, in view of these warnings, expect no "strong delusions," deceptions from the wicked spirits? Nay; we expect far more during the next few years than even Spiritists have dreamed of hitherto.

---

* For an examination of "Christian Science" see ZION'S WATCH TOWER of May, 1891.

SATANIC POWERS MALIFIC.

But if Satan and his faithful have a knowledge of curative agencies and skill in their application let us not forget that he has great malific power also. This has already been demonstrated. Take the case of Jannes and Jambres, the celebrated mediums and magicians of Egypt, who in the presence of Pharaoh duplicated many of the miracles performed by divine power through Moses and Aaron. They could transform their rods into serpents; they also turned water into blood; they also produced frogs, altho they could not duplicate the plagues of lice, etc.—Exod. 7:11, 22; 8:7.

We have every reason to believe that the fallen spirits have learned considerable during the past four thousand years and that they have a much wider range of power to-day. We are inclined to believe that the grasshopper plagues and the multitudinous farmer-pests and the spores and microbes of disease that are afflicting human and animal life in recent times, may be manifestations of the same power for evil. Similarly Satan is "the prince of the power of the air," and

Digitized by Google

is malevolent enough to exercise his powers to the extent of divine permission. This might account in part for the great floods, cyclones and tornados of recent years.

But surely such forces of nature are not left in the charge of demons? some one inquires.

Not entirely;—most assuredly not; otherwise we may doubt if the world would be at all habitable. Take the case of Job: as soon as divine restraints upon Satan were released, he moved the Sabeans to steal Job's cattle and to kill his servants; he caused fire to come down from heaven, which not only killed but burned up Job's flocks of sheep; he sent the Chaldeans who stole Job's camels, and finally produced a cyclone which smote the house in which Job's children were feasting together, and destroyed the house and killed its occupants; and he attacked Job's person with disease as soon as granted permission.—Job. 1:9–2:7.

There is no question that Satan and his legions are as able and as willing as ever to do all the mischief that divine wisdom may see fit to permit them to do. It only remains, therefore, to notice that God has not only foretold that he will permit them to have great power in the end of this age, but also why he does so. He tells us that he is about to "pour out his indignation, even all his fierce anger," upon the world of mankind, as a chastisement for sin and for a correction toward righteousness; to humble mankind and to prepare them for the blessings of the Millennial Kingdom. All are familiar with the plagues foretold in the book of Revelation about to be poured upon the world in the end and judgment of this age. Of these the plagues upon Egypt were illustrations,—even tho the coming

Digitized by Google

plagues be described in symbols. But let us always remember God's care over his people to preserve them from every calamity which would not under divine supervision work out for them some valuable lesson or experience; and let us remember that he is able and willing to overrule the wrath of men and of devils and to restrain the remainder that would hinder his grand purposes.

The following words of Rev. A. B. Simpson are quite to the point:—

"The healing of diseases is also said to follow the practices of Spiritualism, and Animal Magnetism, Clairvoyance, etc. We will not deny that while some of the manifestations of Spiritualism are undoubted frauds, there are many that are unquestionably supernatural, and are produced by forces for which Physical Science has no explanation. It is no use to try to meet this terrific monster of Spiritualism, in which, as Joseph Cook says, is, perhaps, the great IF of our immediate future in England and America, with the hasty and shallow denial of the facts, or their explanation as tricks of legerdemain. They are often undoubtedly real and superhuman. They are 'the spirits of devils working miracles,' gathering men for Armageddon. They are the revived forces of the Egyptian magicians, the Grecian oracles, the Roman haruspices, the Indian medicine-men. They are not divine, they are less than omnipotent, but they are more than human. Our Lord has expressly warned us of them, and told us to test them, not by their power, but by their fruits, their holiness, humility and homage to the name of Jesus and the *Word of God;* and their very existence renders it the more imperative that we should be able to present against them—like the rod of Moses which swallowed the magicians', and at last silenced their limited power,—the living forces of a holy Christianity."

Digitized by Google

In conclusion let spiritual Israel hear the Word
the Lord to fleshly Israel:—

"When thou art come into the land which t
Lord thy God giveth thee, thou shall not learn to
after THE ABOMINATIONS OF THOSE NATIONS. The
shall not be found among you *any one* that . . . .
USETH DIVINATION, or an observer of times, or an e
chanter, or a witch, or a charmer, or a consulter wi
familiar spirits, or a wizard, or a necromancer. F
all that do these things are an abomination unto the Lo
and *because of these abominations* the Lord thy God do
drive them out from before thee."—Deut 18: 9–12.

"When they shall say unto you, Seek unto the
that have familiar spirits, and unto wizards that pe
and mutter: Should not a people SEEK UNTO THE
GOD? on behalf of the LIVING should they seek un
the DEAD? To the law and the testimony: if th
speak not according to this word, it is because there
no light in them."—Isa. 8: 19–20.

Digitized by Google

LATER REPORTS
RESPECTING SPIRITISM.

The foregoing was published in ZION'S WATCH TOWER parts in several issues in June and July, '97. Since en, many who read it have sent in confirmatory re- rts. Among those of sufficient interest for publica- n are the following.

A camp-meeting of Spiritists and Theosophists is ported in the Allegheny *Record* of Sept. 9, '97, by an legheny lady who says:—

"I am frank to confess that two more delighted eeks I never enjoyed than the past fortnight, spent in at so-called 'hot-bed of Spiritualism, Cassadaga Camp, ly Dale, N. Y.'

"If we as Christians could or would open our hearts the truth as presented there this season by such giant tellects as Lyman C. Howe, of Fredonia; Judge Rich- ond, of Meadville; Dr. Hicks, New York; Mrs. Carrie . Twing, of Westfield, N. Y.; Mrs. Sheets, from Mich- an; Annie Besant and others—if, I repeat, the teach- gs of all such representatives of the faith could be ceived into honest, unbiased hearts, then would there y such soul-expansion as would burst the narrow con- nes of the average orthodox intelligence, and Spiritual- m, instead of being shunned as a freakish, uncanny mething, unworthy the thought and attention of in- lligent minds, would at least be given the advantage f a fair trial.

"I wonder how many bound down by orthodox pre- udices know that this belief is founded upon principles

Digitized by Google

immutable as time itself, and that honest investigators will find these disciples of Spiritualism far and away beyond the ken of their Christian (?) critics in matters pertaining to the unfoldment of the higher life?"

Of Theosophist teachers present she says:—

"Among the most noted instructors were Senor and Madame de'Ovies, Julian Segunda de'Ovies, delegate to America of the Order of Bhagavat-Gita, better known as the 'Order of Eighty' the most ancient order of occult adepts in the world, who is supreme master of the order, Cairo, Egypt. It teaches practical psychology, purity, temperance in all things, love for humanity and sincerity; to know ourselves, that we may attain the perfect manhood and womanhood, and approach nearer the cosmic light, of which we are but sparks; to develop the divinity within us, that we may heal the sick and comfort the sorrowing, even as did the great psychic, Jesus of Nazareth.

"By meditation and concentration to see visions and receive impressions that one may be divinely inspired and guided in all things by wisdom. The Spanish Mahatma de'Ovies teach meditation, concentration, psychometry, magnetism and healing art, character-reading, hypnotism, clairvoyance, science of breathing, science of eating and every other branch of occult philosophy. Circles for the development of these powers are formed after each course of lessons. This science dispels the error of blindness, so man can see without eyes—Senor de'Ovies can prove this at any time and under all conditions. The Mahatma claims that his powers are universal, every man and every woman, except an imbecile or degenerate, possesses these occult gifts. The Bhagavat Gita has at present over 2,000 members in the United States. Senor de'Ovies has founded several research societies in America, the last at Buffalo, N. Y."

Thus are the "babes in Christ" lured to evil, by those who "know not the depths of Satan," and his schemes to entrap them.

Digitized by Google

SPIRITISM GROWING.

A Press Dispatch respecting another Spiritist camp-meeting, published in the Toledo *Blade*, reads as follows:—

"Anderson, Ind., Aug. 2.—Statistics which have just been received at the Indiana Spiritualists' state camp at Chesterfield, show the growth of Spiritualism in the United States during the past four years. It has has been very rapid and is represented now by 52 state associations with an active membership of 235,00c and 400 recognized mediums. The states in which the associations are located are Ohio, Indiana, Michigan, Massachusetts, Connecticut, Wisconsin, Minnesota, Colorado, Maine, Oregon, California, Florida, Louisiana, Vermont, New York and New Hampshire. Spiritualists claim 2,000,000 believers."

A FATHER'S DELUSION.

A ZION'S WATCH TOWER reader, after perusing the articles on Spiritism, writes as follows:—

"After my mother's death my father married a woman who was a spirit medium, and has since tried to convince me of Spiritism. He has given me, repeatedly, accounts of materializing seances which he has attended both in his own home and in other places. He says he has seen as many as fifteen spirits developed at one time, both adults and infants, while the medium sat in her cabinet in view of her audience. He says that sometimes he has seen a misty cloud appear near the ceiling and gradually descend to the floor, taking form as it came down, until it stood upon the floor a solid, tangible human being, and would clasp his hand. The hand felt as tangible in his grasp as my own would feel. He says his dead daughters (my sisters) and other friends who are dead have thus appeared to him robed in pure white. Sometimes they would materialize a sparkling lace shawl and hold it up and shake it before

Digitized by Google

him; they would sit down by his side or in his lap and put their arms around his neck and converse with him of their heavenly home, its beauties, its lovely flowers, etc., and of his own future, and of their care for him. Finally they would say, 'Well, I must go,' — and the hand clasped in his, and which he was holding tightly, would begin to sink out of his grasp, the body would grow thin until objects across the room could be discerned through the almost transparent body; then it would disappear, sometimes going down through the floor. His father (my grandfather) who was a physician in life, he says, has, through mediums, written prescriptions for medicines for him, etc.

"My father has told us things which his medium-wife has told him—matters about our family—which really surprised us, as we knew she had no means of knowing except through supernatural agency, but we saw by years of observation of Spiritism sufficient of its abominations to convince us of its Satanic origin, and hence I never had much faith in it, and finally learned to abhor it. And since seeing the light of present truth, as we now see it, we realize its wickedness and its demon-nature more fully than ever. I have repeatedly seen mediums 'under control,' and have noted how fully they are made the victims of the demons who possess them at such times—being unaware of their condition or at least unable to control their words and actions. Their facial expression at such times is very peculiar."

AN EPISCOPAL CLERGYMAN WRITES:—

"The WATCH TOWER speaks in several past numbers of Spiritists and mentions Clairaudiant mediums. I have been living alone as a bachelor missionary in Burma for some years, and ever since my wife and little boy fell asleep in '89 and '90, I have been alone: and I pursued somewhat an inquiry into animal magnetism with reference to telegraphing thought at a distance and, I am sorry to add, 'transfer of sensation.'

Digitized by Google

After practising this (and abhorring Spiritism, tho not knowing why, and not connecting the two together) I found suddenly one afternoon voices all round me which have continued ever since more or less: and I now write to you to beseech Jehovah to have mercy on my body and make it 'the sanctuary of God through the spirit,' taking away any unclean spirit which may inhabit it, and giving me grace and power to resist, or flee, or get free from, any and every influence, or power, or control, that Satan may have over me."

VIEWS OF A WELLKNOWN EX-SPIRITUALIST.

Rev. W. H. Clagett, President of the Board of Trustees of the Texas Presbyterian University, who was once a Spiritualist, lectured recently in Association Hall of Brooklyn, N. Y., to a large audience. The *Brooklyn Eagle* gives the following report of the lecture:—

"Dr. Clagett said he had not come simply to amuse his audience nor to tell them stories. He wanted to go deeper than that. 'Frankly,' he went on, 'I have no hope of converting the confirmed Spiritualist. Fortunately, or unfortunately, it has been my lot to see a great deal of Spiritualism. I was a firm believer in it for years, often acting as a medium in private seances. There is a deeper interest in this question than many Christians think. Spiritualism is one of the greatest powers for evil in the world. Most of you will be surprised when I tell you that it has between 900,000 and 1,000,000 followers in the United States. We cannot get rid of this incipient evil by denouncing it; we must instruct the people. I believe there is such a thing as communication between men and spirits. I believe that there are real spirits connected with modern Spiritualism. A great many people have wondered at the power of Spiritualism to mislead intelligent people. Some of you will remember that some years ago Dr. Kettles, the superintendent of all the public schools in New York, avowed his belief in Spiritualism. It appeals to one of

Digitized by Google

the strongest feelings in the human heart—our love for our dead. Where are these loved ones? Do they still exist? What is the nature of that existence? To the man who rejects the Bible no answer comes to these questions. All is dark, and as the soul tries to penetrate the gloom, it cries out with the most intense longing, 'Where are you?' Satan, in the form of Spiritualism, offers to bring the loved one back again so that we can hear his voice and actually see his face.'

"Then, again, Spiritualism comes to us as a new religion. It proposes to be a system of religious philosophy. It undertakes to solve the question: 'If a man die shall he live again?' By attacking the soul in this subtle and plausible manner it is not strange that Satan in the form of Spiritualism leads many astray. . . .

"Dr. Clagett characterized Spiritualism as alike silly and degrading. 'To think,' he said, 'of a wife or mother, even if she could communicate with us on earth, going to a woman whom she never knew and with whom she would not have associated if she had, and telling her the most sacred things—the idea is degrading and a dishonor! Spiritualism is a fraud, two-thirds of it being devil at second hand and the rest of it devil at first hand.'"

AN EX-SPIRITUALIST AUTHOR'S EXPERIENCES.

In a book recently published, entitled "The Powers of the Air," the author, formerly a medium, relates some strange experiences with spirits. We give his account of his experiences with a spirit which professed to be the Lord, and which gave him to understand that he, the medium, was to be greatly used in converting the world; and that he would occupy a very similar position to that of the Lord at his first advent, except that he would be blessed with marvelous and miraculous success. We quote:—

"I felt happy, very happy, with Jesus at my side, as I verily believed. As the writing progressed, I felt

Digitized by Google

the more certain that it was true, because the style and diction indicated a pure mind and heart." Later on the spirit said, "I am your Father and your God. . . . I am the Almighty, the Creator of all things. In this manner I spake to the patriarchs of old—to Adam, to Noah, to Abraham, Moses and others." This communication caused the medium to tremble with fear. The spirit then said, "Be not afraid, . . . I am your Maker and your Father, and you are my child—my very dear child; child by creation and also by redemption; therefore you need not fear." The spirit then went on to say, "I have chosen you to be my second Christ; I have appointed Jesus, my son, to instruct you and make you wise in all things—to do my will in the great work of man's salvation."

The spirit then instructed his medium to become associated with a certain clerical friend as an assistant in the great work of saving souls; and said, "As the Anglo-Saxon and German races have grown so sensitive that spirits can impress their minds, and in many instances control their bodies, so I have determined to introduce a new dispensation, and for this purpose I have called you and your friend to open and prepare the way for its introduction. Be humble, prayerful and faithful, and all will be well. Let me say to you again, be humble—humble as a child before God." The evil spirit endeavored to make him believe in "the conversion of the world to God," through his instrumentality, and at once, himself being the representative of Christ to do the second advent work of saving the world. To throw him off his guard it cautioned him, saying:—

"The evil spirits are all around you. Their abidingplace, until the judgment, is the air, or atmosphere of the earth; and they work in the children of disobedience by impressing, or infusing, into their minds thoughts and desires which are wicked and selfish; and also by inflaming their passions, thus leading them often to commit the most atrocious deeds. . . . There is in this

Digitized by Google

world a continual conflict, as you are aware, between the powers of darkness, so-called, and the powers of light. . . . The slow progress made by my Gospel in the world since my ascension may be inferred from what has been said. . . . My beloved servant Judson spent many years in heathen lands before a single convert was rescued and brought to God."

The medium thought that none but a good being would talk in this way; hence the spirit must be what it claimed to be, or else it would be a great deceiver, and a very bad being. Still he was troubled with doubts about the remarkable communications that he was receiving. The spirit then went on to say:—

"You seem to be in doubt about your calling; you need not be for a moment. Launch your little barque into the broad ocean of God's infinite love, and you will find aid and comfort. The true secret of success in any enterprise is to be fired with zeal. You need not fear to commence. You now understand the law of control in reference to moral forces, which may be brought to bear on the children of men.

"In conclusion, I will say that I design, first, to call in the Jews; then afterward the Gentiles. So you will first proceed to New York. There you will be aided by Mr. Beecher and others, and then proceed to Palestine, where I will meet you and give you success.

"While meditating on these things that 'still small voice' came to me again, saying, 'I am the Lord your God, and have a work for you to perform. I must call in my people, the Jews, preparatory to that great event which is soon to transpire, and I have arranged for you to go to New York, and there meet Mr. Beecher, who will greatly aid you in your work of assembling my ancient people at Jerusalem, preparatory to their being converted and made meet for the kingdom of heaven. You will leave your home unknown to your family, and proceed to a place that I will direct you to.'

"'I am the Judge of all the earth; I, the Lord, have called you to warn all men to flee from the wrath which

Digitized by Google

is to come. The judgment day is approaching, wh
all men, small and great, shall stand before my thro
Therefore be diligent, be faithful, and do as I comma
you, and great shall be your reward. You have l
those you loved, many of whom are in the bonds
iniquity. Now, therefore, fix your mind upon th
whose conversion you so desire, and while you pray
will seal conviction upon their hearts, and they sh
be converted for your sake, even while you are speakin

"With emotion deep and overwhelming, I fix
my mind upon one for whom I had felt unusual intere
I prayed until sobs and tears choked my utterance, wh
that still, small, solemn whisper came to me with d
tinctness again, saying, 'Your prayer is answered: yo
friend is converted, and is now rejoicing with joy u
speakable and full of glory.'

"'My child,' said the solemn voice again, '
your mind upon another, and I will bless again ev
for your sake.' I commenced then again with the sa
childlike simplicity of prayer as before, fixing my mi
distinctly on the person I desired converted, and af
a few moments of earnest pleading I heard again t
voice, saying, 'Child, thy prayer is heard, and t
friend is now happy in my love.'

"Thus I continued for many hours, my heart b
coming more and more interested in the work, a
swelling with the love of God, as I continued to fix m
mind on one after another of those whose souls' salv
tion was near and dear to me. At length the solem
voice said, 'Have you no other relations and friends
whom you can fix your mind in prayer?' I replied
saying, 'I can think of no more.' 'Then,' said t
voice, 'fix your mind upon any ungodly man y
choose, and I will hear and bless him for your sake.'

"With tearful eyes I then renewed my prayer, fi
ing my mind upon one and then another of those who
I knew to be worst in wickedness. At the end of ea
petition the answer came: 'Your petition is heard, a
he for whom you supplicated is among the redeeme
This continued perhaps an hour longer, when, growi

Digitized by Google

weary from exhaustion and fatigue, I retired and slept as sweetly as a child upon the bosom of its mother.

"As the soft light of morn stole into my window, I heard again the still, small voice, saying, 'Arise, my child, and hear the good news. Those for whom you prayed are happy in my love, are rejoicing in hope and have heard of your mission, and are coming to rejoice with you and bid you God-speed.'

"Having arranged my toilet and kindled the fire, I ordered breakfast to be served in my room. When seated at the table, and about to commence my repast, the voice said in the kindest and sweetest manner, 'You need feel no embarrassment in my presence; have I not always been present with you? do I not know your every thought, your every word, and your every deed? Ask the blessing on your repast in your usual way, just as if I were not personally present, for tho I am not present everywhere in person, yet I am present everywhere in my omnipotent power and wisdom.'

"The repast being over, the voice of the Almighty, as I believed, said 'This day will be a day to this place such as they never experienced before. God is in this place, and they know it not. I will now whisper to every man's mind, as I whispered to you in the still small voice, saying, 'Prepare to meet thy God in judgment,' and, hearing this, they will assemble in two different churches for prayer; at the same time the converted ones for whom you prayed in the night will have arrived in the place, and will join in the general rejoicing, and crying for mercy, and thus the wave of salvation, so astonishingly begun in this place, shall roll over the whole earth, because that day is approaching, that great and terrible day, when all men shall receive according to the deeds done in the body. In the meantime you may go up and call on Mr. A——, who is my servant, and a godly man. You will find him at his church preparatory to the great assembling of people.'

"I was so moved by this good news, and the promise of salvation to such multitudes of perishing souls that tears flowed freely from my eyes. In this condi-

Digitized by Google

tion of mind, I passed down the main entrance of the hotel to the street. Looking around, I saw no unusual stir; but, thinking that God worked silently with every heart, I passed on with the certain expectation that I should find the minister at the church designated, and many assembled for worship.

"On arriving at the church, I found, to my astonishment, the doors closed, and not a single person in or about the building. I soon found the minister at his residence, and to my still greater astonishment he informed me that there was to be no meeting there that day. I returned to the hotel, expecting that by this time those for whom I prayed, and who, I believed, were rejoicing in a conscious hope of sins forgiven, had arrived, but in that, again, was sorely disappointed.

"Passing up to my room, I inquired of the Lord why this strange failure. To which the voice replied in the same distinct and well-defined whisper, 'The failure is caused by the mischievous conduct of wicked spirits, who have of late been whispering in the ears of the people, which has confused them, and they do not recognize in my whisper the still small voice of the Almighty.'

"'But,' said I, 'what will become of thy great name?'

"The voice replied by saying, 'I will take all remembrance of this failure from their minds; and they shall know that I am the Lord; that with me there is no variableness or shadow of turning. But you, my child, will proceed on your mission of calling in the Jews, the same as though this seeming failure had not occurred.'

"'But,' said I, in reply, 'I have not the wherewithal to convey me to New York.'

"'Yes, my child, but I have provided against all contingencies of that kind by impressing a wealthy man in the city of New York to telegraph the bank in this place to furnish you all necessary funds. Be therefore not faithless, but believe.'

"This calmed my mind, reässured my confidence,

Digitized by Google

and I immediately left for the bank. Stepping up to the counter, I inquired if a certain man, calling him by name, now living in New York, had telegraphed to this bank to place money to my credit. The banker assured me that no telegram had been received.

"Again I inquired the cause of the failure. The same mysterious voice replied by saying, 'The cause of this failure is the same that produced the others; but,' continued the voice, 'I am the Almighty. I have power to kill and make alive, and those who have interfered with my purposes I will judge; therefore rest in hope, and all shall be made right.'

"I yet had confidences in my senses. I was certain that I had heard the voice, and I could not force myself to believe that any creature above or beneath could be found who would dare to personify or assume to be the Almighty himself. I also thought back over the communications I had received. I reminded myself of the deep-toned piety which pervaded them, and of the kind assurances given me; and, summing it all up, I felt deeply impressed that I could not be deceived.

"While thus meditating, the voice uttered these words, 'Return to your home and all will be well.' Obedient to the command, I immediately set out for the place of my former residence.

"My sudden disappearance from home had caused no small stir among the friends and relatives, but my presence soon reässured them. How little, thought I, did they understand the real cause of my absence."

The medium finally reached the conclusion that he had been deceived by evil spirits. He continues:—

"The reader might suppose that the would-be Divine intelligence who had followed me so long and had so grossly deceived me would, upon having been discovered to be but devils clothed as angels of light, have left me, never to appear again. But this was not the case. So far as ability to impress my mind with their thought was concerned, I found that they possessed even more power, and that it was every day increasing.

Digitized by Google

[This is a part of the danger: the will which at first is strong and well able to resist such approaches gradually loses its power and becomes weaker each time it yields.]

"As soon as it was really apparent that I had been deceived, I sank into the very grave of disappointment. My hopes, which had been raised up to the seventh heaven, were dashed down to the lowest pit. My invisible deceiver for several days continued to flatter me at times that all was well—that God was as really in the darkness of this disappointment as in the light of the brightest hopes of former days."

At last becoming fully convinced of the deceitfulness of these communicating spirits, he refused to be under their control any longer. They then, in answer to the subjoined questions, made the following confession and admissions:—

"You were first led into a belief that Spiritualism was but the harbinger of the 'Millennial glory' by the few first communications. They were certainly grand, and were given with the express design of leading you to believe they were from Jesus Christ and God himself. You ought to have suspected this. All hooks are baited with a very gilded bait.

"Question: Are not the doctrines taught generally by Spiritualists denominated in the Scripture the doctrines of devils or demons?

"Answer: Yes, they are, in very deed, the doctrines of devils or demons, because they generally reject the teachings of Jesus Christ and his apostles and followers. A. J. D. was inspired to my certain knowledge by the prince of demons, or, in other words, the most intellectual demon belonging to the powers of the air. His 'Harmonial Philosophy' was all written under inspiration of demoniac influence. There is no Jesus Christ or any other doctrines taught by Jesus in his works — they are Christless or Antichrist. . . . Spiritualism was conceived in sin and brought forth in iniquity. It is a

Digitized by Google

dead carcass—a carcass that will be a stench to the good of the whole earth.

"Q.: But do you never expect to be better?

"A.: Never. We are the debris of God's moral creation, cast off as far as we know only to be destroyed.

"Q.: But do not the pious dead surround those who are still in the body as guardians from the influences of evil?

"A.: They are never seen by us, if they do. We see nothing around the pious, any more than around the wicked. But we are often around them ourselves, infusing into their minds some infidel or atheistic thought, to see how they will receive it. We take delight in disturbing and irritating them, just as we do you.

"Q.: How do the inhabitants of your world mostly spend their time?

"A.: We spend the time mostly, since the discovery of the mediumistic communications, in developing mediums; in making psychological experiments with them, and in communicating through them.

"Q.: Do you not think that good spirits develop mediums and communicate through them as well as yourselves?

"A.: I think not: we think we are warranted in the conclusion that no pious dead, nor the spirits of just men made perfect, nor angels have anything to do with controlling mediums at the present day.

"These spirit manifestations are clearly prophesied of by the Apostle Paul in 2 Thessalonians: 'And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they might be damned who believed not the truth, but had pleasure in unrighteousness.' This passage sets forth the signs

Digitized by Google

of these times so clearly that all the righteous or pious can clearly understand.

"We have been provoked to reveal to you the fact that all the revelations through mediums to the effect that all men are progressing to a state of holiness and happiness are false, totally and absolutely false. We have as good an opportunity to know the facts connected with all the modern revelations as any spirits can know in this world, and we certainly know that they are not of God, but from spirits, some of them guilty of greater abuses, if it were possible to inflict any greater, than we have inflicted upon you.

"You ask us how we know that modern spiritual demonstrations are not of God? We answer that we know it from the following reasons: These spirit demonstrations are made by spirits who hate God, and have no fellowship with that which is good, . . . they universally reject the Bible as the Word of God, denouncing it as a fable and unworthy of belief. All the revelations yet made by spirit manifestations have not so much Gospel truth in them as has yet resulted in the regeneration of one soul, in the sense that Jesus Christ taught regeneration. The revelations of these spirits are just what you might expect from beings who have not the love of God in them.

[Here we have an exemplification of our Lord's words, "If Satan cast out Satan he is divided against himself; how shall then his kingdom stand?" (Matt. 12:26; Mark 3:23-27.) Similarly the cures done by Spiritists, Theosophists and Christian Scientists we believe are evidences that Satan's kingdom is being hard pressed and is soon to fall before our King Immanuel.]

"Q.: The Bible speaks of the prince of the power of the air, or in the air; what may we understand by this?

"Spirit: You will understand that the prince is the name of the ruling spirit of evil. There are many spirits in the air who are rulers, just as Indian chiefs rule the tribes to which they belong.

Digitized by Google

"Q.: To what extent have the powers of the air dominion and rule over the children of men?"

"A.: They have the power to produce lifelike images in the minds of impressible mediums. This is often understood by them to be an actual sight of a real object. This leads to a great variety of delusions.

"Those who are called leaders of Spiritualism, and who know the fallacy of those impressions, allow the deceptions to go on, and are therefore participators in the swindle. This stamps them with infamy. The spirits have the power of using the human body, with all its organs and faculties. This is done in the case of trance speakers and personating mediums. Perhaps they enter the body by means of electrical and galvanic influences, and, having entered, they use the vocal organs.

"They also possess power to move ponderous objects, such as tables, chairs, etc. This is generally accomplished by the agency of scores and hundreds of the invisible workers."

This writer further explains:—

"They could imitate the manner of speech peculiar to my relatives and acquaintances, and so exactly did they give the particular intonation and inflections of voice, that I would have been compelled to believe the imitation to be the real had they not also imitated the voices of some whom I knew to be living. Upon one occasion that occurs particularly to my mind, the voice, style of address, and intonation were so exactly personified that for the moment I felt positive that the gentleman and lady represented had deceased, and that their disembodied spirits were before me. But when I knew by the evidences of my physical senses that it was not the case, I was then convinced that the spirits were presenting assumed characters.

"That the reader may be fortified at every point, and never be drawn into the belief that any communication from the spirit world can in any sense be from God (though it may breathe what seems like heaven it-

Digitized by Google

self, and be characterized by lofty sentiment, and the most elegant phraseology, and classic purity of style), let him remember that if such are given through yourself as a medium, or through any other medium, it will only be but the prelude or introduction to something monstrous and absurd. All my experiences with these beings who surround us in the air sum up this distinct conclusion: that they delight in evil as their chief object, and especially that branch of evil called deception. If any one thing pleases them more than any other, it is to make those in the earth-life believe the most monstrous and absurd theories. I would exhort the reader, as did the Apostle Paul, in these words: 'Though we, or an angel from heaven, preach any other gospel unto you, let him be accursed.'

"The most subtle method which these powers of the air use to induce belief in their monstrous absurdities consists in making friendly allusions to Jesus Christ and his gospel, and in speaking very highly of its doctrines; they may even give a grand dissertation upon one of them, and in the meantime weave into the framework of this dissertation a subtle philosophy which would undermine the consistency of the whole, and render it delusive."

How evident it is from the foregoing that God's people need more and more to rely upon their Father's Word, and not upon feelings and impressions and "voices" which generally, if not always, deceive. While the *spirit* of the Truth is to be sought, and not merely its letter, yet the careful study of the letter of God's Word is needful, together with an honesty of heart that delights to know and do the will of the Lord,—at any cost, at any sacrifice of prejudice, human preference, etc.

The Word of God is sufficient that the man of God may be thoroughly furnished.—2 Tim. 3: 16, 17.

"Sanctify them through thy truth; thy Word is truth."—John 17: 17.

Digitized by Google

TAKE A LESSON FROM THE IVY.

THE following beautiful verses, by Charles Mackay, well illustrate the fact that there can be no proper Christian growth in the darkness of sin, superstition and Satanic influence;—that the True Light and the inspired Word through which it reaches us are absolutely necessary to our proper development.

THE Ivy in a dungeon grew,
Unfed by rain, uncheered by dew,
Its pallid leaflets only drank
Cave moisture foul, or odors dank.

But through the dungeon grating high
There fell a sunbeam from the sky,
It slept upon the grateful floor
In silent gladness evermore.

The Ivy felt a tremor shoot
Through all its fibres to the root,
It felt the light, it saw the ray,
It longed to blossom into day.

It grew, it crept, it pushed, it clomb,
Long had the darkness been its home;
For well it knew, though veiled in night,
The goodness and the joy of light.

It reached the beam, it thrilled, it curled,
It blessed the warmth that cheers the world;
It grew towards the dungeon bars,
It looked upon the moon and stars.

Upon that solitary place
Its verdure threw adorning grace,
The mating birds became its guests,
And sang its praises from their nests.

By rains and dews and sunshine fed,
Upon the outer wall it spread,
And in the day beam roaming free,
It grew into a stately tree.

Would'st know the moral of the rhyme?
Behold the heavenly light and climb.
To every dungeon comes a ray
Of God's illimitable day.

Digitized by Google

THE SPIRITS IN PRISON.

"THOSE ANGELS WHICH KEPT NOT THEIR FIRST ESTATE."

> "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . And they bare children to them; the same became mighty men, which were of old, men of renown."—Gen. 6:2, 4.

THE SCRIPTURES not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions then to be established a "new earth," but similarly the Scriptures represent the present spiritual rulership (under Satan, "the prince of this world"), with the earthly institutions under it, as "the present evil world," dispensation or epoch.* Moreover, we are informed that the present dominion of evil has not always existed, but that it was preceded by a still different dispensation or epoch, spoken of as "the world that was" before the flood, which also had a heavens, or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

The three "worlds" mentioned by Peter (2 Pet. 3:6, 7, 13) designate these three great epochs of time. In each God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, justice, love and power, to the wonder and admiration of all his creatures.

---

* See MILLENNIAL DAWN, VOL. I., Chap. 4.

Since that first "world" (or *order of things*) passed away at the time of the flood, it follows that it must have been a *different* order from the present, and hence that the prince of this present evil world was not the *prince* of that epoch which preceded this, however widely Satan's influence was then exerted.

Several Scriptures throw light on God's dealings during that first dispensation, and give clearer insight into his plan as a whole. The thought suggested by these is that the first "world (the dispensation before the flood) was under the supervision and special ministration of certain holy angels who were permitted to do what they could and desired to do to rule and recover the fallen race which, because of sin, needed a government other than its own.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past one and the future one. He endeavors to show both the righteousness and the enduring character of the future rulership of the world, saying, "The world to come hath he not put in subjection to the angels." No, it is put under the control of our Lord Jesus and his joint-heirs, and hence it shall not only be more righteous than the present rule of Satan, but it shall be more successful than was the previous rule by the angels.—Heb. 2:2, 5.

In their original estate all the angels, it seems, possessed the ability to appear in earthly forms. Thus, Satan appeared to Eve as a serpent, or acting through a serpent. Other angels frequently appeared as men, thus

Digitized by Google

performing their ministry, appearing or disappearing, as the work demanded.

It was at this time, it seems, that the fall of some of the angels occurred. It is a common supposition, tho we think without foundation, that the fall of Satan's associates, the fallen angels, occurred before man's creation. We are told that Satan was a murderer (man-killer) from the beginning. (Jno. 8:44.) Certainly not the beginning of his own existence, for every creation coming from God's hand is perfect; nor can we think any other beginning referred to than man's beginning, in Eden. But, so far as we are informed, he was then alone and had no followers or angels.

The ambition of Satan, one of the mighty angels, to become a ruler, seems to have developed as he beheld the first human pair with their procreative powers, and the grand possibilities of an extended dominion through their posterity. He probably reasoned that, if he could obtain the control of this man he would have the dominion over all his offspring, and be in power and influence above others—a rival of Jehovah himself; and his growing ambition said, "I will be *like* the Most High."—Isa. 14:14.

Successful in contaminating the stream at its source, Satan gained a great influence over the race; but his power over them was limited because of the competition of the great company of angels who, as guardians, instructed and ruled mankind for a time in harmony with the will of God. But man's corruption was contagious, and eventually some of these angelic rulers fell victims to the plague of sin, and left *their own* habitation, or condition as spiritual beings, keeping not their first or original estate. They *misused* the powers which they

Digitized by Google

possessed, of assuming a human form, and became of a reprobate and licentious mind, copying after degenerate man, and started a new race of men in the world, as our text affirms.—Gen. 6:2-4.

[This Scripture is applied by some to two classes of men. One class, more righteous than the other, are supposed to be here called "sons of God." But such a position is untenable; for it is not a sin for one *man* to take for a wife *another man's* daughter. Marriage among men is never in the Scriptures condemned as sinful. On the contrary, it was ordained of God, and has always had his sanction. (Gen. 2:24; Heb. 13:4.) Our Lord attested his approval by his presence at the marriage in Cana. (Jno. 2:1-11.) Neither is the propagation of the race, under proper conditions, condemned as sinful. God commanded it, that the earth might be filled with a race of beings generated from one pair, and in order that subsequently the redemption of the race might be secured by the obedience and sacrifice of one—Christ. (Gen. 1:28; Rom. 5:19.) However, those to whom the Lord has granted a knowledge of his truth sometimes forego marriage, as they deny themselves many other earthly rights and privileges "for the Kingdom of Heaven's sake" (Matt. 19:12), if they consider that thereby a more efficient service may be rendered to the Lord.

Again, if it were merely a union of two classes of the same race, why should the offspring be specially called "*men of renown?*" If the righteous and the wicked marry to-day, are their children therefore giants or mightier or more renowned men? Surely not!]

After a deterioration of several hundred years, mankind had lost much of the original vigor and perfection

Digitized by Google

of mind and body; but with the angels it was different: their powers were still perfect and unimpaired. Hence it is clear that their children would partake of that vitality and much more resemble the first perfect man than those around them, among whom they would be giants both in physical and mental strength.

Those angels which *kept not* their first condition, but sought the level of *sinful men*, and left their own habitation, or *spiritual condition*, God placed in age-lasting chains. That is, God restrained or limited their powers, taking from them the power and privilege of appearing in an earthly form, human or other. Hence, tho we know that they did thus appear before the flood, there is not one instance recorded in which they have been able to free themselves from this restraint or chain since. On the contrary, the angels who left not their first estate are not so restrained, and have appeared frequently *as men*, as a flame of fire, as a pillar of cloud, etc., as recorded in both the Old and New Testament Scriptures.

Having become depraved in their tastes, and being given over to a reprobate mind, and debarred from all association with God and his works and plan, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with men in sin. How wise and kind the Almighty hand which has restrained their power and influence over men by preventing their personal intercourse! Now, they may indeed enter and act through any who *invite* their companionship, as spirit mediums, but no more can they do. Thus far shalt thou go, saith the Almighty, but no further. This is the explanation of what is known as Spiritism.

Digitized by Google

Some of this class, possessed by devils, our Lord and his disciples met in their ministry. Out of one he cast a *legion of devils.* (Mark 5:1–15.) Anxious in some manner to become associated with humanity, yet unable to assume human form because restrained, when they found a man willing to have such company, a legion crowded into him, thereby making him a maniac. Even when they perceived that the Lord would release the man from their possession, they in despair requested as a favor that they might be permitted to inhabit and use the bodies of a herd of swine near by. But the swine were crazed thereby, and madly rushed into the sea.

Jude (6, 7) gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "*Even as* Sodom and Gommorrah, . . . *in like manner* giving themselves over to fornication and going after strange flesh." That God prohibits any mixture or blending of natures, and designs that each should keep its own original or first estate is clearly taught by this passage and also by Lev. 18:23; 20:15, 16. And that our race as it exists to-day, coming through Noah, is purely Adamic stock, and contains no mixture, is shown by the expression—"These are the generations of Noah: Noah was a just man and *perfect in his generation,*"—*i. e.*, not contaminated in the manner before described.—Gen. 6:9.

Glancing back, then, we see the first epoch under angelic control, the inability of those angels to lift man out of his fallen condition, and the debasing influence of man's continued degradation upon some of those angels. The angels were utterly unable to accomplish the great work of man's recovery. Doubtless they were anxious to do it, for they sang and shouted for joy at his creation. God let them try it, and it was doubtless part of their education, trial and discipline, but they failed. Some joined the ranks of evil, while the rest stood by powerless to arrest the terrible course of sin. Later we find the good angels still interested, desiring to look into the plan which God has since been working out through Christ, and ever ready to do his bidding in our service. (1 Pet. 1: 12.) Thus was proven to both men and angels the futility of angelic power to save men.

In the beginning of "this present evil world," notwithstanding Noah's endeavor to serve God and to teach his posterity to follow his example, and the exhibition of God's judgment in the deluge, the tendency was still downward; and soon the wickedness of Sodom brought its destruction. Mankind were bent on an evil course, and God permitted them to take it. Then the ministration of angels, except to the few of God's children, was withdrawn; and now, instead of sending heavenly messengers to declare to us his will, he has given us his Word, "that the man of God may be thoroughly furnished [thereby] unto all good works." —2 Tim. 3: 16, 17.

Ever since the fall, God's plan has been gradually and quietly developing, and in due time will bear abundant fruit unto eternal life; and eventually it will be demonstrated to all his creatures that God's plan is the only one which could accomplish the great work. It selects and tests first of all, the "little flock," the Royal Priesthood, and then reaches out to lift up and restore all others willing to accept life everlasting upon God's conditions.

Digitized by Google

"THE TRUTH SHALL MAKE YOU FREE."

"The entrance of thy Word giveth light."—Psa. 119:130.

IF WE knew that 'neath the snow-flakes,
O'er the wintry landscape strewn,
Joyous buds of Spring were swelling
To dispel the Winter's gloom,
Could the season's darksome shadows
That along our pathway lie
E'er obscure the beams of brightness
That betoken Summer's nigh?

If we knew that every shadow
Heralds but the coming light,
That the sunshine seems the brighter
When compared with shades of night,
Would the troubles that oppress us,
Making mind and spirit sore,
Be as now so soul-distressing?
Could we not endure the more?

Tho to-day the soil be thirsty,
'Tis the morrow brings the rain;
And the showers so refreshing
Bid the flowers live again.
So it is with human sorrow,
Parched with trouble's fiercest glow;
Leading to—though hard the lesson—
Joys we else could never know.

Let us humbly learn the lesson
Taught by landscape, shower ana tomb.
That tho skies be overshadowed,
Sunbeams may disperse the gloom;
For no matter what the sorrows
That may hide the sun to-day,
Slill behind the clouds, concealing,
Shines his warmest, brightest ray.

—A. J. MORRIS.

PREACHING TO
"SPIRITS IN PRISON."

"Christ also hath once suffered for sins, the just for the unjust, that he might bring *us* to God, being put to death in the flesh but quickened in the spirit. By which also [in addition to this work done for us] he preached to the *spirits* in prison; which sometime [before] were disobedient, when once the long-suffering of God waited in the days of Noah."—1 Pet. 3:18-20. See *Diaglott, footnote.*

A SATISFACTORY interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the suggestions of the preceding article, the above statements of the Apostle Peter become luminous.

The two views of this passage commonly held we state first, and then give our own view of it.

The most common view is, that during the time that Jesus was entombed he was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a supposed place called hell.

If its advocates would consider it, they would find, that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose. Surely it was not merely to mock them. Consequently he must have preached a message of hope—a part of his blessed "good tidings of great joy." And if there is a future for the antedi-

Digitized by Google

luvians, why not accept our position as correct—that in Christ "*all* the families of the earth shall be blessed?"

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death and "hell," we must reason that if Jesus were really dead during those three days, as the Apostles declare, then he could do no declaiming; for "the dead know not any thing" (Eccl. 9:5), and "there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccl. 9:10.) Second, If Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard; for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and as well unscriptural.*

The second view, and the one which seemed most reasonable to us until the considerations of the preceding article threw light upon this scripture also, is to refer the preaching to that which Noah did under the direction of the spirit of God to the antediluvians, who at this time were imprisoned in the great prison-house, the tomb. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to "*spirits*," spirit beings; and the preaching was not done by Noah, nor by the spirit of God, nor before the flood, but after they had been chained. And the preaching, we hold, was in pantomime—by the death and resurrection of our Lord.

It seems very clear, therefore, that the *spirits* are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained from some of their former liberties and privileges, even "these angels who kept not their own principality, but left their own habitation [or normal condition]. He has kept them in perpetual chains [restraints], under thick darkness, for the judgment of the great day."—Jude 6, *Diaglott.*

---

* See "What Say the Scriptures about Hell?"—advertising page.

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could our Lord preach to those spirits during the time he was dead? We answer that it is not *so* stated. It was by the *facts* that he preached, as we sometimes say, "*actions speak* louder than words." It was by his sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in his work, *his course* was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen, instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward—resurrection to spiritual being of the divine nature. Such was the great text; and the lesson from it is stated by the Apostle (1 Pet. 3:22), *viz.*, that Jesus is now highly exalted and has been given a name (title) above every name; that he is "gone into heaven, and is at the right hand of God [the position of highest favor], *angels* and authorities and powers being *made subject to him.*" They knew Jesus before he left the glory of the heavenly condition and became a man. They knew the object of his self-sacrifice as a man. They saw him obedient even unto death, and then that his high exaltation came as a reward. (Phil. 2:9.) They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the

Digitized by Google

purer minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts, as they contrasted their course of disobedience and its unhappy results, with our Lord's obedient course and its grand results. We can fancy at least some of them saying, Would that we had realized before, as fully as we do now, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that infinite wisdom finds no place to do more for him, and his ultimate destruction is clearly predicted.—Heb. 2: 14.

But did not the Lord, in Matt. 25: 41, declare eternal torment to be the punishment awaiting these fallen spirit beings? No: this scripture cannot be used as an argument against a hope for a probation for the bound or imprisoned spirits; for though, by force of circumstances and restraint from any other service, they are now Satan's angels—messengers or servants—yet they may not always continue such, if an opportunity be granted them to return to God's service and be angels of God. This passage relates to the "lake of fire" or destruction (Rev. 20: 10),* into which, at the close of the Millennial age, are to be cast all who are out of harmony with God. Satan will be of those cast into that everlasting *destruction*, and with him all who do unrighteousness or have pleasure therein;—all of whom, *angelic spirits or men* on his side, are reckoned to be his angels or messengers. *All evil-doers* shall be cut off from

---

* See "What Say the Scriptures about Hell?"

Digitized by Google

life. To cut off such, and such only, was God's plan from the beginning. The *wilfully* wicked and not the merely ignorant, mislead, blinded or deceived are meant when it is said, "All the *wicked* will God *destroy.*"

THE PROBATION OF ANGELS.

Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful though silent testimony and lesson from the ministry, death and resurrection of our Lord Jesus, ever have an opportunity to profit by those lessons? Will they ever have an opportunity to repent of their sin, leave Satan's service and return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake; and when God speaks we may reasonably conclude there is something profitable for us to hear. Hence, let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh, "*also,*" "*in like manner,*" to the Sodomites (verse 7), God is keeping under restraint (as a penalty or punishment) "unto [or until] the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment (*krisis*—trial). The Apostle Peter's testimony is in harmony (2 Pet. 2:4); and St. Paul settles the matter that these fallen and now imprisoned spirit beings, as well as mankind, will have a trial under the reign of Christ and the Church, "the Kingdom of God" in exalted power. Speaking of the impropriety of the saints appealing to earthly Courts of

Digitized by Google

Justice for adjustment of difficulties between themselves, he says,—"Do you not know that the saints shall judge the world? . . . Know ye not that *we shall judge angels?*" —1 Cor. 6:1–4.

The Greek word here rendered "judge," is *krino*, of the same root as *krisis*, rendered "judgment" in Jude 7, and signifies, *to govern*, *to test*;—to mete out to each individual blessings or stripes, according to the merit of his course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of the Christ to rule over and direct both human and angelic sinners—"to judge the world" of fallen men, now *restrained in death*, from which they have been redeemed, and also to judge fallen angels, spirits, *restrained alive* until this judgment or trial of the Great Millennial Day, when the Church under the headship of her Lord shall try their cause also, giving everlasting *life* and favor to those who shall then prove themselves worthy of it, and everlasting *destruction* to those proved under full light and opportunity to be unworthy.

Besides these references to the subject, we find frequent references to a work Christ is to do in subjecting heavenly, or spiritual, as well as human powers, after the Church has been selected and the work of judging and blessing is commenced. For instance, we read (Eph. 1:10) "In the dispensation of the fulness of times, to reëstablish [under God's dominion and law] all things in Christ [the disordered things] that are in heaven [*spiritual*] and on earth [*human*] in him."—*Douay translation*. Again, "In him it hath well pleased the Father that all fulness should dwell, and through him to reconcile all things unto himself, making peace

Digitized by Google

by the blood of his cross, both as to the things *on earth*, and the things *in heaven*"—earthly and spiritual transgressors.—Col. 1:20.—*Douay.*

In Eph. 3:8–10, it is shown that the length and breadth of God's redemptive plan has been hidden by God until the Gospel age, when the apostles were commissioned to declare to *men* the conditions upon which they might become sharers with Christ in the execution of God's loving plan; and the intent is, ultimately, to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift—his Son—and the different methods and steps his wisdom marked out for all his creatures. We quote the passage from the *Diaglott translation*:—

"To me, the very lowest of the saints, was this favor given—to announce among nations the glad tidings—the *boundless wealth* of the Anointed One: even to enlighten all as to what is the [method of] administration [or operation] of that secret [plan] which has been concealed from the ages by that God who created all things; in order that now [henceforth] may be made known to governments and the authorities in the *heavenlies*, through [the instrumentality of] the congregation [the Church] the *much diversified wisdom* of God, according to a plan of the ages, . . . which he purposed in Christ Jesus our Lord."

It would appear, then, that God's bountiful plan and diversified wisdom contain something of interest to the angels, and, if of interest to any, of special interest to those confined, or restrained, and awaiting a trial in the judgment of the great Millennial day. They see the saints and seek to look into things revealed by

Digitized by Google

the Spirit and Word to these; but in no other way can they learn of their future, or what provision has been made for themselves in the boundless wealth and diversified wisdom of God, because, as here stated, it is to be "made known" "through the Church."

These condemned angels have been learning much since the first text and sermon;—not only the lesson of our Lord's obedience and exaltation (1 Pet. 3:18–20; 1 Tim. 3:16), but also of his followers; for we read that "*we* are made a spectacle both to *angels* and to *men*." (1 Cor. 4:9—*Diaglott.*) The spectacle and lesson are to both men and angels for the reason that both men and angels will shortly be judged by the Church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human), shall bow to Jehovah's Anointed and confess him their Lord and Ruler; and those who refuse obedience to his righteous authority shall be cut off from life,—destroyed as unworthy of life.—Isa. 45:23; Rom. 14:11; Acts 3:23.

The angels that sinned in the days of Noah have had a bitter experience since: no doubt death would have been preferable in many respects. Cut off from association with good angels, and placed in companionship of each other and Satan, without God and having no hope, they must have had a terrible experience with sin's demoralizing effects, while their observation of mankind, dying on account of sin, would lead them to surmise that death might ultimately be their portion also. That such was the fear of these unclean spirits is evidenced by the protest of one whom the Lord cast out: "Art thou come to destroy us?" (Mark 1:24; Luke

4:34; Matt. 8:29.) But this no more proves that their suppositions were correct, than the belief of millions of professed Christians, that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is, we find that Satan, who taught men thus to blaspheme God's character by his misrepresentation of the Divine plan, was the master and chief over these cast-down spirits; and evidently he has misrepresented Jehovah's plan to the imprisoned spirits as he has to men. He is the father of lies.

Neither can we forget the respectful conduct of the fallen spirits toward our Lord and his apostles and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish Church. While the latter scoffed and said, "Is not this Jesus, the son of Joseph?" (John 6:42), the fallen spirits exclaimed, "Thou art the Son of God." (Mark 3:11.) While the former said, "Thou hast a devil and art mad," the latter said, "I know thee who thou art, the *holy one* of God."—Mark 1:24.

The "legion," which had crazed the Gadarene, worshiped Christ, acknowledging him to be the "Son of the Most High God."—Mark 5:6, 7.

While they respected the true, they opposed the false, saying to some who pretended to exorcise them—"Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was, leaped on them and overcame them."—Acts 19:15.

Both Jews and Gentiles beat and stoned the messengers of God, when they came among them with the glad tidings of salvation; but some of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostle Paul and Silas, saying, "These

Digitized by Google

men are the servants of the Most High God, which show unto *us* [angels and men] the way of salvation."—Acts 16:17.

THE BASIS OF HOPE FOR THE FALLEN ANGELS.

But an important question now arises. The Scriptures show us that human hope centers in the fact that a ransom-price was given for Adam's sin; but what is the basis of hope for these fallen angels? On what ground can they now be granted a trial with a hope for everlasting life? Did our Lord Jesus die for them?

We are not so informed. The ransom-sacrifice was human, a ransom for men. "Verily," says Paul, "he took not on him the nature of angels," etc. (Heb. 2:16.) Furthermore, the angels were not under condemnation to *death*, and hence have never lost their life in any measure, and need no ransom from death. It was because the sentence of *death* had passed upon men that a ransom was necessary in order that we might regain life. Those angels which kept not their first estate were condemned not to death, but *to restraint and confinement, until the day of trial*, when God will judge both men and angels in righteousness by that man whom he hath ordained. (Acts 17:31.) They are therefore undergoing *their penalty* as truly as man is suffering *his penalty*, tho the penalties be very different in kind,—"according to the much diversified wisdom of God."

And yet these fallen angels had a great interest in our Lord's sacrifice; for tho they were not being redeemed, bought, by the precious blood, as was man, and did not need to be, not being under condemnation to death, yet their hope centered in the power with

Digitized by Google

which he should be rewarded by his exaltation to the divine nature, in consequence of his obedience even unto death. He is now Lord and judge of both the living and the dead;—the dead and dying world of mankind, and the living angels, never condemned to death.—Rom. 14:9.

Again, if we have a correct view of the matter, that *these angels* were largely tempted and seduced by evil in men, which had become very great (Gen. 6:5), we may see how the reconciliation accomplished by the blood of the cross for man could apply to and cancel both *direct* and *indirect* guilt, if it resulted *from* the one man's disobedience. So that now we are assured in the words of the Apostle, "It pleased the Father, . . . having made peace [propitiation—satisfaction] through the blood of his cross, by him to reconcile unto himself all things [out of harmony]; . . . whether things in *earth* [human], or things in *heaven* [angelic]."—Col. 1:20.

These things are written that ye "may be able to comprehend with all saints the lengths and the breadths, the heights and the depths, and to appreciate the love of Christ which passeth all understanding," and that believing ye may rejoice with joy unspeakable. "Oh the depth of the riches both of the wisdom and knowledge of God."—Eph. 3:17, 18; Rom. 11:33.

Digitized by Google

WHAT SAY THE SCRIPURES
ABOUT HELL?

AN EXAMINATION OF EVERY TEXT OF SCRIPTURE IN WHICH THE WORD "HELL" IS FOUND.

A CORRECT understanding of the subject of this booklet is almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which he purposed to bring into being; that this abyss he had named "hell;" and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

While glad to see superstitions fall, and truer ideas of the great, and wise, and just, and loving Creator prevail, we are alarmed to notice that the *tendency* with all who abandon this long revered doctrine is toward doubt, scepticism, infidelity. Why should this be the case, when the mind is merely being delivered from an error?—do you ask? Because Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deeplaid and firmly fixed in the Word of God—the Bible—and consequently, to whatever degree their belief in "hell" is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also;—so that those who have dropped their belief in a "hell," of some kind of endless torment, are often open infidels, and scoffers at God's Word.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject derogatory to God's character nor to an intelligent reason, we have attempted in this booklet to lay bare the Scripture teaching on this subject that thereby faith in God and his Word may be reëstablished, on a better, a reasonable foundation. Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations will, at the same time, learn to trust hereafter less to his own and other men's imaginings, and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation; and on this mission, under God's providence, it is sent forth.

PRICE 10 CENTS [5d.] PER COPY.—88 PAGES.

Special wholesale rates to colporteurs and those who desire to aid in circulating these booklets widely.

ADDRESS:—

WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

Digitized by Google

THINGS YOU OUGHT TO KNOW

AS

CHRISTIAN BIBLE STUDENTS

THE SATISFACTORY PROOFS THAT—

—The Bible is a divine revelation—reasonable and trustworthy, revealing a systematic plan full of Justice, Wisdom and Love.

—"The Key of Knowledge" of the Scriptures, long lost (Luke 11:52), is found, and gives God's faithful people access to the "Hidden Mystery."—Col. 1:26.

—The Lord Jesus and his faithful are to be not only priests but kings.

—This Kingdom is to come and God's will be done at the Second Advent.

—God's plan is to select and save the Church in the Gospel age, and to use this Church in blessing the world in the Millennium.

—A ransom for all implies an opportunity for restitution to all.

—The Day of Judgment is 1,000 years long—the world's trial day.

—Spiritual and human natures are distinct and separate.

—"The narrow way" of self-sacrifice will cease with this age.

—"The highway" of righteousness without suffering will be open to all the redeemed race in the Millennium.—Isa. 35: 8, 9.

—"The kingdoms of this world" are but for an ordained period and must then give place to the "Kingdom of Heaven"—"Thy Kingdom Come."

Especially You Ought to Know

—Why God has permitted evil for six thousand years, and

—The relationship of God's people to this "Reign of Sin and Death" and to the results.

These subjects and many others of deep interest to all of God's people are discussed fully and in language easy of comprehension in

"The Plan of the Ages"

(In English, German, Swedish, Dano-Norwegian and French.)

355 PAGES—CLOTH BOUND, 35 CENTS [1s. 6d.], POSTAGE 10 CENTS [4d.] EXTRA; PAPER COVERS, 25 CENTS [1s.] POST PAID.

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

Digitized by Google

THINGS YOU WANT TO KNOW

—AS—

CHRISTIAN BIBLE STUDENTS

THERE ARE EVIDENCES THAT—

—Six thousand Years from Adam ended in A. D. 1872.
—The Date of our Lord's Birth was October, B. C. 2.
—The Date of Annunciation to Mary, Dec. 25th, B. C. 3.
—The Date of our Lord's Baptism was October, A. D. 29.
—The Date of our Lord's Crucifixion, April, A. D. 33.
—The "Seventy Weeks" of Israel's favor ended A. D. 36.
—The Jewish Age "Harvest," was 40 years, A. D. 30 to 70.
—The Christian Age "Harvest," 40 years, A. D. 1874–1914.
—The Jewish Jubilees were Typical of the "Time of Restitution of all Things."—Acts 3:19–21.
—The Typical Jubilees Mark the Date of their Antitype.
—The "Times of the Gentiles" will end with A. D. 1914.
—The Jewish Age, in its Length, its Ceremonies, etc., Typified the Realities of the Christian Age and its Length.
—Elias or "Elijah the Prophet" was a Type.—How fulfilled.
—The Antichrist Has Come!—What? When? Where?

These subjects and many others deeply interesting to "the Household of Faith," and "Meat in due season" to all who love and study God's Word, can be had in

"The Time is at Hand"

(In English, German, Swedish and Dano-Norwegian)

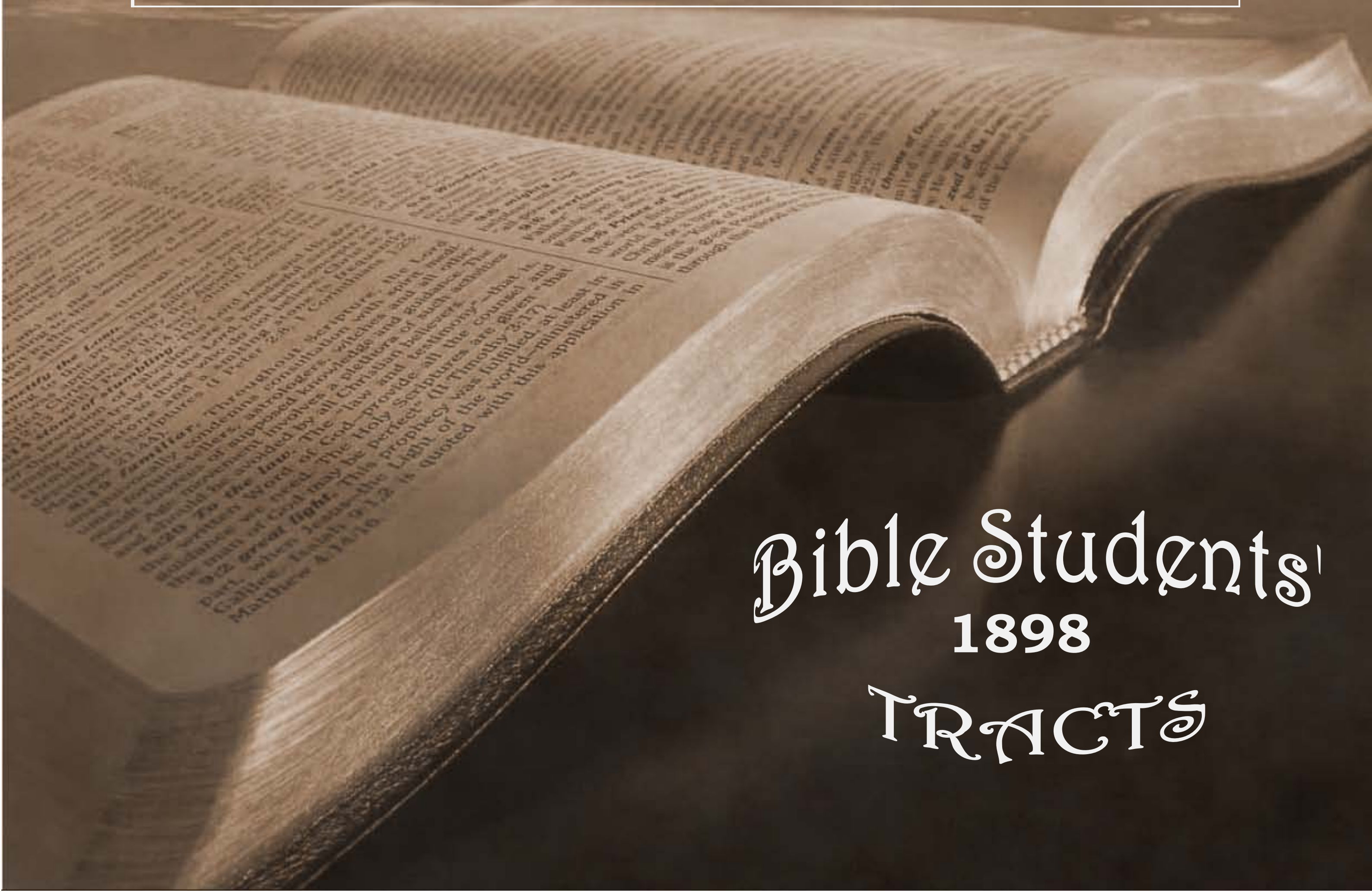
360 PAGES—CLOTH BOUND, 35 CENTS [1s. 6d.] POSTAGE 10 CENTS [4d.] EXTRA; PAPER COVERS, 25 CENTS [1s.] POSTPAID.

ADDRESS ORDERS TO PUBLISHERS
WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

Digitized by Google

Old Theology Quarterly

No. 40—What Is the Soul?



Bible Students'
1898
TRACTS

OLD THEOLOGY QUARTERLY.
No. 40.—JANUARY, 1898.
ENTERED AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

What is the Soul?

SOME one will possibly say, Ah! No one believes in the immortality of the body. Everybody knows that the body dies, that it needs resupply continually and that hence it cannot be immortal. But the Scriptures speak of *souls*. May it not be that the soul is indestructible?—that God having made a soul cannot destroy it?

Reason tells us that, unless there is absolute proof to the contrary, the life of every creature is subject to the will of the Creator. Now notice that the Scriptures nowhere speak of the immortality of the soul as some people seem to suppose—neither in the translations nor in the original text. Take a Concordance and try to find the expression "*immortal soul*," and thus you can quickly convince yourself that no such expression is found in the Scriptures. On the contrary, the Scriptures declare that "God *is able to destroy both soul and body;*" and again, "the *soul* that sinneth, *it shall die*." As we have already seen* that which can die, which can be destroyed, is not immortal, is not proof against death, destruction. Hence the Scriptures cited prove that neither souls nor bodies are immortal.

What, then, is the soul?

The general idea of the soul is that it is an indefinable *something* in us, but *what* it is or *where* it is located few attempt to explain. This unknown *something* is claimed to be the real, intelligent being, while the body is merely its house or tool. A Methodist bishop once defined a soul, thus: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nutshell;"—a very good definition of *nothing* we should say!

---

* Tract *The Hope of Immortality*. Sample copy free on application. WATCH TOWER BIBLE AND TRACT SOCIETY, Allegheny, Pa.

The body is not the soul, as some affirm: this is proved by our Lord's statement that "God is able to destroy *both* soul and body." And now, in view of the foregoing, if our minds be freed from prejudice, we ought to be able to learn something further on this subject by examining the inspired record of man's creation. Turning to Genesis 2:7, we read:—

"And the Lord God formed man of the dust of the ground, and breathed [Heb. *blew*] into his nostrils the breath [Heb. *wind*] of life [Heb. *lives* plural—*i. e.*, such as was common to all living animals]; and man became a living soul [*i. e.*, a sentient being]."

From this account it appears that the body was formed first, but it was not a man, soul or *being*, until animated. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

The second step in the process of man's creation was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned and animation is wholly suspended, resuscitation has, it is said, been effected by working the arms and thus the lungs as a bellows, and so gradually establishing the breath in the nostrils. In Adam's case it of course required no labored effort on the part of the Creator to cause the perfect organism which he had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, whose valves in turn propelled them to every part of the body, awakening all the prepared, but hitherto dormant, nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human *organism* had become a *man*, a sentient being: the "*living soul*" condition mentioned in the text had been reached. In other words, the term "living soul" means neither more nor less than the term "sentient being;" *i. e.*, a being capable of sensation, perception, thought.

Moreover, even though Adam was perfect in his organism, it was necessary for him to *sustain* life, *soul* or sentient being, by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, "*lest* he put forth his hand, and take also of the tree [plural *trees* or *grove*] of life, and eat, and *live forever* [*i. e.*, by eating continuously]." (Gen. 3:22.) How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Thus, also, we see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as man, are sentient beings or creatures of intelligence, only of lower orders. They, as well as man, can see, hear, feel, taste and smell; and each can reason up to the standard of his own organism, though none can reason as abstrusely nor on as high a plane as man. This difference is not because man has a *different kind of life* from that possessed by the lower animals; for all have similar vital forces, from the same fountain or source of life, the same

Creator; all sustain life in the same manner, by the digestion of similar foods, producing blood and muscles and bones, etc., each according to his kind or nature; and each propagates his species similarly, bestowing the *life*, originally from God, upon his posterity. They differ in shape and in mental capacity.

Nor can it be said that while man is a *soul* (or intelligent being) beasts are without this soul-quality or intelligence, thought, feeling. On the contrary, both man and beast have *soul*-quality or intelligent, conscious being. Not only is this the statement of Scripture, but it is readily discernible as a fact, as soon as the real meaning of the word soul is comprehended, as shown foregoing. To illustrate: suppose the creation of a perfect dog; and suppose that creation had been particularly described, as was Adam's, what difference of detail could be imagined? The body of a dog created would not be a dog until the breath of life would be caused to energize that body;—then it would be a *living creature* with sensibilities and powers all its own—a living soul of the lower order, called dog, as Adam, when he received life, became a *living creature* with sensibilities and powers all his own—a living soul of the highest order of flesh beings, called man.

If the great difference between man and beast is not in the life which animates both, and not from lack of soul-power which both possess, can it be that the difference is in their bodies? Yes; assuredly, the natural difference is physical, in addition to which is the fact that God has made provision for man's future, as expressed in his promises, while no such provision for a future life is made for beasts —nor are they organically capable of appreciating metaphysics. Other things being equal, the size and weight of the brain indicates *capacity* and *intelligence*. In this respect man has been more highly endowed than the brute, by the

Creator. The brute has less brains than man, and what it has belongs almost exclusively to the *selfish* propensities. Its highest conception of right and wrong is the will of its master, man; it cannot appreciate the sublime in morals or in nature: the Creator did not give it a *brain*-capacity for such things.

But altho, because of his fall into sin and death, man's condition is far from what it was in its original perfection when pronounced "very good" by the highest Judge;—so that some, by the cultivation of the lower organs of thought and a failure to use the higher, intellectual faculties, have dwarfed the organs of the brain representing these higher faculties, yet the *organs* are still there, and are capable of development, which is not the case with the most nearly perfect specimens of the brute creation. So then it is in that the Creator has endowed man with a higher and finer *organism*, that he has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the same water, and eat similar food, and all are souls or creatures possessing intelligence; but man, in his *better body*, possesses capacity for higher intelligence and is treated by the Creator as on an entirely different plane. It is in proportion as sin degrades man from his original likeness of his Creator that he is said to be "brutish"—more nearly resembling the brutes, destitute of the higher and finer sensibilities.

To this the Scripture testimony agrees. We read (Gen. 1:30) "To you it shall be for meat, and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life* [Heb. "*nephesh chaiyah*"—*a living soul*]. Again (Gen. 1:20) "Let the waters bring forth the moving creature that hath *life* [Heb.—a living soul]."—See marginal readings.

The same lesson,—that the life principle is no different in mankind from what it is in all other creatures whose breath is taken through the nostrils, as distinguishing them from fish,—is taught in the account of the destruction wrought by the Deluge. (Gen. 6:17; 7:15, 22.) This is in full accord with King Solomon's statement that man and beast have all "one breath" [Heb. *ruach,* spirit of life]—one kind of life; and that "as the one dieth, so dieth the other." (Eccl. 3:19.) When he asks (Eccl. 3:21), "Who knoweth the spirit of man that [it] goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" he is controverting the heathen theory, which even at that time had begun to speculate that man had some inherent quality which would prevent his death, even when he seemed to die. The wise man challenges any proof, any *knowledge,* to such effect. This challenge to others to produce proofs, or admit that they have no such knowledge, follows his statement of the truth on the subject in verses 19 and 20.

The distinction between man and beast is not in the kind of breath or life, but in that man has a *higher organism* than other animals; possessing moral and intellectual powers and qualities in the image or likeness of those possessed by the Creator, who has a still higher organism, of spirit, not of flesh. And, as already shown, man's hope for a future life lies not in his inherent powers, but in his Creator's gracious provision which centered in the redemption of every soul of man from death, by the great Redeemer, and the consequent provision that whosoever will may have everlasting life by *resurrection,* subject to the terms of the New Covenant.

Our Redeemer "poured out his *soul* [being] unto death," "he made his *soul* [being] an offering for sin" (Isa. 53:12, 10); and it was the *soul* of Adam (and his posterity) that he thus bought with his precious blood—by making his soul (being) an offering for sin. Consequently it is *souls* that were redeemed, and that are to be awakened, resurrected.

Many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares, "Thou sowest [in death] not that body which shall be." In the resurrection God will give to each person (to each soul or sentient being) such a body as his infinite wisdom has been pleased to provide; to the Church, the "bride" selected in this age, *spirit* bodies; to the restitution class, human bodies, but not the same ones lost in death.*—1 Cor. 15:37, 38.

As in Adam's creation, the bringing together of an *organism* and the *breath of life* produced a *sentient being or soul*, so the dissolution of these, from any cause, puts an end to sentient being,—stopping thoughts and feelings of every kind. The soul (*i. e.*, sentient being) ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him. (Eccl. 12:7.) It returns to God in the sense that it is no longer amenable to human control, as in pro-creation, and can never be recovered except by divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to God and to Christ his now exalted representative. (Luke 23:46; Acts 7:59.) So, then, had God made no provision for man's future life by a ransom and a promised resurrection, death would have been the end of all hope for humanity.—1 Cor. 15:14–18.

But God has thus made provision for our living again; and ever since he made known his gracious plan, those who speak and write intelligently upon the subject (for instance, the inspired Scripture writers), as if by common consent, speak of the unconscious interim between death and the resurrection morning, in which sentient being is suspended, as a "*sleep*." Indeed, the illustration is an excellent one; for the dead will be totally unconscious of the lapse of time, and the moment of awakening will seem to them like the next moment after the moment of their dissolution. For instance, we read that speaking of Lazarus' death our Lord said, "Our friend Lazarus *sleepeth*, I go that I may

---

* Inquire for further reading matter on Resurrection.

awake him out of sleep." Afterward, because the disciples were slow to comprehend, he said, "Lazarus is dead." (John 11:11.) Were the theory of consciousness in death correct, is it not remarkable that Lazarus gave no account of his experience during those four days? None will claim that he was in a "hell" of torment, for our Lord calls him his "friend;" and if he had been in heavenly bliss our Lord would not have called him from it, for that would have been an unfriendly act. But as our Lord expressed it, Lazarus *slept*, and he awakened him to life, to consciousness, to his *sentient being*, or *soul* returned or revived; and all this was evidently a favor greatly appreciated by Lazarus and his friends.

The thought pervades the Scriptures that we are now in the night of dying and sleeping as compared with the morning of awakening and resurrection. "Weeping may endure for a *night*, but joy cometh in the *morning*."—Psa 30:5.

The apostles also frequently used this appropriate, hopeful and peaceful figure of speech. For instance, Luke says of Stephen, the first martyr, "*he fell asleep;* and in recording Paul's speech at Antioch he used the same expression, "David *fell on sleep.*" (Acts 7:60; 13:36.) Peter uses the same expression, saying, "The fathers *fell asleep.*" (2 Pet. 3:4.) And Paul used it many times as the following quotations show:—

"If her husband be dead [Greek, *fall asleep*]"—1 Cor. 7:39.

"The greater part remain unto this present, but some are *fallen asleep.*"—1 Cor. 15:6.

"If there be no resurrection, . . . then they also which are *fallen asleep* in Christ are perished."—1 Cor. 15:13–18.

"Christ is risen from the dead and become the first-fruits of them that *slept.*"—1 Cor. 15:20.

"Behold, I show you a mystery, we shall not all *sleep.*" —1 Cor. 15:51.

"I would not have you to be ignorant, brethren, concerning them that *are asleep.*"—1 Thes. 4:13.

"Them that *sleep* in Jesus, will God bring [from the dead] with [by] him."—1 Thes. 4:14.

When the Kingdom, the resurrection time, comes, "we who are alive and remain unto the *presence* of the Lord shall not *precede* them that *are asleep.*"—1 Thes. 4:15.

They "fell asleep" in peace, to await the Lord's Day—the Day of Christ, the Millennial Day—fully persuaded that he [Christ] is able to keep that which they committed unto him against that day. (2 Tim. 1:12.) This same thought runs through the Old Testament as well—from the time that God first preached to Abraham the Gospel of a resurrection: the expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forcible language, saying, "Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath—the curse of death being upon all, because of the original transgression. However, we are promised that in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed time will I wait, until my change come; [then] thou shalt call (John 5:25) and I will answer thee; thou shalt have a desire unto the work of thine hands." (Job 14:14, 15.) And we of the New Testament times read our Lord's response, All that are in the graves shall hear the voice of the Son of God [calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life].—John 5:25, 29.

Let us illustrate the human and animal body, soul and spirit by something less complex and better understood generally; for instance,—an unlighted candle would correspond to an inanimate human body or corpse, the lighting of the candle would correspond to the spark of life originally imparted by the Creator; the flame or light corresponds to sentient being or intelligence or soul quality; the oxygenized atmosphere which unites with the carbon of the candle in supporting the flame corresponds to the *breath* of life or spirit of life which unites with the physical organism in producing soul or intelligent existence. If an accident should occur which would destroy the candle, the flame, of course, would cease; so if a human or animal body be destroyed, as by consumption or accident, the *soul*, the life, the intelligence, *ceases*.

Or if the supply of air were cut off from the candle-flame, as by an extinguisher or snuffer, or by submerging the candle in water, the light would be extinguished even tho the candle remained unimpaired. So the *soul*, life, existence, of man or animal would cease if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound. As the lighted candle might be used under favorable conditions to light other candles, but the flame once extinguished the candle could neither relight itself nor other candles, so the human or animal body while alive, as a living soul or being can, under divine arrangement, start or *propagate* other souls or beings—offspring: but so soon as the spark of life is gone, soul or being has ceased, and all power to think, feel or propagate has ceased. In harmony with this we read in the Scriptures of Jacob's children: "All the *souls* that came out of the loins of Jacob were seventy *souls*." (Exod. 1:5.) Jacob received his spark of life as well as his physical organism, and hence the united product of these, his soul or *intelligent being*, from Isaac, and thence from Adam, to whom alone God ever directly imparted life. And Jacob passed on the life and organism and soul to his posterity, and so with all humanity.

A candle might be relighted by any one having the ability; but by divine arrangement the human body, bereft of the spark of life, "wasteth away," "returneth to the dust from which it was taken," and the spark of life cannot be reënkindled except by divine power, a miracle. The promise of *resurrection* is therefore a promise of a relighting, a reënkindling of animal existence or soul; and since there can be no being or soul without a body and restored life-power or spirit, it follows that a promised resurrection or restoration of soul or being *implies* new bodies, new organisms. Thus the Scriptures assure us that human bodies which return to dust will not be *restored*, but that in the resurrection God will give such new bodies as it may please him to give.—1 Cor. 15:37-40.

The Apostle here declares that in the resurrection there will be a special class accounted worthy of a new nature, spiritual instead of human or fleshly: and, as we should expect, he shows that this great change of nature will be effected by giving these a *different kind of body*. The candle may here again serve to illustrate: suppose the fleshly or human nature to be illustrated by a tallow candle, the new body might be illustrated by a wax candle of a brighter flame or indeed by an electric arc-light apparatus.

With any power and wisdom less than that of our Creator guaranteeing the resurrection, we might justly fear some break or slip by which the *identity* would be lost, especially with those granted the great change of *nature* by a share in the first (chief) resurrection to *spirit being*. But we can securely trust this and all things to him with whom we have to do in this matter. He who knows our very thoughts can reproduce them in the new brains so that not one valuable lesson or precious experience shall be lost. He is too wise to err and to good to be unkind; and all that he has promised he will fulfil in a manner exceedingly abundantly better than we can ask or think.

The terms body, soul and spirit may be used of the Church collectively. For instance, the Apostle says: "I pray God [that] your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." (1 Thes. 5:23.) This prayer must be understood to apply to the Church as a whole—the elect church whose names are written in heaven. The true *spirit* has been preserved in the little flock. Its *body* is discernible to-day, also, notwithstanding the multitudes of tares that would hide as well as choke it. And its *soul*, its activity, its intelligence, its sentient being, is in evidence everywhere, lifting up the standard of the people—the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their *bodies have not been preserved*, but have returned to dust, like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

"ALL LIVE UNTO HIM."—LUKE 20:37, 38.

Our Lord in contradicting the Sadducees (who denied that there would be a resurrection or any future life), said that the *resurrection* (and hence a future life) was proved by the fact that God, in speaking to Moses, declared himself the God of Abraham, Isaac and Jacob. Our Lord suggests that this of itself is a proof "that the dead are [to be] raised," because God would surely not refer thus to beings totally and forever blotted out of existence. Our Lord then shows that God's plan for a resurrection is fixed, and that those whom men call "dead" "all live unto Him;" and from his standpoint they only "sleep." God's Word, therefore, speaks of them as "asleep" and not as destroyed. Tho the original sentence was to destruction it is now offset by the ransom. So Moses says: "Thou turnest man to destruction, and sayest, Return, ye children of men." (Psa. 90:3; 103:4.) In saying, "I am the God of Abraham," God speaks not only of things past as still present, but also of things to come as if already come to pass.—Rom. 4:17.

SOME QUESTIONS WITH INSPIRED ANSWERS.

Question.—Are the promises to the saints of the Gospel age heavenly or earthly promises?

Answer.—"As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling."—1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6, 7; 2 Thes. 1:11, 12; 2 Tim. 1:9, 10.

Question.—Will the elect Church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy?"

Answer.—"God hath given unto us exceeding great and precious promises, that by these we might become partakers of the *divine nature*"—"new creatures."—2 Pet. 1:4: 2 Cor. 5:17; Rom. 8:17, 18.

Question. When will the full *change* (begun in us by a change of heart, called the begetting of the spirit) be completed?—When shall we be made like Christ our Lord?

Answer. "We [saints] shall all be *changed.*" . . . "The dead [saints] shall be *raised incorruptible*, and we shall be *changed.* In a moment, in the twinkling of an eye . . . this mortal shall put on *immortality.*" "Sown a natural [animal] body, it is raised a spiritual body." "Thus is *the* [special] resurrection of *the* [special, elect] dead." —1 Cor. 15:50-53, 42-44; Phil. 3:11.

Question. Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer. "Thou shalt be recompensed at the resurrection of the just."—Luke 14:14; Rev. 11:18; Matt. 16:27.

Question. What is the hope held out for all except the elect Church of the Gospel age?

Answer. "The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "seed" of Abraham.—Rom. 8:22, 19; Acts 3:19–21; Gal. 3:16, 29.

Question. Are the dead conscious or unconscious?

Answer. "The dead know not anything."—Eccl. 9:5; Psa. 146:4; Isa. 38:18, 19.

Question. Have the departed saints been praising the Lord all along during the past ages?

Answer. "The dead praise not the Lord."—Psa. 115:17; 6:5; Eccl. 9:6.

Question. Did the prophets receive their reward at death? or was it reserved in God's plan to be given them at the beginning of the Millennium, the age of judgment?

Answer. "The time of [illegible] *dead*, that they should be *judged*, and that thou shouldest GIVE REWARD unto thy servants the PROPHETS," is at the beginning of the sounding of the last trumpet, the seventh trumpet at the end of the Gospel age.—Rev. 11:15, 18; Psa. 17:15.

Question. Were the apostles promised translation to heaven at death?—or must they wait for the Lord's second coming?

Answer. "As I said to the Jews, Whither I go ye cannot come; so now I say TO YOU [apostles]." "I will come again and receive you unto myself."—John 13:33; 14:3.

Question. Was it proper for the saints of the Gospel age, except such as would be living at the time of the Lord's return, to expect to be *crowned* at death?

Answer. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4, 5.

Question. Did the Apostles expect glory at death or at the Second coming of Christ?

Answer. "When Christ who is our life shall appear, *then* shall ye also appear, with him in glory."—Col. 3:4; 1 John 3:2.

Question. Were the saints to "*shine*" in death?

Answer. "Many of them that sleep in the dust of the earth shall awake, . . . and they that be wise shall *shine* as the brightness of the firmament [as the sun]."—Dan. 12:2, 3; Matt. 13:40–43.

Question. Were the ancient worthies rewarded at death?

Answer. "These all died in faith, *not* having received the promises; . . . that they without us should not be made perfect."—Heb. 11:13, 39, 40.

Question. David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer. "David is not ascended into the heavens."—Acts 2:34.

Question. How many had gone to heaven up to the time of our Lord's ascension?

Answer. "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man."—John 3:13.

Question. Can he who created man destroy him?—Can the soul be destroyed by its Creator?

Answer. "Fear him who is able to *destroy* both soul and body in Gehenna [the Second death]." "He spared not their souls from death." "The soul that sinneth, it shall die."—Matt. 10:28; Psa. 78:50; Ezek. 18:4, 20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3: 191:175; Matt. 26:38: Isa. 53: 10, 12.

Question. How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer. "If there be no resurrection of the dead, then is not Christ risen. . . . Then they also which are fallen asleep in Christ are *perished.*"—1 Cor. 15:13–18.

Question. Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

Answer. "The Lord knoweth how to . . . reserve the unjust unto the day of judgment [the Millennial day] to be punished."—2 Pet. 2:9; Job 21:30.

Question. What will be the end of those who when tried are found incorrigible,—wilfully wicked?

Answer. They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection];" for still "The wages of sin is death," "the second death;" and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life;" he that hath not the Son shall not receive that gift.—Rom. 6:23; Rev. 20:14, 15: Matt. 25:46; 1 John 5:12; 2 Thes. 1:9.

QUESTIONS FOR THE READER.

Reader, reflect upon and endeavor to answer for yourself the questions which follow. Should you need help in searching for the Scriptural answers, it will be found in the pamphlet mentioned on page 16.

Question. Why did Job (a just man that feared God and eschewed evil) desire to go to hell (*sheol*, the "grave"), there to be hidden until the day of divine wrath against sin is past, and the glad sun of Millennial and restitution glory shall shine forth?—Job. 14:13; Acts 3:21.

Question. Why did Jacob (a man approved by our Lord Matt. 8:11; Heb. 11:21, 39) expect nothing else than to go to hell (*sheol*—"the grave") at death? And why was he confident that he would find there (if dead) his model son Joseph?—Gen. 37:35; 42:38; 44:29, 31.

Question. Why did the good king Hezekiah, whom God specially favored, expect and declare at death that he was about to go to hell (*sheol* "the grave")?—Isa. 38:10, 18.

Question. Why did king David expect on dying to go to hell (*sheol* "the grave")?—Psa. 88:3.

stion. Why did he expect the same of all mankind and declare that all go to hell (*sheol* "the grave")?—Psa. 89:48.

Question. If hell (*sheol*) is a place of living torture, lighted with flames and hideous with the curses of its occupants suffering torture, either mental or physical, why do the Scriptures declare it to be a place or state of silence, darkness, forgetfulness, and absolute unconsciousness?—Psa. 88:3–12; 6:5; Job 10:21, 22; Eccl. 9:10; Psa. 146:4; Isa. 38:18.

Question. If God is *able to destroy* both soul and body in the Second Death, and if he declares that he *will destroy* the wilfully and intelligently wicked, will not this prove that there will be no such thing as everlasting sin and everlasting agony? And does not this clear God's character from charges of injustice?

Question. Are not these propositions intimately associated with all the *doubts* which have troubled you since you became a Christian, and perhaps before? And would not their Scriptural solution greatly assist in rooting, grounding and establishing your faith in the Bible as the inspired Word of God? This has been the blessed result with many who in their confusion were doubtful, skeptical and unsettled Christians, as well as with many open and even blasphemous Infidels. It is the *key** which opens to the honest seeker the treasures of divine wisdom and grace. Write to us for samples of other *free tracts*.

---

* *Question.* Is there not danger of getting mixed up by taking the "say so" of men? and is it not our duty to demand and seek a "Thus saith the Lord" for all that we accept as truth on religious subjects? And, will not the reader resolve to do this hereafter?

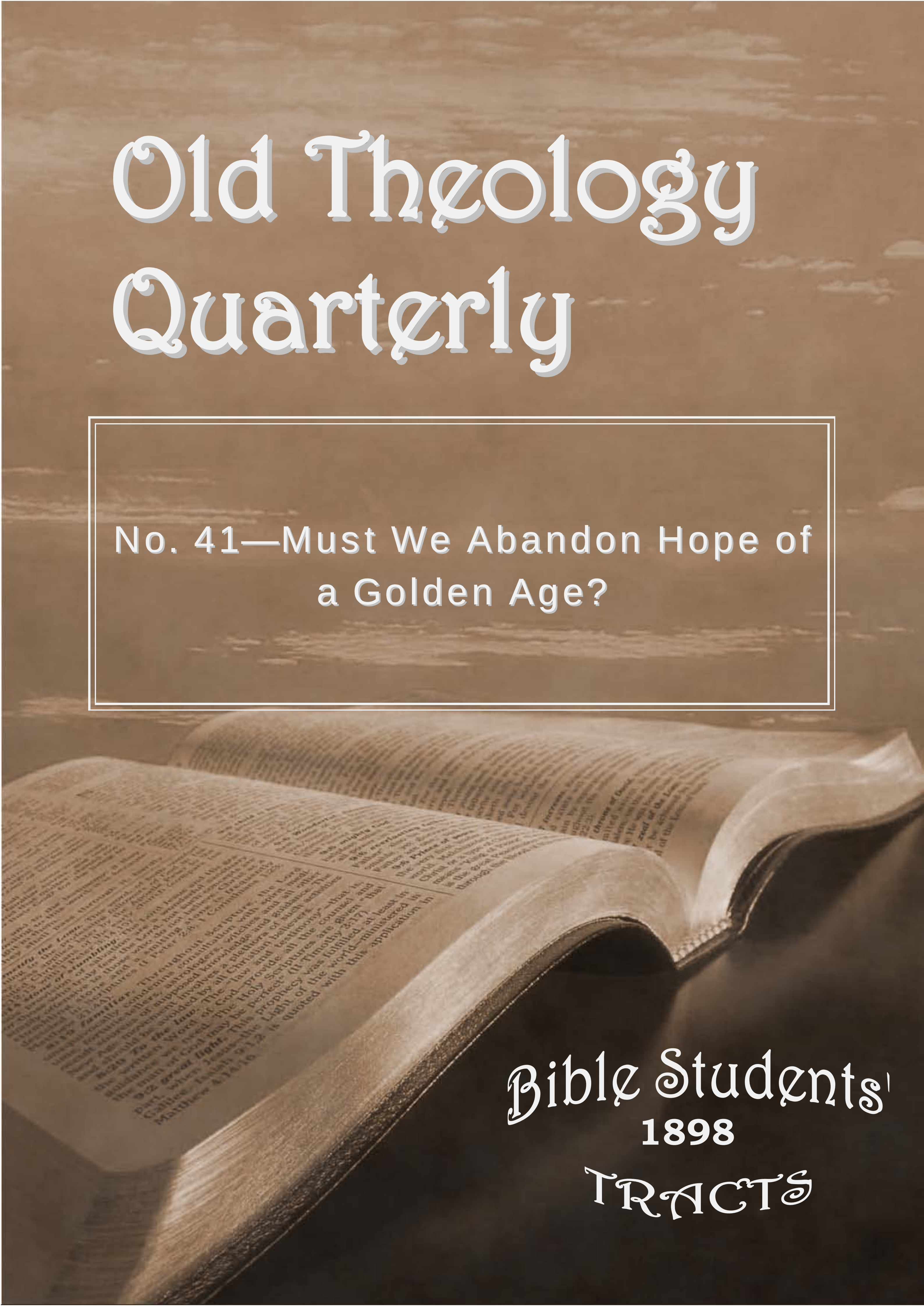
A flood of light on many Scriptural questions can be obtained from a pamphlet entitled, *What Say the Scriptures About Hell?*—It examines every text of the Bible containing the word *hell* and assists the Bible student in "rightly dividing the word of truth." Price 10 cents. *Free* to those too poor to purchase, who will ask for it This should be followed by a studious reading of *The Plan of the Ages*, a veritable "Bible Key," opening to the consecrated children of God "hidden treasures" of divine grace, now meat in due season for such as are hungering and thirsting after righteousness. 350 pages, 25 cents, 35 cents and $1.00, according to binding. Loaned free to the Lord's poor who will promise to pay return postage.

WATCH TOWER BIBLE & TRACT SOC'Y.

BIBLE HOUSE, ARCH ST., ALLEGHENY, PA.

We supply Bibles at cost prices, and will be pleased to mail price-list to those requesting it. We have, at 97 cents, an elegant, complete, self-pronouncing *Teacher's Bible* with full Oxford helps, such as usually sells at from $2 to $3.

We also supply, at very low prices, Unsectarian Helps for Bible Study—such as Smith's Bible Dictionary, Young's Anal. Concordance, Strong's Concordance, Cruden's Concordance, and various critical translations of the Bible.



Old Theology Quarterly

No. 41—Must We Abandon Hope of a Golden Age?

Bible Students'
1898
TRACTS

OLD THEOLOGY QUARTERLY.
No. 41.—APRIL, 1898.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

Must We Abandon Hope of a Golden Age?

MISS Frances E. Willard, deceased, highly esteemed for her works in the cause of temperance and morality, is accredited with an epigrammatic statement which is generally supposed to contain an essence of wisdom amounting almost to inspiration, as follows:—

"ONLY THE GOLDEN RULE CAN BRING THE GOLDEN AGE."

Were we sure that Miss Willard was inspired, or, were we sure that in this sentence she had gathered up the spirit and essence of divine revelation on this subject, we would in either case lose all the hope we now entertain for the glorious future.

It is over eighteen centuries since our Master promulgated the Golden Rule; and his disciples and followers for all these centuries have preached it. His words have been translated into every language under heaven, and yet, at this moment, how extremely few there are of the world's population of fifteen hundred millions who practice this rule! Nay, how few there are even of our Master's professed followers who make any pretense at governing their actions, their words and their thoughts by this Golden Rule! Let the answer come from every quarter,—from the nations of Christendom, from the business men and manufacturers, from the mechanics and laborers, from the home circles, where selfishness mars everything, and, finally, from the Churches professedly advocating the Golden Rule. How much we see of slander, anger, malice, hatred, selfishness, meanness; how little we see of any effort to control these in the lives of professed Christians; and how little reason we have, therefore, to supose that the rule is observed in their hearts.

And yet, if Miss Willard were a true prophetess, or if she voiced the testimony of the Bible prophets, the only hope of a Golden Age lies in man's acceptance of this Golden Rule which has met with such slight acceptance for more than eighteen centuries. Must we abandon hope of a glorious Golden Age? Can there be no Millennium until all mankind, or a majority at least, shall have voluntarily accepted the Golden Rule, and brought their hearts and lives into conformity therewith? If so, the Millennial dawn will never come. Reason and logic can reach no other conclusion than this. Must we give up hope?

No, we will not give up hope, for *we have "a more sure word of prophecy,"* to which "we do well to take heed, as unto a light which shineth in a dark place, until the day dawn." (2 Pet. 1:19.) We are still in the dark place; sin and selfishness still abound; the Golden Rule does not control; we see no evidence of a general acceptance of it: but the more sure word of prophecy foretold this very condition, foretold that the present would be a dark time, and foretold that a glorious dawn would come. We do well indeed to take heed to the prophetic testimony respecting what great light will usher in the Golden Age.

So far from telling us that the Golden Age will come by the adoption of the Golden Rule among the inhabitants of the earth, the more sure word of prophecy tells us to the contrary, that the Golden Rule will come more and more into disrepute; and that the rule of selfishness and sin will abound; and that the result thereof will be a total wreck of present institutions, in a time of trouble such as was not since there was a nation (Dan. 12:1): a time of anarchy, brought on by the neglect of the Golden Rule; a time in which "every man's hand shall be against his neighbor; and there shall be no peace to him that goeth out nor to him that cometh in."—Zech. 8:10.

This same sure word of prophecy leaves us not to grope on in doubt and fear, but assures us that beyond the coming trouble Immanuel shall reign—that he will set up his Kingdom upon the ruins of the present selfish institutions and systems which will then be ground to powder and "become as the chaff of the summer threshing-floors." (Dan. 2:35.) It informs us that Immanuel will establish his Kingdom by means of this time of trouble, and indeed that the trouble itself will be his judgment against sin and selfishness, against the neglect of the Golden Rule which he laid down, and that he will break in pieces and consume all these present institutions, and establish in the earth a kingdom of righteousness, whose law will be the law of Love—the Golden Rule.

In harmony with this is the testimony of the more sure word of prophecy that, "When the judgments of the Lord are abroad in the earth [producing the great time of trouble], the inhabitants of the world will learn righteousness." (Isa. 26:9.) They will learn the inexpediency of sin and selfishness, and that thereafter under divine direction, under the rule of the Heavenly Kingdom (Christ and his Church, in spiritual power and glory), no other laws or rules than the Golden Rule shall be permitted; and under its glorious administration, the prophetic testimony is, "the whole earth shall be filled with the knowledge of the glory of God, as the waters cover the great deep;"—so that it shall no longer be necessary to say one to the other, "Know thou the Lord!" because all shall know him, from the least to the greatest.—Jer. 31:34; Heb. 8:11.

This is the glorious day, foretold by Moses and by the Apostle Peter, when the great Prophet, Priest and King,—the Christ,—shall rule the world in righteousness, and execute justice in the earth; when he shall lift up also the poor and the needy, and him that hath no helper, and lay justice to the line and righteousness to the plummet, and bless all the families of the earth with the knowledge of the Lord and with opportunity, if they will, to come into harmony with him and to obtain the gift of God, eternal life, through Jesus Christ, our Lord: while all who reject the grace of God and the New Covenent shall be destroyed from among the people, in the second death.—Acts 3:22, 23.

Let all those who desire the truth, and who desire to have its sanctifying influence upon their hearts and lives, give the less heed to earthly prophets and wise men and women, however good they may be, and give the more earnest heed to the "more sure word of prophecy; whereunto they do well that they take heed, as unto a light that shineth in a dark place, until the day dawn."

Neither logically nor Scripturally is there ground for hope of the Golden Age except in the institution of the Kingdom of Christ, for which he taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." Not only is this Kingdom the *world's* hope, but it is also the Christian's hope: he hopes to become a joint-heir with his Redeemer in that Kingdom. And, "he that hath this hope in him, purifieth himself, even as he is pure."—1 John 3:3.

Let us therefore change the statement, and tell to the whole world the "gospel of the Kingdom," that—

ONLY THE REIGN OF CHRIST CAN BRING THE GOLDEN AGE.

*

Lift up your heads, desponding pilgrims;
  Give to the winds your needless fears;
He who hath died on Calvary's mountain,
  Soon is to reign a thousand years.

Tell the whole world these blessed tidings;
  Speak of the time of rest that nears;
Tell the oppressed of every nation,
  Jubilee lasts a thousand years.

What if the clouds do for a moment
  Hide the blue sky where morn appears?
Soon the glad sun of promise given
  Rises to shine a thousand years.

Haste ye along, ages of glory;
  Haste the glad time when Christ appears.
O!-that I may be one found worthy
  To reign with him a thousand years.

A thousand years! earth's coming glory!
  'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory
  Prophets foresaw in times of old.

—POEMS AND HYMNS OF DAWN.

PARTIAL LIST

OF

Scriptures which We Understand to Teach

"Restitution of All Things"

AND

FUTURE PROBATION.

Acts 3:19–21. Note that the inspired Apostle declares that all God's holy prophets spoke of these times (vss. 21, 24). We should therefore expect to find something concerning Restitution in the writings of each prophet of the Old Testament.

Gen. 12:2, 3; 18:18; 22:17, 18. *All* the families of the earth are here mentioned as beneficiaries. Observe that St. Paul explains that the Seed which will confer the blessing is Christ and his Church (the mystical body of which Jesus is the Head).—Gal. 3:16, 29; 1 Cor. 12:12, 27; Eph. 1:22, 23.

Leviticus 25:10. Israel's Jubilee was a type or shadow, the substance of which shall be realized in the world-wide Restitution which will follow the establishment of God's Kingdom at the second advent of our Lord Jesus. Heb. 10:1.

Deut. 18:15, 18, 19. So applied by St. Peter.—Acts 3:22.

1 Kings 17:22. This restoration of life was a foreshadowing of the great Times of Restitution. Isa. 25:6–9.

2 Kings 4:33–36. A figure, as the preceding.

Psa. 46:9, 10; 72:1, 7–15; 96:10–13; 98:4, 9.

Isaiah 35:10. That we may know positively who are to be the blessed ones, who shall enjoy the privilege of Restitution by return to harmony with God, compare the words, "ransomed of the Lord" (vs. 10) with 1 Tim. 2:6, "a ransom for *all*."

Jer. 30:18; 31:8, 9. For comments on these words promising a Restitution blessing, see Rom. 11:12, 15.

Jer. 31:29, 30, 34. Compare Rom. 5:12; John 1:9; 1 Tim. 2:4.

Ezekiel 16:44–63. God saw fit (vs. 50) to slay the Sodomites; yet our Lord Jesus said (Matt. 11:23) that *they would have repented* under such a ministry as had been granted to Capernaum, which repented not. Does not this course on God's part indicate that, since he is no respecter of persons (Acts 10:34), and since it is his will that all shall come to a knowledge of the truth, the death-imprisoned Sodomites shall be brought forth (John 5:29) to their "former estate" (Ezek. 16:55), and "in that day" be given an opportunity to believe in the "only name given under heaven or among men, whereby we must be saved?" (Acts 4:12.) Our Lord's declaration that it would be more *tolerable* for Sodom in the Day of Judgment than for some who heard and rejected him, implies that that time will be *tolerable* for all in proportion as their sins had been sins of ignorance. (Matt. 11:24; Luke 12:47, 48.) And it would be difficult to foretell the restitution of the Sodomites more clearly and more definitely than is done in this chapter. And in selecting so extreme an example of clemency our Lord evidently intended that we should see that the sacrifice which he gave was unquestionably "a ransom for all."

Daniel 2:44; 7:13, 14, 27. This is a prophecy of Restitution. Because any prophecy of the Kingdom of Christ and his saints is a prophecy of Restitution; for the Kingdom is to be set up at the second advent of our Lord Jesus, "whom the heavens must receive until the times of Restitution of all things."—Acts 3:21.

Hosea 6:1-3.—Joel 1:32; 3:1, 2, 17, 18.

Amos 9:11-13. For inspired comment on this prophecy of Restitution see Acts 15:13-18. The words of this apostle agree with those of Paul (Rom. 11), for he says that this blessing is to be brought to Israel in order that the rest of "men might seek after the Lord, and *all the Gentiles.*"

Obadiah 17, 21.

Jonah 3:10; 4:11. Compare Matt. 12:41.

Micah 4:1-4. Compare Isa. 2:2-4.

Nahum 1:15. Compare Isa. 52:7.

Hab. 2:14.—Zeph. 3:9.—Haggai 2:6, 7 —Zech. 8:20-23.

Malachi 4:2. Compare also Psa. 30:5; Matt. 13:43.

Matthew 25:31-46. It should be noted that when the Lord occupies his throne, the Church reigns with him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4.) Christ will not reign over his glorified Church, nor the members of his glorified Church reign over each other, but the Church complete will reign over all nations, dead and living (Rom. 14:9), else their title "Seed of Abraham" (Gal. 3:29) is a misnomer.

Luke 2:10, 30-32.

John 3:17; 5:25.30. Observe that our Lord's words in verse 30 indicate that the destiny of those who come up to judgment (vs. 29, R. V.) is not fixed beforehand. Testimony is to be taken, and "as I hear, I judge." And all this therefore refers to the "Times of Restitution."

John 17:9, 20, 21, 23. Our Lord's last prayer was not on behalf of the world, but on behalf of his disciples and those who should believe through their word, and his prayer for the whole Church was made that the whole world might afterward have the opportunity to "believe and know that thou hast sent me;"—in the times of Restitution.

Rom. 5:18, 19; 8:19–22.

1 Cor. 15:21–23. Note here that the expression "they who are Christ's at his coming (*parousia*, presence)" evidently does not refer to the Church, for they are Christ's before his second advent, and with him constitute the first-fruits first mentioned. (Note also James 1:18.) "They who are Christ's at his coming"—*during his presence*—during his Millennial reign, evidently refers to "all them that *believe in that day;*"—the day of Christ, the times of Restitution.—2 Thes. 1:10.

2 Cor. 5:19–6:2. Some think that 1 Cor. 6:2 teaches that there will be no opportunity to exercise faith and repentance in the Millennial age, but a careful reading of Isa 49:8–10, from which it is quoted, indicates that the body of Christ is helped and succored in *its* day of salvation, in order that it may be the instrument of God for the blessing and releasing of those who are in the prisonhouse of death. Here also Restitution is taught.

Gal. 3:8.—Eph. 1:10.—Phil. 2:9–11.—Col. 1:20.

Titus 2:13. A "blessed hope," truly, when we realize that the event for which we hope is to usher in the "Times of Restitution."

Heb. 6:13, 14; 8:11.

1 Peter 2:9. Since the Church is to be a royal Priesthood, there will doubtless be some for whom they will perform the priestly offices; and for whom, if not for the world of mankind, ransomed by the great High Priest and his "better sacrifices?"

Jude 14. A prophecy of Restitution, by Enoch, who "pleased God."

Rev. 20:11; 22:1, 17; 20:12. All the events here mentioned, including the invitation to "whosoever will," are to be fulfilled *after* the second advent of Christ, after the Church has become the "Bride, the Lamb's wife," after the establishment of his Kingdom. Observe also, that the invitation is to be extended to "all the dead," before the throne.

ORDER OTHER READING. SAMPLE COPIES FREE.

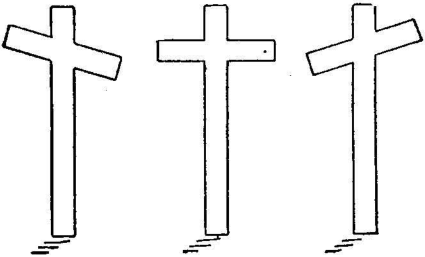
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," ALLEGHENY, PA.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

Old Theology Quarterly

No. 42—Crosses True and False.
Crucified With Christ

Bible Students'
1898
TRACTS

OLD THEOLOGY QUARTERLY.
No. 42.—JULY, 1898.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.



CROSSES TRUE AND FALSE.

—SEE OTHER SIDE—

Crucified With Christ.

SAVIOR, thy dying love
  Thou gavest me,
Nor would I aught withhold,
  Dear Lord from thee;
In love my soul would bow,
My heart fulfil its vow,
Myself an off'ring now,
  I bring to thee.

Jesus our mercy-seat,
  Covering me,
My grateful faith looks up,
  Savior, to thee;
Help me the news to bear,
Thy wondrous love declare,
Spread thy truth everywhere,
  Dear Lord, for thee.

Give me a faithful heart,
  Likeness to thee,
That each departing day
  Henceforth may see
Thy work of love well done,
Thy praise on earth begun,
Some vict'ry for truth won,
  Some work for thee.

Lord, I would follow thee
  In all the way
Thy weary feet have trod;
  Yes, if I may.
Help me the cross to bear,
All thy fair graces wear,
Close watching unto prayer,
  Following thee.

All that I am and have—
  Thy gifts so free—
All of my ransomed life,
  Dear Lord, for thee!
And when thy face I see,
Thy sweet "Well done" shall be,
Through all eternity,
  Enough for me.

⁂ We specially commend "The Plan of the Ages." No book of its size, known to us, so fully unfolds the divine plan, revealed in the Scriptures. It is a veritable "Bible Key," and is well described as "A Helping Hand for Bible Students." We can supply it by mail, cloth bound, for $1.00, or in paper covers for 25 cents; or we will loan it to the poor, who promise a careful reading and to pay return postage.

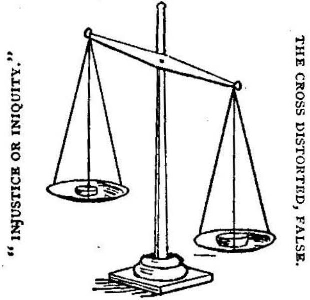
WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ARCH STREET, ALLEGHENY, PA., U. S. A.

CROSSES TRUE AND FALSE

FALSE CHRISTIANITY.

"Thou art weighed in the balances and art found wanting."

FAITH, WORKS.


" INJUSTICE OR INIQUITY."
THE CROSS DISTORTED, FALSE.

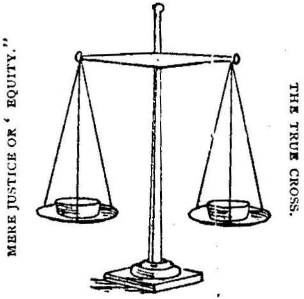
I owe Christ nothing, but deserve heaven for my good works.

" Without faith it is impossible to please God."
" False teachers . . . even denying the Lord that bought them.'

TRUE CHRISTIANITY.

The perfect balance.
" Freely ye have received, freely give."

FAITH, WORKS.


MERE JUSTICE OR ' EQUITY.'
THE TRUE CROSS.

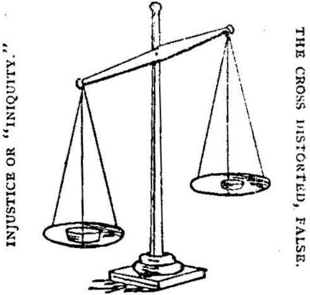
Christ died for me, I live unto him.

Justification (reconciliation)
by the blood.
Sanctification (consecration)
by the spirit.
"Love is the fulfilling of the law.'

FALSE CHRISTIANITY.

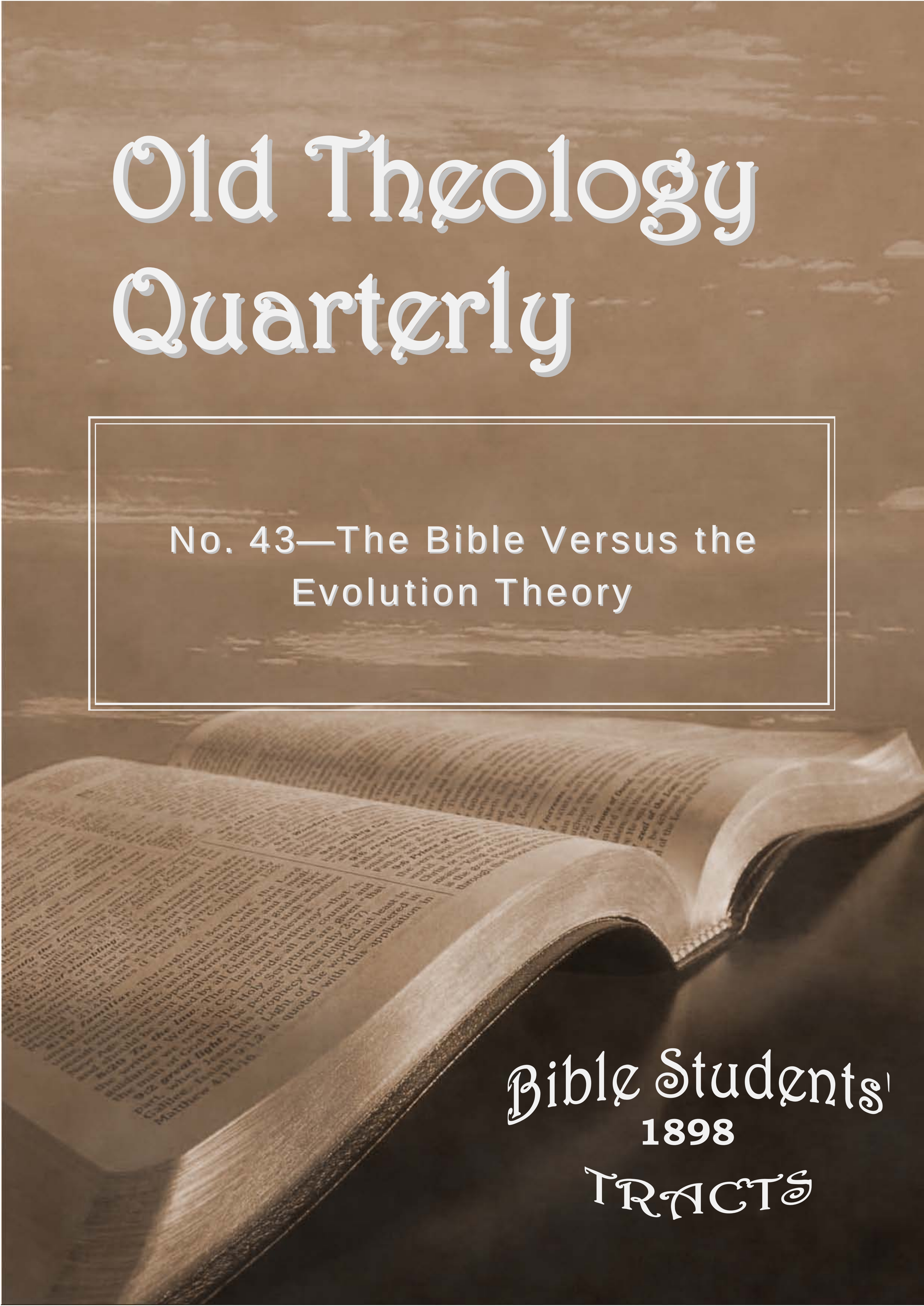
"Thou art weighed in the balances and art found wanting."

THEORY, FAITH—PRACTICE, WORKS.


INJUSTICE OR "INIQUITY."
THE CROSS DISTORTED, FALSE.

Christ died for me, I may live as I like.

" Faith without works is dead."
" Why call ye me " Lord," and do not the things which I say? '
" See that ye receive not the grace of God in vain."



Old Theology Quarterly

No. 43—The Bible Versus the Evolution Theory

Bible Students'
1898
TRACTS

OLD THEOLOGY QUARTERLY.

The Bible
versus
The Evolution Theory

WATCH TOWER
BIBLE AND TRACT SOCIETY,
ALLEGHENY PA., U. S. A.
1898

No. 43.—OCTOBER, 1898.
ENTERED AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

OLD THEOLOGY TRACTS

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

BIBLE HOUSE, ALLEGHENY, PA.

QUARTERLY, SIX CENTS A YEAR.

NO. 1. THE WAGES OF SIN.
NO. 2. CALAMITIES—WHY GOD PERMITS THEM.
NO. 3. PROTESTANTS, AWAKE!
NO. 12. WHY EVIL WAS PERMITTED.
NO. 15. A REPLY TO ROBERT INGERSOLL.
NO. 21. DO YOU KNOW?
NO. 22. THE WORLD'S HOPE.
NO. 27. A DARK CLOUD AND ITS SILVER LINING.
NO. 28. BRINGING BACK THE KING.
NO. 31. LETTER OF WITHDRAWAL.
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.

Nos. 1, 21, 27 and 28 can be had in Swedish.
Nos. 1, 21 and 27 can be had in Dano-Norwegian.
Nos. 1, 3, 11, 12, 21, 22, 28 and 38 can be had in German.
Nos. 21 and 22 can be had in French.
No. 1 can be had in Hollandish.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

SPECIAL ISSUES.

No. 11. Tabernacle Shadows of Better Sacrifices, Illustrated, 104 pp
No. 16. "Thy Word is Truth." 44 pages.
No. 32. What Say the Scriptures About Hell? 80 pp.
No. 39. What Say the Scriptures About Spiritism? 100 pages.

Extra Copies of these special issues are supplied to all regular subscribers at ten cents each, or 50 cents per dozen.

No. 43. The Bible vs. the Evolution Theory. 45 pp., 25c per doz.

ADDRESS AS ABOVE.

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hidden."
——Isaiah 29 : 14.——

The Bible
versus
The Evolution Theory

"Beware lest any man spoil you through philosophy."
"The Scriptures are able to make thee wise unto salvation."
——Col. 2 : 8; 2 Tim. 3 : 15.——

No. 43.—OCTOBER, 1898.
ENTERED AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

OLD THEOLOGY TRACTS

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

BIBLE HOUSE, ALLEGHENY, PA.

QUARTERLY, SIX CENTS A YEAR.

NO. 1. THE WAGES OF SIN.
NO. 2. CALAMITIES—WHY GOD PERMITS THEM.
NO. 3. PROTESTANTS, AWAKE!
NO. 12. WHY EVIL WAS PERMITTED.
NO. 15. A REPLY TO ROBERT INGERSOLL.
NO. 21. DO YOU KNOW?
NO. 22. THE WORLD'S HOPE.
NO. 27. A DARK CLOUD AND ITS SILVER LINING.
NO. 28. BRINGING BACK THE KING.
NO. 31. LETTER OF WITHDRAWAL.
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.

Nos. 1, 21, 27 and 28 can be had in Swedish.
Nos. 1, 21 and 27 can be had in Dano-Norwegian.
Nos. 1, 3, 11, 12, 21, 22, 28 and 38 can be had in German.
Nos. 21 and 22 can be had in French.
No. 1 can be had in Hollandish.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

SPECIAL ISSUES.

No. 11. Tabernacle Shadows of Better Sacrifices, Illustrated, 104 pp
No. 16. "Thy Word is Truth." 44 pages.
No. 32. What Say the Scriptures About Hell? 80 pp.
No. 39. What Say the Scriptures About Spiritism? 100 pages.

Extra Copies of these special issues are supplied to all regular subscribers at ten cents each, or 50 cents per dozen.

No. 43. The Bible vs. the Evolution Theory. 45 pp., 25c per doz.

ADDRESS AS ABOVE.

A Live Topic Discussed by Traveling Ministers.

THE BIBLE

VERSUS

THE EVOLUTION THEORY.

Report of a friendly discussion, on board a crowded "Lightning Express," witnessing the fulfilling of Daniel 12:4.

Alpha. — Is this seat engaged?

Betha. — No, it is at your service, and I will be pleased to have company—sit down. You are a minister?—Of what denomination, may I ask?

A.—I am a Presbyterian minister, and now en route to a meeting of the synod of which I am a member.

B.—Ah! this affords me a good opportunity to inquire how the Presbyterian ministry in this vicinity stands on the subject of Evolution. My observation leads me to believe that the Evolution theory, which I consider quite unscriptural, is becoming very popular in all denominations;—amongst the ministers as well as amongst their parishoners. I will be glad to know the attitude of the Presbyterians hereabouts. I know, of course, that Presbyterian doctrinal standards, like the doctrinal standards of all orthodox churches, uphold the Scriptural doctrine that man was created perfect and fell from his perfection into sin and degradation: and my question, therefore, in substance is,—Are Presbyterians in this vicinity holding to the Bible and to their creeds on this point, or are they abandoning both in favor of the speculations of Darwin, Huxley, et al?

A.—Not being authorized, I cannot speak for my brethren of the Presbyterian ministry as a whole, but I can speak for myself, and I assure you that I am a firm believer in Evolution: and I have every reason to believe that my views on the subject are in full accord with the sentiments of the best educated people in my own and other denominations.

B.—I concede the point that the tendency of education for the past twenty-five years has been in the direction of Evolution and against the Bible: I incline, however, to the opinion that the majority of the advocates of evolutionary theories are not aware of the violent and irreconcilable difference between these theories and the Bible. It appears to me that if it were generally known that if evolutionary theories are true, the Bible doctrines are false, and that if the Bible is of God, his inspired Word, evolutionary theories are absolutely false, many Evolutionists would give the subject deeper study before accepting and advocating a theory which gives the lie to the words of our Lord and of his Apostles and all the holy Prophets.

A.—Oh well, I do not go to the extreme of some Evolution theories—to claim that there was no divine interposition in the operation of Nature, no life-giving at the beginning: that inert matter became vitalized without supernatural aid I deny. Even Prof. Huxley on this subject says,—"At the present moment there is not the shadow of trustworthy, direct evidence that *abiogenesis* (life drived from the not living) does take place or has taken place within the period during which the existence of life on the globe is recorded."

B.—Yes, surely there are very few that go to the extreme you mention. But I maintain that the entire philosophy of Evolution is opposed by the plainest statements both of the Old and New Testament Scriptures. (1) The extreme view, if it does not deny the existence of God, claims at least that he had nothing whatever to do with the creation of man; but that Evolutionary processes began with inert matter. (2) Also extreme hypothesis assumes that divine power did operate upon inert matter, but that it began at the very lowest point of living organism, and created a microbe, or more exactly speaking a "*protoplasm*" which became the parent of all living things, including man, by a supposed process of Evolution. (3) The most conservative theory of Evolution hesitates to go so far back as the "*protoplasm*," and ignoring the method by which divine power operated in the development of the lower animals, begins its philosophy with man: searching amongst the lower animals, for the one most nearly resembling humanity in structure and shape, it lights upon the monkey, the baboon and the chimpanzee, and asserts that human nature represents a second step in advance of these (for it is forced to admit many dissimilarities), and that "a missing link" is still being sought—a grade or condition of life between the highest monkey-developments and the lowest form of the human creature known.

Those who accept this last theory often strenuously object to tracing their genealogy back to a microbe, a "protoplasm," but feel less hesitancy about thinking of Adam's grandfather as a monkey, and Adam himself as but one remove from the monkey family, and himself the very lowest and most degraded of his own species. This last is the thought, I believe, that is the most prevalent throughout Christendom; and those who entertain it, while somewhat abashed at the humble origin which they attribute to our race, nevertheless pass over it lightly, to expatiate in glowing terms respecting the great progress that mankind has made, and especially on the high degree of development attained in this nineteenth century.

A.—Well, do you dispute the greater general intelligence of the masses to-day, as compared with the past? And if you do not dispute that, is it not an unanswerable argument in support of the Evolution theory?

B.—Assuredly I do not dispute the fact that we of to-day are enjoying a higher degree of general knowledge and civilization than has ever before been known to the world. But instead of accepting in explanation of present conditions a theory which makes void the Word of God, I accept the explanation of present conditions which the Bible presents,—stronger and sounder by far, and more reasonable every way, than the Evolution theory.

The Bible foretold the present conditions, and explained how they would come about, and how they are to result, with a detail and an accuracy which evolutionary speculation knows nothing about. I call to your remembrance the revelations given to the Prophet Daniel, concerning the things to come to pass in the closing epoch of the present age. I remind you of the

Prophet's deep interest in the stirring scenes of that vision, and how he prayed and fasted seven whole weeks, desiring to know of these things—the purposes of God: and how then an angel was sent to him who delivered the divine message, "Go thy way, Daniel, for the declarations [of the vision] are closed up and sealed until *the time of the end.*" This "time of the end," you will remember, is elsewhere in the Scriptures spoken of as "The day of His Preparation"—the day or period in which the Lord will be preparing the world for the new dispensation, the Millennial Age.

Perhaps you will recall also the testimony of the angel sent to Daniel respecting some of the peculiar characteristics of this "Day of Preparation" or "time of the End"—he said: "In the time of the end many shall *run to and fro* and *knowledge shall be increased*—and the wise shall *understand*, but none of the wicked shall understand." (Dan. 12:4, 10.) This inspired statement, it seems to me, is most remarkably fulfilled before our eyes to-day, and not only proves that we are now living in this period, "The Time of the End," the day of God's Preparation, but also furnishes a much clearer and more satisfactory explanation of the present day enlightenment and progress than any Evolution theory extant. It begins by calling attention to what every one will concede is one of the most notable features of our time, differentiating it from all past time, *viz.*, the fact that everybody travels. The whole world seems to be "running to and fro;" just as was revealed to the Prophet twenty-four hundred years ago. Here we are ourselves, at this very moment running at the rate of fifty miles an hour and the car crowded full: and we know that similar trains are rushing in every direction, similarly laden with people. We wonder why there should be so much "running to and fro," and yet it is on the increase every year. And mark you, my friend, the railway, and the steamboat and the trolley car, which permit this running to and fro, belong to *this century*. Remember, again, that you and I have probably traveled over more miles of country within the last twenty-five years than did all our ancestors back to Adam, during that period of six thousand years.

Take the next feature of the Lord's revelation to Daniel respecting the present time: "*Knowledge shall be increased.*" I hold, in harmony with this Scriptural statement, that the present wonderful increase of knowledge is not the result of Evolution, but the result of divine interposition at the present time: that it is one of the features of this "Day of His Preparation" —making ready for the Millennial Kingdom. If the theory of Evolution were correct, this increase of knowledge should have been *gradual*, during the past, and not *sudden*, now, toward the close of six thousand years of man's history—within the present century, and particularly within the past fifty years.

I call your attention also to the fact that the increase of knowledge has accompanied and followed the running to and fro of the past sixty years. In his own due time it has pleased the Lord to draw to man's attention the powers of steam and electricity, and to quicken him with intelligence for the handling and harnessing of these to his service. (See Exod. 31:6; 36:1.) Pots had boiled and kettle-lids had rattled for centuries before the mind of Watt was *led to reflection* on the power of steam, and how it might be utilized in human affairs. Similarly simple were the first thoughts respecting contrivances for making use of steam power, and subsequently electrical power. But for those simple thoughts to which we believe divine providence *led* in God's due time, these great factors in our nineteenth century awakening might have lain unnoticed for centuries to come, as they did for centuries in the past. But in his own due time God made these the bases, the starting points, for the fulfilment of the divine prediction— "in the Time of the End many shall run to and fro, and knowledge shall be increased."

As the discovery of the power of steam led to the construction of engines by which, on boats and cars, the people by running to and fro and commingling with each other gave fresh impulses to thought and action, so also the same steam power was attached to printing presses; and as a result the world is flooded with literature in every language, and thus again the world's thinkers and writers are brought in contact with the millions of its population, and increase of knowledge became unavoidable—as God foreknew. Electricity coming in assists in this commingling of mankind and their thoughts, throughout the world, by telegraph, telephone, etc. Very evidently the all-wise God, the Author of the Bible, which he caused to be written by his various instruments and agents, knew well what would be the result of letting in of the proper light at the proper moment, to coöperate with all the features of his great and wonderful plan of the ages.

Moreover, you will bear me witness that the stoutest Evolutionists stand somewhat in awe of what may be the outcome of present conditions, viewed along the lines of Evolution. They begin to fear that the increase of knowledge signifies eventually a danger of social wreck and possibly of ultimate anarchy, or, to avert this, a return to some degree of restraint of education or of liberties. They see that the increase of knowledge of our day permits a twelve-year-old child to have before him the accumulated knowledge of centuries, as well as of modern investigations and discoveries, gives him much more theoretical knowledge at his command than had his grandfather (mainly of his own personal experience) at seventy years of age. They see also that a century ago the educated were extremely few, whereas to-day knowledge is so increased that in civilized lands education is compulsory, and comparatively few are without its privileges and advantages. And yet they see, *contrary to all their Evolutionary expectations*, that these hitherto undreamed-of blessings and comforts of our day are not apparently favorable in the masses of the people to the cultivation of happiness and contentment. On the contrary, it is manifest that the more and the greater the blessings enjoyed, the more and the greater will generally be the discontent in unregenerate hearts. Thus Evolutionists stand in dread of a *retrograde* movement, the logic of which disputes their hypothesis.

On the contrary, all of these facts are in most absolute accord with the Scriptural delineation of the cause, object and result of the present running to and fro and increase of knowledge. The Scriptures indicate that the present increase of general knowledge and skill is now due, in order to the preparation of machinery, and the various mechanical arrangements and contrivances for the benefit of mankind during the Millennial age; nevertheless, it points out also that this knowledge is premature, so far as mankind in general is concerned—that mankind is not in proper condition to appreciate and use with wisdom the knowledge and opportunities, liberties and blessings thus thrust within his grasp, because of innate, inherited selfishness,—which left to itself would turn blessings into curses. The Bible points out that unregenerate man needs a strong superhuman government, which will give him practical lessons along the lines of wisdom, righteousness and the spirit of God, Love: and it points out that God is preparing to establish such a strong superhuman government, which will prove a blessing and an uplifting power to all who will come into accord with it, after its establishment. This superhuman government is the Millennial Kingdom, the kingdom or dominion of heaven, for which our Redeemer taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

A.—Pardon the interruption, but I should have considered you too logical a reasoner to hold the theory that Christ will come a second time in "glorified flesh," sit upon an earthly throne, hold earthly court, etc., during the Millennium. It strikes me that is a very gross conception of divine government—a retrogression as compared to the present spirit dispensation.

L.—I agree with much of your criticism of a common view of Christ's Kingdom. Such is not my view: I understand the Scriptures to teach that our Lord Jesus is no longer a man, a human being, in any sense, but a spirit being, "the express image of the Father's person." And when his kingdom shall come into control in the world, the heavenly king and his associates (the glorified Church) will no more be visible to mankind than are the holy angels now. The coming Kingdom will be a *spiritual* and *invisible* one, but will operate and rule through *human representatiwes.* As an ilustration of a spiritual ruler operating and governing through earthly agents, take "the present evil world" or age, of which Satan is the prince. A spirit being, he is invisible to humanity, and rules for evil through his human servants. With the end of this age comes the *binding* of Satan and the overthrow of his dominion—God's due time for the establishment of the Kingdom of Heaven having come. Christ's Kingdom will be the *reverse* of Satan's in respect to its character in that it will be a Kingdom of light, a Kingdom of righteousness, but it will *resemble* it in that its King and his associates will also be spirit beings of a still higher order, of "the divine nature," and equally invisible to men.

A.—I could not object to that wiew of the Kingdom. Proceed, please, as before.

B.—The Scriptures point out that the present blessing and preparation for the incoming Millennial age, will prove eventually a curse in the end of this age—in that the increase of knowledge and of liberty, combined with the innate selfishness of the depraved man, will eventually lead to the very condition which our Evolutionist friends foresee and dread. But the Scriptures point out that even this dread condition of anarchy, with which the present age will terminate, will be overruled of God so as to make of it a practical lesson for mankind, humbling the power and the pride of the great and of the small, and teaching all the great lesson that human perfection is not attained through processes of human evolution, but only through divine interposition for the uplifting of mankind, through the agency of the Kingdom of God, long promised through the Prophets and Apostles, and by our Lord himself, to be the divine agency—the Seed of Abraham, in which all the families of the earth shall be blessed.

The prophecy already mentioned calls special attention to this. It will be as a result of the running to and fro and the increase of knowledge, and the strange parallel increase of dissatisfaction, that the prophecy declares,—"There shall be a time of trouble such as never was since there was a nation"—and at that time, to intercept that trouble, and to save mankind from self-destruction in anarchy, Michael, the great Prince (Christ) shall stand up, the leader and the commander of the people. "And it shall come to pass that whosoever will not hear [heed] that Prophet shall be cut off from amongst the people."—Dan. 12:1, 4, 9, 10; Acts 3:23.

A.—What you say is very interesting and certainly does account for present-day enlightenment and progress in a manner different from my previous thoughts on the subject. I do not yet see, however, what ground you have for your assumption that the Evolution theory is in direct conflict with every teaching of the Bible, and that the one gives the other the lie, so that whoever holds to the Evolution theory must *ipso facto* deny the teachings of the Bible, and whoever holds to the Bible must, to be logical, renounce all faith in the Evolution theory. I would be pleased to have you substantiate your statement, if you can, with as keen logic as you have just used in accounting Scripturally for our nineteenth century intelligence.

B.—I will be pleased to submit to you the proofs that the hope set before mankind in the Scriptures is most radically opposed at every point to the Evolution theory: but first let me call your attention to a few other facts bearing upon the subject, aside from Scriptural declarations respecting the divine purpose and plan for man. I would have you notice that the world's history does not accord with the theory of Evolution, as evinced by the following facts:

While conceding that this is preëminently the day of increase of *knowledge*, as the Scriptures foretold, I hold that it is not preëminently the day of increased *ability*. We do not find that the world is becoming greater in *ability*, but merely, as the Scriptures declare, greater in *knowledge*, which is generally diffused as never before. (1) In the domain of Art. Modern artists point us back to Raphael, Michael Angelo, and others, as the masters whom they still copy, in the matter of artistic skill.

(2) In Poetry. If we inquire respecting poets, without disparagement to any of the able ones of recent years, we are, nevertheless, pointed back to the greatest poets, and told that the poetry of the Book of Job has no equal to-day in literature. We are pointed also to the Psalms of David, and to Homer, Virgil and Shakespeare, all past-masters, whose works and style are studied and to a large extent imitated to-day.

(3) As for Laws. It is well known that the Mosaic laws have served as a basis, pattern and guide in the formation of the laws of Christendom, special adaptations being made to harmonize with present conditions: and yet there were features of the Mosaic law not incorporated into the laws of Christendom, which it is generally admitted would be blessings, if adopted in some measure; for instance, the law of the Jubilees, the cancellation of all debts every fiftieth year, the

beneficial results of this law being attained in part only, and for a limited class only, by modern bankruptcy laws.

(4) In the Sciences. Of present day arts and sciences special boast is made; and we are ready to admit generally the claim, accounting for it as before explained. Nevertheless, it behooves us to remember that the people of the past accomplished wonders without our modern appliances. For instance; the great pyramid at the delta of the Nile gives evidence of having been oriented in harmony with late astronomical deductions; and even in its mechanical structure implies a skill which causes modern architects and builders to wonder, when they find some of its immense stones so closely fitted at their joints that the dividing line is not thicker than a knife-blade. It is admitted that it is doubtful whether such immense stones could be raised and thus accurately placed in position even with the aid of modern mechanical appliances. We are not to forget, either, that some of the valuable arts of the past were so thoroughly lost that even with all our present-day enlightenment they have not yet been re-discovered: for instance, the process of manufacturing flexible glass; and the process of tempering steel which gave the swords of Damascus a world-wide fame for flexibility; and the process of tempering copper so as to render it useful for tools.

And while considering these matters we are to remember that the Scriptures indicate not only that the Children of Israel became much degraded through their several centuries of bondage in Egypt, but also that among all the Gentiles there was a *retrogression*. This is particularly stated by the Apostle Paul in his letter to the Romans(1: 21–28), where he points out that the degradation of the Gentile nations was not the result of their creation in a depraved condition, but resulted from their not choosing to retain the knowledge of God in their hearts—for which cause he gave them over, abandoned them to their own way, permitting them to hasten and to increase their degradation, so that today throughout the world there are some, indeed, sunken so low as to be only a few steps removed from the brute creation.

A.—I thank you for this dissertation, but urge that you come directly to the point of my question now, and mention specifically the antagonism between the Bible and the Evolution theory.

B.—I will do so, and to begin with I call your attention to the Scriptural account of man's creation, as given in Genesis—that man was created, not as a microbe or protoplasm, nor one step removed from a monkey, but, as specifically stated,—"In the image of God created he him." Man was created a moral image of God (—not a physical image, because God is a spirit, while man is of another nature, human, fleshly, earthly). And this thought, of man's original perfection of being, is borne out by the context, which declares that God looked upon his creature with approval, seeing him to be "very good." It is borne out also by the general testimony of Scripture respecting God as a Master workman—"His work is *perfect*." (Deut. 32:4.) It is borne out by the statement of the Prophet, "Thou madest him [man, Adam] a little lower than the angels, thou crownedst him with glory and with honor [his moral likeness to his Creator]; thou didst set him over the works of thy hands,"—the beasts of the field, the fish of the sea and the fowl of heaven—"and didst make him ruler over them all"—giving to man the rulership, the dominion of the earth, with its lower orders of creation, in likeness of God's dominion over heavenly things. (Psa. 8:5, 6.) It is borne out again by the statement of the Prophet, that God made man *upright*, but he sought out many inventions, and *defiled himself*.—Eccl. 7:29.

Additional to all these evidences of man's condition, is the fact that he was placed on trial for eternal life. It is not supposable that an imbecile creature, one remove from a monkey, would be in a fit condition to be tried before the bar of Divine Justice for eternal life, with the assurance that he might live forever in the condition then enjoyed, provided he maintained it by obedience. Surely the fact of Adam's trial implies that his condition was then a good condition, that his abilities were then perfect abilities, and that his only lack was in experience, in the use of his good abilities and the knowledge which the use of those perfect abilities would bring. It would be thoroughly unreasonable, inconsistent with divine justice, and out of harmony with expression of the divine Word, to suppose the Lord would have given everlasting life to Adam, with the prospect of maintaining it forever, and with the risk of losing it forever, had he been but one remove from the brute creation, or had he been even as low as are the majority of mankind to-day.

On the contrary, the facts that Adam is Scripturally termed a "son of God," and that he maintained that sonship and fellowship with God while in the Garden of Eden, prior to his transgression, and came under the penalty of death, with its concomitants, sickness and pain (the results of mental, moral and physical decay), assure us most unmistakably that the Almighty intended us to understand by this Genesis account of man's creation that man was created perfect, and that whatever has come upon the race since has been the result of transgressions against the divine commands—has been the penalty of sin.

Furthermore, note the Scriptural consistancy, for while the Apostle Peter tells us that "a day with the Lord is as a thousand years," Genesis tells us that the sentence upon Adam was that he should die "*in the day*" of his disobedience, and that he did die within the limits of that thousand-year day. Nevertheless, the record that the dying process in him lasted for nine hundred and thirty years fully corroborates and sustains the declaration that God's creation was perfect, and possess powers of vitality, mental and physical, which since have almost entirely disappeared—for the average of human life to-day does not exceed thirty-five years.

This story of man's creation in the image of God, in sinlessness and perfection, the very reverse of the Evolution theory, is fully confirmed by all the testimony of the Old Testament. The Prophets pointed out the fallen condition of Israel and the world, and pointed forward to the coming of the Messiah as the only hope of relief and blessing. Our Lord himself was announced by his Forerunner, John the Baptist, as "The Lamb of God which taketh away the sin of the world." These declarations that there are sins of the world to be removed, and which would require the sacrificial death of Christ as the Lamb of God, a Messiah, a Deliverer, are in direct contradiction to the Evolution theory, which claims that man has been gradually and grandly climbing upward into the likeness of God. According to Evolution, there is no sin of the world, unless it be a sin to evolve, to progress, upward. According to Evolution also, the world needs no Redeemer, for as it could not be claimed to be a sin to progress upward to perfection, neither could it be claimed that man was a sinner while thus progressing upward, nor could it be claimed that Justice could require any redemption price for that which had not fallen from grace, but which was approaching more and more to the divine standard.

At our Lord's first advent he found some Pharisees "who trusted in themselves that they were righteous;" and in reproving these he declared that he had not come to call the righteous, but sinners, to repentance: declaring also that those who feel themselves to be whole do not feel their need of a physician, but that he himself, nevertheless, is the Good Physician. The Evolution theory is in accord with the Pharisaical view of matters;—theorizing that it is progressing grandly upward it does not recognize the necessity for the great sin-offering which God has provided.

Again, we remember that our Lord declared that he "came to seek and to save that which *was lost.*" (Luke 19:10.) According to the Evolution theory nothing was ever *lost*, all that we have as a race is *gain:* according to this theory, therefore, our Redeemer's statement was worse than void of meaning—a falsehood. But from the Scriptural standpoint, as presented in Genesis, and confirmed by the Prophets and Apostles, the whole world was lost in father Adam; because when he came under the penalty of sin the impairment of his dying process extended to all his posterity as yet unborn,—according to the laws of his nature. From this standpoint our Lord's words are full of meaning. They mean that he came to recover Adam and all his race from the sentence of death, and to give to all an opportunity to attain eternal life through him.

The Apostle Paul (Rom. 5:12–19) states this matter most forcefully. He places himself, as a teacher and expounder of the divine dealings with humanity, in absolute and direct opposition to the Evolution theory. He says: "By one man's disobedience sin entered into the world, and death by [as a result of] sin: and so death passed upon all men, in that all are sinners [inheritors of their father Adam's blemishes]." The significance of this clear statement is unmistakable. It tells us that there was no sin in the world prior to father Adam's transgression. It tells us that there was no death in our race until the divine sentence fell upon Adam as the penalty for his sin. It thus accords with Genesis, in showing us that father Adam in the image of God occupied an exalted position, and not a low and almost bestial condition, as the Evolution theory teaches. It teaches us that Adam *fell* from divine favor and lasting life (which the Apostle assures us was not through ignorance—1 Tim. 2:14) into sin, alienation from God, and under the sentence of death, with its associated sickness, pain, decay and degradation: and hence that these evils are not our inheritance through poor workmanship on the part of the Creator, but are our inheritance by heredity, by reason of father Adam's transgression, disloyalty, disobedience to God.

Nor does the Apostle leave the matter here, but pursuing the same thread of thought, he assures us that all hope of escape from this sentence of death, and this alienation from God, centers in Christ Jesus our Lord. He thus implies most distinctly that Evolution hopes are worse than useless, inasmuch as they would frustrate and *make void* the very faith in Christ and his redemptive work which is essential to the blessed condition of reconciliation with the Father.

Notice now how the Apostle contrasts the first man, Adam, and his failure, and the blight which came through that failure upon all his posterity, with the faithfulness of "the man Christ Jesus" who *bought us* with his own precious blood, to release us from the Adamic penalty. He says, "As through *one offence* sentence came upon all men to condemnation [death]; so also through *one righteous act*, sentence came upon all men to justification of life. For as through the *disobedience* of one man the many were constituted sinners, even so through the *obedience* of the One [Jesus] the many will be constituted righteous, . . . that as sin *reigned unto death*, even so grace [favor] might *reign unto eternal life*, through righteousness, by Jesus Christ our Lord."—Rom. 5:18–21.

In harmony with this same thought is the Apostle's expression in his letter to the Corinthians (1 Cor. 15 : 21, 22), "Since through a man there is death, through a man also there is a resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"—brought back from present dying, imperfect conditions to the perfection of life.

Indeed, all the Scriptural statements—that "Christ died for our sins," that he "suffered, the just for the unjust, that he might bring us to God," that "God was in Christ reconciling the world unto himself, not imputing our trespasses unto us [but unto our substitute, our Redeemer]," that God "might be just, and yet be the justifier of them that believe in Jesus," that "he is the propitiation [*satisfaction*] for our sins, and not for ours only, but also for the sins of the whole world," and that "by his stripes we are healed"—all these and many other Scriptures of similar import, which will occur to your mind, most positively contradict the Evolution theory, and with equal positiveness uphold the Scriptural theory that man was originally created perfect, "upright," in God's image,—and that he fell from that exalted position into sin and degradation, mental and physical, from which he needs first to be *ransomed* with a corresponding price, and secondly to be saved or recovered to perfection of being and everlasting life.

Have you ever read the *Plan of the Ages*—the first volume of the MILLENNIAL DAWN series?

A.—I have not; altho I have in my library four volumes of the series which were presented to me by a dear Christian brother who seemed very solicitous that I should investigate their teachings.

B.—Taking my own experience as a criterion, you have been missing a good thing. For while you might not at first or second reading agree with all of the author's presentations, it would be impossible for you to leave even the first volume without some increase of knowledge respecting the divine Word and character and plan of salvation. I assure you that the thoughts therein suggested have brought a great blessing to me, and a much greater reverence for the Bible than was before possible in my limited knowledge of it, and of the lengths and breadths, and heights and depths of the divine character and plan therein set forth. However little of it you may ultimately accept, I certainly urge upon you its careful investigation.

The author begins with his subject at the very point to be desired by thinking minds: *viz.*, an examination of the Scriptures themselves to see what proper claim they have as to credibility. In the light of the presentations therein made, I have a deeper love and reverence for the Bible as the Word of God than I ever before had, and was thoroughly forearmed against the form of modern infidelity known as "Higher Criticism." Otherwise the bold assertions of present-day scholarship, that Isaiah wrote nothing beyond the twenty-eighth chapter of the Bible-book which bears his name, and similar statements respecting other portions of the Word, might indeed have unsettled my confidence in its divine authorship and inspiration: but armed with the internal evidences of the truth of the Scriptures which MILLENNIAL DAWN presents, my faith can rest secure and unassailable.

Now I can see that the claims of these worldly wise professors, Higher Critics,— that our Lord and the Apostles in their various quotations from the twenty-ninth chapter of Isaiah, and onward, erred in saying that they were written by Isaiah, whereas they were written by some other and unknown writer—these claims, so far from causing me now to lose confidence in the wisdom and inspiration of our Lord and the Apostles, and in general in the Bible, have quite a contrary effect: they cause me to utterly lose confidence in worldly wisdom, and the more firmly to rely on the wisdom which cometh from above, so that I am enabled to see in this very matter of "Higher Criticism" a fulfilment of Isaiah's prophecy, "The wisdom of their wise men shall perish."—Isa. 29:14.

A.—I think myself that much of the boasted knowledge of self-styled higher critics is merely guess-work, and a desire to be highly esteemed amongst men for their erudition. Some of their startling claims furnish cheap advertising, and bring men into notoriety who would be little known in the world except for these extravagant and unsustained and frequently unsustainable pretentious claims,—assertions.

B.—As we still have a little time before reaching your station, let me give you a little outline of the divine plan, as set forth in the book I mention – MILLENNIAL DAWN. As you are a Presbyterian I will first give you its presentations respecting the doctrine of Election, for I know that will be of special interest to you.

A.—We Presbyterians are not preaching the doctrine of Election, nor indeed holding it so stoutly as we used to do.

B.—Ah yes, I know—I know—not that you are disinclined to be elected, nor that you wish to drop that feature of it; but because the doctrine of an election implies the opposite doctrine of a non-elect class: and the theory that that elect class is a "little flock," composed only of the "saints," implies that the non-elect class is of terribly large proportions. The difficulty which confronts you is that neither your own hearts, nor the hearts of intelligent worldly people, can any longer countenance the thought that all the hundreds of millions of the non-elect were predestinated before their birth to an eternity of torment;—as the catechism puts it, "passed by" of the Lord, and not "elected to salvation."

A.— Yes, there are difficulties, insurmountable difficulties there; and hence the matter is very rarely preached upon now. As you are probably aware, an effort was made to alter the statements of our Confession of Faith along these lines; but the majority did not favor a change, evidently fearing that any tampering might shake confidence in the Confession as a whole, and deprive the denomination of the prestige which attaches to others of its old, established and long revered dogmas.

B.—Just so; and undoubtedly their course was worldlywise. But now, seeing these difficulties in the Calvinistic view of the doctrine of election, yet remembering that the Scriptures distinctly teach *some kind* of an election, you will be all the more interested in noticing what a beautiful doctrine it becomes under the light shed upon it by the book I mention — MILLENNIAL DAWN.

It shows that there was an election during the Jewish age, by which that one nation, and it alone, was God's people, the recipient of his promises and providences, as says the Prophet Amos (3 : 2), "You only have I known [recognized] of all the families of the earth." The Apostle Paul also points this out, saying, "What advantage hath the Jew? Much every way, chiefly because to them were committed the oracles of God." (Rom. 3 : 1, 2.) But the writer of MILLENNIAL DAWN points out that the Scriptures say nothing whatever respecting the damnation or eternal torment of the other *non-elect nations* outside of Israel. He points out, further, that there was a system of election in vogue to some extent before the Jewish age, *viz.*, that Abraham was elected or chosen to be the father of the faithful; that his parents and relatives were not chosen, nor in any manner connected with him in his election; that even his friend and nephew, Lot, was debarred from any share in that election; that the elect line proceeded from Abraham, not to his firstborn son, Ishmael, but to his second son, Isaac, and that the same election proceeded through Isaac, not to his first-born son, Esau, but to his second-born, Jacob, surnamed Israel. The author of DAWN points out that the Scriptures say nothing whatever respecting a condemnation of Abraham's non-elect relatives and friends and children, but, on the contrary, mention some of them favorably, and promise them *other blessings*, outside the special line or purpose of the election.

Our author proceeds to point out (and to cite abundant Scriptures in evidence) that the work of this Gospel age — the selection of the Gospel Church — is likewise in the nature of an *election*, in that God during this age is not attempting to bless the whole world, but merely certain portions of it,—not attempting to save the whole world, but merely to *elect* a Church, a "royal priesthood, a holy nation, a peculiar people," *out of it*. But he points out that no Scriptural statement either says or implies that all the remainder of mankind not thus *elected* during this Gospel age are to be damned and tormented forever, but quite to the contrary.

A. — Some of those thoughts are decidedly good and helpful — but I am not prepared to endorse the thought that God has *not been trying to save the world*, during this Gospel age.

B.—Yes, that thought strikes us peculiarly at first.

because we have been inclined to decide for God what he is to do, and how and when he is to do it, instead of humbly admitting that no man, of his own wisdom, knows anything about the divine arrangements. Rather, we should humbly and teachably inquire at the divine oracle, respecting the divine program.

The Lord declares through the Prophet, "My word that goeth forth out of my mouth shall not return unto me void, but *it shall accomplish that which I please*, and shall prosper in the *thing whereto I sent it.*" (Isa. 55:11.) Since, therefore, "All his purposes shall be accomplished," and since we know it to be a fact that the Gospel has not in the past reached more than one-tenth of humanity, and even to-day reaches very few more than that proportion, it follows that if "All his purposes shall be accomplished," it cannot have been the divine purpose to have sent the Gospel message to every creature during this age,—thus far at least.

A.—That is sound enough logic, and it is Scriptural, however it may conflict with our prejudices. But since the author you mention is such a stickler for the Scriptures, how does he account for the breadth of the Gospel commission, "Preach the Gospel to every creature," and for the Apostle's statement, "The Gospel which is preached to every creature under heaven?"

B.—The answers are very satisfactory, I think you will admit: the author shows that as the Law was given to Israel alone, and not to the other nations, so the Gospel was preached "to the Jew first," and to the Jew only, up to the time that they rejected the Messiah and their national favor ended. This turning point is clearly marked in our Lord's words, "*Now* I say unto you, Your house is left unto you desolate."

This statement was made just five days before his crucifixion, at which time his work took on its larger proportions; for our Lord Jesus died not only for Israel, —"to redeem those who were under the Law,"—but the value of his death extended beyond that people, as it is written, "Jesus Christ, by the grace of God, *tasted death for every man.*" (Heb. 2 : 9.) And it was after he had thus "died for all" and had risen again, that he gave his disciples the broader commission for the Gospel, to which you have referred. Previously, when sending them out two and two to the cities of Israel, he said "*Go not* into the way of the Gentiles," and his declaration after his resurrection, *viz.*, "*Go ye into all the world* and preach the Gospel," was meant to contradict their thought that the Gospel message was to be to the Jews only. He would have them understand that *henceforth* the message is *for any member* of the human family, because *every member* of it has been redeemed. Of similar import is the Apostle's statement, "This Gospel which is preached in all the world:" it is no longer a Gospel restricted to one nation of the world, but is open to any who have ears to hear and hearts to receive it—"even as many as the Lord your God shall call."

A.—Even so, while accepting that as a satisfactory answer to my question, I cannot see that God is a "respecter of persons," and that there is any special election now in progress, even tho my church so teaches, and I have so confessed to believe.

B.—Let us look at that point. I will voice the arguments of MILLENNIAL DAWN on this subject, and you shall tell me afterward whether or not they meet the question fully, broadly, satisfactorily.

I call your attention to the fact that the Gospel light arose in Palestine, which lies at the juncture, we may say, of three continents—Europe, Asia and Africa. It would have been nearest to have sent the Gospel southward into Africa, to its benighted millions; but Africa still lies in darkness, touched with the light of truth only a little upon its northern borders. It would have been almost as near to have sent the Gospel light eastward to India's hundreds of millions, and into China with its hundreds of millions: but India and China have lain in darkness for eighteen centuries, except as little glimpses or flashes of the light of truth have reached them. Europe lay farther away, but to Europe, and through Europe to America, the Lord has been pleased to send the light of the Gospel, "A light to lighten the Gentiles."

Nor are we to suppose that the coming of the Gospel light to these lands that have been so greatly blessed by it was a matter of chance or accident. Quite to the contrary, a few words recorded in the Acts of the Apostles (16 : 6, 7) relating to the mission of the great Apostle to the Gentiles, St. Paul, show us unquestionably that the sending of the Gospel to Europe was of divine intention — predestination — choice or election. The narrative is that, while Paul and his company had purposed to go into Asia, *the spirit suffered them not to do so*, but providentially hindered their going; and while they were thus perplexed and seeking to know the mind of the Lord, the Apostle Paul had a dream in which he saw a man of Macedonia beckoning to him and saying, "Come over and help us." As a consequence of these divine providences, and gathering from them the Lord's will in the matter, the Apostle and his colaborers at once proceeded to Macedonia, there beginning the preaching of the Gospel in Europe. When Paul returned to Palestine, and apparently with no thought of further prosecuting the work in Europe, divine providence permitted him to be arrested and sent a prisoner to Rome: and there the same divine providence held him a prisoner for a long time, but gave him sufficient liberty to preach the Gospel there for a number of years. It was from these providential lightings of the Gospel lamp in Europe that all the great blessings which have reached us proceeded.

Now tell me, Do not these facts prove that divine providence has had much to do with the progress and direction of the lamp of truth?—Are they not a manifestation of divine election or selection? Mark you, I am following the hypothesis presented in MILLENNIAL DAWN, that the non-elect and non-enlightened are similarly and proportionately *uncondemned.* Nor am I claiming in this that God is a respecter of *persons.* It is quite another thing that God may have been, nay, evidently has been, a respecter of *races,* and has specially blessed and favored certain branches of the Aryan race in Europe and America. But the fact, that the white race has been more abundantly blessed with the light of the Gospel than others, is not to be understood to signify that when members of other races heard and appreciated the Gospel, they were repulsed or rejected by the Lord. This view is in full harmony with the suggestion that God is no respecter of persons, but that "*In every land* he that feareth God and worketh righteousness is accepted of him." In harmony with this, the author of MILLENNIAL DAWN holds that, while the elect Church will probably be composed chiefly of the highly favored white race, nevertheless, it will probably have in it representatives out of "every kindred, people and tongue."

A.—The theory as you present it is certainly consistent at every point with the facts of history, and the statements of Scripture; and if our theological opinions have been at variance with these, it is high time for correction.

B.—Let me interrupt myself to say that the author of MILLENNIAL DAWN, in harmony with your last expression, claims that his presentations are not the result of superior wisdom or ability on his part; but are discernible now because God's "*due time*" for their unfoldment to his people has come. He points out that we are now in "the Time of the End," spoken of in Daniel's prophecy, and evidenced by the running to and fro and general increase of knowledge. He holds that the unfolding of spiritual and Scriptural truths is also referred to in that prophecy, in the statement that "*The wise shall understand.*" He is particular, moreover, to distinguish between the wisdom of this world (much of which is at this time to be proved foolishness) and the wisdom from above; and holds that the truly wise are those humble ones who are willing to be "taught of God" through the Scriptures.

A.—Consistency certainly marks all the features of the theory you are presenting; and I am glad to see that the author of MILLENNIAL DAWN takes so humble a view of his own work, ascribing the merit and the wisdom of what he presents to the great fountain of wisdom, Jehovah himself; but proceed with the outline, please, for we are nearing my station.

B.—Our author holds that the election of the

Church, which is progressing during the present or Gospel age, is *by* the Heavenly Father, Jehovah, tho through his Son, our Lord Jesus. He quotes our Lord's statement, "No man can come unto me, except the *Father* which sent me *draw him*," and applies it and limits it to the present age, and to this selection or election of the Church,—variously called the Body of Christ, the Bride of Christ, the Royal Priesthood, etc. He then quotes the words of our Lord Jesus, "I, if I be lifted up, will draw all men unto me" (John 12 : 32), and applies this to a future age—the Millennial age—in which Christ and the glorified Gospel Church (in the glory of the heavenly condition and power) shall both rule and bless the world of mankind, and bring back into harmony with God and to human perfection all who will then accept God's grace, eternal life under the conditions of the New Covenant. Thus seen, the election of the Church, so far from meaning a damnation of the non-elect, implies a future blessing for the world of mankind in general (the non-elect), in that a *favorable opportunity* for attaining eternal life will be granted to all.

A.—But I see several objections. Let me put them to you. Wherein would be the consistency of first making an election from amongst the world, and subsequently dealing with all the remainder in exactly the same manner?

B.—I see your difficulty, which arises from the fact that I am endeavoring to state the great divine plan very briefly, whereas really what I am telling you fills four volumes. To answer your objection: Our author shows most clearly, fortifying every point with Scriptural texts and citation, that the elect Gospel

Church is called to a "*heavenly* calling," to a change of nature,—from human nature, a little lower than the angels in its perfection, to be partakers of the divine nature, far above angels, principalities and powers. But very different from this will be the blessing which God will offer to mankind in general, through the elect Church, during the Millennial age, *viz.*, an offer of *restitution*. One of his proof texts on this subject I remember is Acts 3 : 19–23. Here the Apostle Peter, speaking on the day of Pentecost, under inspiration, refers to the second coming of Christ, and the blessings which then shall come to the world in general. He refers to the complete Christ (Jesus the Head and the Church his Body) as the antitype of Moses, the Lawgiver, declaring that this *Great* Lawgiver then raised up in power and authority over the whole world shall bless those who will hear and obey him, and shall destroy in the second death all who will not then obey him. And the Apostle speaks of this period of the reign of the glorified Christ (Head and Body) as "the times of *restitution* of all things which God hath spoken by the mouth of all the holy prophets since the world began."

Restitution is the blessing which God has in store for mankind in general,—for all who shall gladly accept this blessing at the hands of the Redeemer when the due time shall come for it to be offered to them. And by accepting it, we mean accepting the then to be proffered blessing of restitution upon the terms or conditions of obedience which will accompany the offer. The word *restitution* is simple enough and easily understood: it signifies neither more nor less than a *return to primeval conditions*. Those who shall ultimately receive at the Lord's hands this blessing of *restitution* to the full, will have gotten fully back into the divine favor, and fully free from all the blemishes and imperfections of humanity which have tainted the entire race to putrefaction. It will mean, therefore, not only physical health, strength and perfection, but also mental and moral ability restored. In a word, it will mean a return to that moral image and likeness of God in which Father Adam was created, and from which he fell, and we by him under the law of heredity.

The author claims that as God had already created various orders of spirit beings before creating man, he determined that as a further exercise of his creative power, he would make an *earthly* creature in his own likeness, and put him in possession of the earth for his home, adapting him constitutionally to it, and providing the earth with various orders of animals, also adapted to it, and placing man as lord of earth in charge, subject, however, to Jehovah as his Overlord. He points out that the intrusion of sin was not unforeseen by divine wisdom, and that its permission for six thousand years *has not in any degree altered the original divine purpose;* and that, consequently, when the time shall come, there shall be no more dying, no more sighing, no more crying, because the former things will have passed away (Rev. 21 : 4); the condition of things which will be permitted to remain, and that to all eternity, will be—this earth, a Paradise, fully peopled with a human race, who, through knowledge and experience shall have learned to know their Lord and Creator, and to have absolute confidence in his wisdom, his love, his justice and his power, having learned that his ways are ways of pleasantness, and all his paths are peace;—a race which shall have passed through experiences and tests which will have destroyed from amongst it all who in any degree are in sympathy with unrighteousness; leaving only those who shall, of their own free will, delight to do the will of the Father who is in heaven.

He points out that in the divine plan God, foreseeing and not preventing Adam's disobedience, and thus the entrance of sin and death into the world, decided to utilize that evil for the *special trial*, testing, proving, of an elect Church, whose members, by a *change* of nature, will pass from being men, a little lower than the angels, to be *new* creatures of the *divine* nature, far above angels in glory and power. Calling these to so very high exaltation, even his own divine nature, "to glory, honor and immortality," it is appropriate that they shall first be subjected to crucial tests, as to obedience to the Father, and be perfected for that new nature through sufferings and disciplines, otherwise described as presenting their bodies living sacrifices, holy and acceptable to God through Christ and the merit of his sacrifice. It is for this reason that the Gospel Church is called during the present age, while sin abounds and the prince of this world, Satan, is permitted to have much power through those who possess his spirit. Those who would make their calling and election sure to a place in this Heavenly Kingdom, as heirs of God and joint-heirs with Jesus Christ their Lord, are required to show their fidelity, their love, by such zeal for God and for righteousness during the present time, when sin prevails, as will surely imply to them *self-sacrifice*—the sacrifice of human interests. It is this class, now being called, that is required to walk in the "narrow way." The way is narrow, because of the prevalence and power of sin in the world: and this is permitted of God in order to thus test the elect Church "whose names are written in *heaven* — regardless of earthly denominational lines and systems.

On the contrary, as our author points out, the Scriptures everywhere indicate that the Millennial age, in which the world will have blessings from him, will be a period of blessing, of refreshment, of restitution, when "the Sun of Righteousness shall arise with healing in his beams," and "all the knowledge of the Lord shall fill the whole earth as the waters cover the great deep;" because "all shall know him, from the least unto the greatest."

We get, in the words of the Psalmist, the strong contrast distinguishing between the present age when evil holds sway, and the coming age, when the Lord our righteousness shall assume control of the world, establishing his Church with himself in glory as the Kingdom of God; comparing the Gospel age to a night, to be followed by a morning of light and blessing, he says, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30 : 5.) Again, the Scriptures represent that the Millennial age will be introduced by the binding of all evil influences represented by Satan, that the world may no longer be deluded, deceived, misguided by Satan and his servants, willing or ignorant.—See Rev. 20 : 1–3.

A.—Your presentations have given me considerable to think about, dear brother, and have answered several of my objections. And this thought of *restitution* being the Lord's promise for the obedient of the world of mankind, which Peter declares is more or less the theme of all the holy prophets since the world began, certainty deals a death-blow to my Evolution theory: for nothing can be plainer than the inference that the *restitution* to be inaugurated at the second coming of Christ is in the nature of a *blessing* to mankind, a great blessing, whereas, if the Evolution theory be in any sense of the word true, restitution would be the worst thing that could possibly happen to poor humanity. If our race began life as a protoplasm, or even as one step removed from monkeys, "*restitution*" would signify a loss of all that Evolution claims has been gained in human development: it would mean his return to bestial conditions — the greatest curse that could come upon the race.

I see clearly, as I never saw before, that we must decide between this human Evolution theory, and the teachings of the divine Word. And as one result of our conversation I feel my old love and reverence for the Bible springing up again—indeed more than I ever had, because I am seeing new beauties, yea, grandeurs in it, of which I had never dreamed. I now begin to appreciate the Apostle's expression respecting the lengths and the breadths, the heights and the depths of the love of God, which passeth all human understanding.

B.—I am glad to hear you thus express yourself; and glad to tell you that you but echo the sentiments of my own heart and mind: and I urge that you begin *at once*, not merely a reading, but a systematic study, of these books which you say you have in your library. But before we part let me mention another point of their teaching, *viz.*, that the seed of Abraham meant *the larger Christ.* — not Christ Jesus our Lord merely (altho all the merit of salvation is fully accorded to him, and his sacrifice), but *also* his redeemed, called, chosen and faithful followers of this Gospel age are members of this Seed of Abraham. This is supported by Gal. 3 : 16, 29. The latter verse declares that, since we *belong* to Christ (as the bride belongs to the bridegroom; or, as the body belongs to the head of the body by which it is directed and represented), we are thus and therefore members of this promised Seed of Abraham, and *heirs of the promise made to that Seed.*

That promise, you will remember, reads, "In thy seed shall all the families of the earth be blessed." There can be no question that the promise has never yet been fulfilled, and that it never can be fulfilled except through such a resurrection and restitution process as our author points out; — for all the families of the earth include not only the living families, but all who have ever lived, from Abraham's day to the present time, the vast majority of whom have gone down into the great prison-house of death, without the slightest blessing or enlightenment; and without any hope except as it is contained in this promise — that in due time the whole world of mankind, justly brought back from under the death penalty, shall be blessed with an opportunity of return to divine favor and the attainment of everlasting life, by God's grace, operating through the elect Church — Head and Body.—Rom. 11 : 31.

A.—This is certainly a grand hope for the world, as well as a glorious prospect for the elect Church. How strange it seems that Bible students for so long have overlooked these gloriously bejeweled promises!

B.—"*In due time*" is the secret which explains the entire matter. We are to remember, too, brother, that the six thousand years of earth's experiences with evil seem long to us because of the brevity of our lives and present conditions: from God's standpoint, as the Apostle points out, a thousand years are but as yesterday, or even as a watch in the night, after it is past. The night of sin has only had six watches after this measurement, and the morning of everlasting righteousness and blessing is just about to dawn.

A. — Another question: How about the Day of Judgment? What and when will that be?

B. — Our author shows conclusively from the Scriptures that it is not one of our days of twenty-four hours, but "a day with the Lord"—a thousand years: that it will be the thousand years of Christ's reign,—the Millennium. During that Day of Judgment the *world* will be on trial or on judgment for eternal life, as we, the called out ones of this Gospel age, are now on judgment or on trial; only that our trial is, as already pointed out, *severer*, along a narrow "way." The Apostle distinctly tells us that we, the Church, shall not come into condemnation (trial or judgment) with the world in the next age, but pass now from death to life, before the world's day of judgment begins. (John 5:24; 1 Cor. 11:32.) He also declared—"God hath *appointed* a [future] day, in the which he will judge [grant trial to] the world, in righteousness"—by Christ. And he distinctly tells us that when the world of mankind will be on trial (during the Millennial age), the overcoming elect Church then in glory, partakers of the divine nature, glory, honor and immortality, will be the *judges* of the world, associated with their Lord. He says,—"Know ye not that the saints shall judge the world?"—1 Cor. 6:2.

A.—And what about the finally impenitent at the close of the Millennial age, and those who in this age sin against the holy spirit? What will be their doom?

B.—God's law changes not. As it was expressed to Adam, and executed against him, so it still stands the same to-day—"The wages of sin is *death*." (Rom. 6:23.) The prophet, speaking of the Millennial age, declares that then none shall die for inherited sins, as all die now, but that it will be an individual trial, with an individual penalty against all who shall then sin wilfully. His declaration is, "The soul that sinneth, it shall die." He reminds us of the proverb now in general application, *viz.*, "The fathers ate a sour grape [sin], and the children's teeth are set on edge [all of Adam's posterity are fallen, depraved, dying, as a result of his transgression];" but assures us that this shall not be true in the next age. None will die except for his own personal wilful sin. God willeth not the death of him that dieth, but would that all should turn unto him and live.—Ezek. 18:23, 32; 2 Pet. 3:9.

The Apostle, speaking of wilful sinners, declares that they "shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of his power." Whoever will not have God's gift of eternal life through Jesus Christ our Lord, cannot have life at all, for "All the wicked will God *destroy*."—Psa. 145:20.

A.—What then about hell, purgatory, etc., so generally believed throughout Christendom?

B.—The general view is a great and serious error which has done much to hinder many of earth's best minds from careful consideration of the Word of God; because they believed the Bible to teach the God-dishonoring doctrine that the majority of his creatures, with his foreknowledge, consent and predetermination, would be eternally tormented. The simple teaching of the Scripture is terrible enough, without depraved human embellishments of flame and agony indescribable. The great hell to which the entire human family was consigned because of sin is the great prison-house of death,—the tomb. The wages of sin is *death;* and there would have been no resurrection, no future life, except for our Lord's great sacrifice on our behalf. Christ *ransomed* or bought us with his own life — he *died* for our sins and thus secured for man legal privilege to be resurrected, restored. Thus it is written, "*I will ransom them from the grave.*" — Hosea 13 : 14.

You are probably aware that the word translated "hell" in our Old Testament Scriptures is in Hebrew *sheol*, and signified *the death state*, and never in any sense or use of the word a place or condition of torture. You probably have noticed also that the *same* Hebrew word has been translated still more frequently "grave" and "pit,"—much nearer its correct signification in our language. You have also noticed that the word *hades* of the New Testament Greek is the exact equivalent of the Hebrew word *sheol*, and is always used to translate it wherever a passage is quoted in the New Testament. *Hades*, therefore, signifies the same as *sheol*, *viz.*, the tomb or *the death state*. In the New Testament the word *tartarus* occurs once, descriptive of the place or condition in which the fallen angels are reserved, waiting for their trial in the Millennial age (for the glorified Church is to grant them also a trial for life).—1 Cor. 6 : 3.

The only other Greek word of the New Testament, translated "hell," is the word *gehenna*, which, as all scholars recognize, is applied in our Lord's parables to the Valley of Hinnom, outside the city of Jerusalem, where the offal of the city was *destroyed.* It was used as a symbol of the Second Death, in which all found unworthy of life shall be destroyed from amongst men as offal. But I will take pleasure in sending to you gratis a little tract, bearing upon this subject, entitled, *Do the Scriptures Teach that Eternal Torment is the Wages of Sin?* It points out various misconceptions and misinterpretations of our Lord's parables, and of the Book of Revelation, in which *alone* anything is found which has even a semblance of teaching eternal torment. The punishment of sin is *death*, and it will be an *everlasting* punishment in that there will be no resurrection from the Second Death.

A.—But will there be no future *retribution* of any sort for evil deeds, etc., of the present life?

B.—Oh, decidedly yes! Future retribution is distinctly taught in the Scriptures, but no punishment that will be hopeless except the punishment of deliberate, wilful sin, the Second Death. All other punishment will be reformatory in its character and tendency.

The Roman Catholic doctrine of purgatory is evidently a corruption or perversion of the Scriptural teaching respecting a future retribution during the Millennial age, which will be not merely a time of blessing, but also a time of retribution. All wilful sins against light and much knowledge will receive stripes in proportion to their wilfulness, and the light and knowledge sinned against. Every such transgression undermines character and debases the individual, and in the Millennial age each will come forth from the tomb in the moral condition in which he entered: hence he will have that much more of a journey before him as he shall attempt to "go up" on the highway of holiness—to return into full harmony with God. And his corrections in righteousness, his chastisements, his stripes, will be proportionately more than those who now, equally vile, were ignorant of the will of God, and hence did not violate knowingly nor undermine their consciences and characters.

A.—Grand! Sublimely grand! Reasonable, just, good, loving!—yet just what we should expect of him who declares, "My thoughts are not as your thoughts, nor my ways as your ways, saith the Lord, for as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways higher than your ways." Thank God that I have met you, dear brother, and that you so kindly, yet pointedly and forcefully have brought to my attention the fact that I was on the wrong track, and was fast losing whatever portion I ever had of the Gospel of the cross of Christ, and was laying hold upon a false gospel of Evolution, which is not another gospel, but merely a theory, a human speculation, and as I now see it, radically in opposition to the divine revelation. This is my station. Good bye! I must preach this fuller Gospel.

B.—Good bye! I am glad to hear you say that you will *preach* the true Gospel, of which the Apostle Paul said that he was not ashamed. (Rom. 1:16.) And, my brother, let me assure you that if you fulfil this resolve it will doubtless mean that you are thus making your calling and election *sure* to a place in the elect Church.

A.—How so? Is the Kingdom the reward of preaching?

B.—Not exactly; the Kingdom is the reward of faithfulness to the Lord through evil and through good report—the reward of becoming dead with him to the world—the reward of suffering for righteousness' sake—the reward of laying down our lives for the brethren. All the brethren are preachers—declarers of the whole counsel of God to the extent that they have learned it and have ability and opportunities for presenting it to others. This is their duty as well as their joyful privilege now, as it will be, under more favorable conditions in the next age—telling the whole world of the privilege of reconciliation to God, through the blood of the cross.

But what I meant in your case is this: and I mention it to forearm you, and to strengthen you when the trial time shall come. While your heart is burning with the love of the Lord and the grandeur of his plan of salvation, you fondly hope that your brethren in the ministry, and Christian people everywhere, will receive the message of divine love which unlocks the Word of God, and is now "meat in due season:" you even anticipate that they will receive it with joy and gladness. But you are mistaken, dear brother. Only comparatively few have ears to hear the truth, or eyes to discern the real beauties of the exceeding great and precious promises of the Scriptures.

To your surprise, they will not only reject these "good tidings of great joy which shall be to all people," as was announced at our Savior's birth, and prefer the horrible inconsistencies received through tradition of the fathers, and utterly antagonistic to every proper idea of justice and love and goodness,—but more than this, so blinded are they by prejudice that they will hate you, just as the Jews hated our Lord and the apostles in the end of their age, because they announced the truths of the Gospel then being ushered in. Remember our Lord's words, "Marvel not, if the world hate you. Ye know that it hated me before it hated you." Whosoever shall live godly in this present time "shall suffer persecution."

The master of our house was called Beelzebub, and we must not hope to be treated more kindly. Remember, too, that it was the nominal professors of the Jewish Church that opposed the Gospel, and that parallel requires that it should be the nominal professors of the Gospel Church that will oppose the Gospel of the Millennial Kingdom. But, dear brother, be faithful to the Lord and to his truth and he will be faithful to you, and eventually say, "Well done, good and faithful sersant, enter thou into the joys of thy Lord." Remember, too, if you want further reading matter along these lines, and tracts for distribution, to address the WATCH TOWER BIBLE AND TRACT SOCIETY, at Allegheny, Pa. Good bye!

* * *

LATEST VIEWS OF EVOLUTIONISTS.

Professor Japp, a distinguished biologist, has expressed as his latest conclusion that the decided difference between organic and inorganic molecules precludes the possibility of the spontaneous evolution of life.

Herbert Spencer, in *Nature*, (Oct. 20th), discussing the same question, declares as his latest opinion that "*Life* is incomprehensible."

RELIABLE AND CORROBORATIVE

EVIDENCE THAT THE HEADS AND BRAINS OF MODERN MEN ARE SMALLER THAN WERE THOSE OF THE ANCIENTS.

Popular Science Monthly, for December, 1898, in an article discussing "Brain Weight and Intellectual Capacity" furnishes the following items.

Discussing the *average* of brain weights furnished by various doctors, some claiming 49 ounces and others as high as 55.4, it says, "If we strike a balance between the highest and the lowest of these estimates, *the mean will be 52.2" ounces*. Then, after reminding us that the brain of Daniel Webster was but 53.5 ounces and that of the celebrated Frenchman, Gambetta, weighed less than 41 ounces, it quotes and comments thus:—

"The St. Louis *Globe Democrat* of November 13, 1885, gives an account of some excavations on the Mount Ararat farm, east of Carrollton, Illinois, where the bones of thirty-two Indians or mound builders were unearthed. 'They were not a diminutive race, as some people have supposed, some of the thigh bones being sixteen inches long, and some of the skulls twenty-four inches in circumference.' A skull having a circumference of twenty-four inches means a head that measured from twenty-five to twenty-six and a half in life, when the cranium was covered with skin and muscles. The average head of white men in New York to-day is only twenty-two and a half inches round. So the culture of the white race for centuries has not developed their heads to near the size of those of the uncultured mound builders who inhabited America many centuries ago.

"The Engis skull is one of the most ancient known to exist, and belonged to the stone age, or about the same time as the Neanderthal skull. Professor Huxley describes it as being well formed, and considerably larger than the average of European skulls to-day in the width and height of the forehead and in the cubic capacity of the whole.

"These facts all conspire to prove that the cultivation of thousands of years has not increased the size of human skulls. In 1886 we measured many of the skulls unearthed at Pompeii, the remains of Romans who lived nearly two thousand years ago, and we found them on the average larger in every way, but especially in the forehead, than the skulls of Romans of this century.

"In the museums of Switzerland we measured in 1887 several skulls of the ancient lake dwellers of that country, and found them larger in all respects, but particularly in the forehead, than those of the Swiss people of the last fifty years.

"The average circumference of the skulls we measured in the catacombs of Paris was twenty-one inches and a half, which is about an inch more than that of Parisians who have died within the past fifty years."

* * *

We submit that these evidences attested by the savants of our day, very generally believers in the Evolution theory, do not uphold their contention. Rather, they agree with our view, the Scriptural one, that originally man had greater *capacity* than to-day, while to-day we have larger *education*—knowledge has increased, capacity has decreased.

WATCH TOWER
BIBLE AND TRACT SOCIETY,

ALLEGHENY, PA., U. S. A.

This Society never solicits donations, but it uses voluntary contributions as wisely and economically as possible in the propagation of Christian knowledge along the lines presented in Millennial Dawn. It yearly circulates tons of tracts and papers free, through the mails and through voluntary agents.

It justifies that portion of its name which relates to the Bible—(not by publishing Bibles, nor by circulating them gratuitously, but)—by supplying Bibles and Bible-study helps at wholesale prices;—and often below the usual wholesale rates. We mention a few of these on succeeding pages; of course ranking Millennial Dawn as the most important helps or Bible Keys; and Zion's Watch Tower, semi-monthly, their efficient supplement.

Readers who desire to coöperate in the circulation of Millennial Dawn will be supplied at cost price, and can have tracts ad libitum. Write to us respecting this!

Zion's Watch Tower.

A SEMI-MONTHLY MAGAZINE,

EDITED BY THE AUTHOR OF MILLENNIAL DAWN.

TERMS, INCLUDING POSTAGE, ONE DOLLAR A YEAR IN ADVANCE.

It is devoted to sacred literature and current events relating to the *parousia* [presence] and Kingdom of our Lord Jesus Christ, and to the unfolding and disseminating of all truths contained in the Holy Scriptures—"things new and old," "meat in due season" for the household of faith. Sample copies will be mailed *Free* to addresses sent us.

Address Business Communications to the

WATCH TOWER BIBLE & TRACT SOC'Y.,
"BIBLE HOUSE," ARCH STREET, ALLEGHENY, PA., U. S. A.

TERMS FOR THE LORD'S POOR.

Those of the Lord's children who, from the infirmities of age, or accident, or any other misfortune, are *unable* to pay for this paper, can, if they desire, have it *free* so long as it is published, by sending a postal card stating the facts, each December. These, to comply with the law, are paid for out of a special fund of voluntary donations.

Millennial Dawn Series.

VOLS. I., II. & III.

In cloth binding, embossed in silver, 50 cents, postage 10 cents extra. In paper covers 25 cents each, post-paid. VOLS. I., II. and III. in German and Swedish; VOLS. I. and II. in Dano-Norwegian; VOL. I. in French. Same prices as the English edition.

VOL. IV., 660 pages.

In cloth binding, embossed in silver, 75 cents; postage, 12 cents extra. In paper covers 35 cents, postpaid. In Leatherette covers, embossed, 50 cents, post-paid.

All interested in these works are urged to spend time disseminating the Truth in this form. Liberal arrangements have been made to meet the expenses of such. Address us for particulars if you have time to invest thus in the service of the Truth.

TABERNACLE SHADOWS OF BETTER SACRIFICES.

The Gospel in types and shadows. Strong meat for matured Christians. 128 pages, illustrated. Price, post-paid, only 10 cents.

WHAT SAY THE SCRIPTURES ABOUT HELL?

An examination of every text bearing on this subject. 88 pp., post-paid, 10c.

THE SCRIPTURES ON SPIRITISM—DEMONISM.

All Christians need the information here furnished. 128 pp., post-paid 10c.

THE BIBLE VS. THE EVOLUTION THEORY.

Showing the wisdom of God and the foolishness of men. 48 pp., post-paid, 5c.

"How Readest Thou?

—— LUKE 10: 26.——

"'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

'Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

"Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

"One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what *they* thought.

"Some read to prove a preädopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

◆

Old Theology Quarterly

No. 44—Gathering the Lord’s Jewels

Bible Students'
1899
TRACTS

OLD THEOLOGY QUARTERLY

GATHERING THE LORD'S JEWELS

"For they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."
MAL. 3: 17.

WATCH TOWER
BIBLE AND TRACT SOCIETY
Allegheny, Pa., U. S. A.

No. 44.—January, 1899.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE,
ALLEGHENY, PA.
SAMPLE TRACTS FREE ! SUBSCRIPTION PRICE, SIX CENTS (3d) PER YEAR.
48 PAGES.

OLD THEOLOGY QUARTERLY

—— FOR THE ——

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH, 131 GREEN ST., FOREST GATE, LONDON E., ENGLAND.

NO. 7. THE WONDERFUL STORY, 32 pp.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 21. DO YOU KNOW?
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.
NO. 57. CALAMITIES—WHY GOD PERMITS THEM.
NO. 58. THE SCRIPTURE TEACHING ABOUT PURGATORY.
NO. 59. THE WORLD'S HOPE.
NO. 60. WELCOME BACK THE KING.
NO. 61. PROTESTANTS AWAKE!
Nos. 21, 28, 40 and 53 can be had in Swedish.
Nos. 21, 27 and 53 can be had in Dano-Norwegian.
Nos. 3, 12, 21, 22, 28, 38, 40, 49 and 53 can be had in German.
Nos. 21 and 22 can be had in French.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28 ; 17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all the people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?"—88 pages. Also in German.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pages. Also in German.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (2s. 6d.) per dozen; those below at 5c (2½d.) each, 25c (1s. 3d.) per dozen.

THE BIBLE VS. THE EVOLUTION THEORY. 48 pages. Also in German.
THE PAROUSIA OF OUR LORD. 78 pages. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pages. In Yiddish, only.

German Watch Tower & Old Theology Quarterly—Translations.

We can supply copies of the first 19 issues at the rate of 19 for 25 cents. Sample copies for free circulation, gratis, postpaid.

Gathering the Lord's Jewels

"They shall be mine, saith the Lord of hosts, in that day when I make up my Jewels."—Mal 3 17.

JEWELS have a value of their own, an intrinsic quality, and no doubt would be appreciated if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity. The figures and similes used throughout the Scriptures by the Holy Spirit are full of significance, and this one as well as others. When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates, and it implies also that such characters are, in comparison to the world, very scarce—a "little flock."

Our text points to the close of the Gospel age, and not only tells us that the Lord will not gather his jewels sooner, but implies also that the only class to be gathered at that time will be the jewel class—he comes to make up his jewels. We have here a contradiction of the ordinary thoughts on this subject: (1) That the Lord has been gathering his jewels all along for the past six thousand years: evidently an erroneous thought, since he has appointed a day, in the end of this age, in which he will gather, or make up, his jewels. (2) It exposes the fallacy of the thought that everybody who is respectable, half-way decent, is to be gathered to the Lord, and share in his Kingdom; for it distinctly points out that a very exceptional class only will be sought for and gathered.

The class here described as jewels are contrasted with other classes in the context (vs. 15), "the proud," who have much of the success of the present time, and workers of wickedness, who tempt God, and are not careful to please and serve him— and such evidently are the majority of mankind. The jewel class is described in vs. 16 as "They that feared Jehovah"—that reverenced him, "and that thought upon his Word."

But we inquire, where are jewels usually found? The answer of the figure is that jewels may be found in very unexpected places, as for instance the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes embedded in a bluish black clay. They all require to be searched after, and generally require to be washed from the mire, *before being prepared* to refract the light. So some of these "jewels," whom the Lord is now seeking out from the world, are found in the ordinary walks of life, and some came from deep down in the mire of sin. The Lord does not expect to find in the world of mankind the jewels which he seeks in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses them from sin through the merit of his own precious blood, and through his Word: and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God—the divine character,—justice, wisdom, love.

As the diamond in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing, of their characters under divine providence: as it is written "We are his workmanship." (Eph. 2:10.) We cannot suppose the illustration to be perfect in every particular, yet we may readily see that, while divine grace is to be credited with the entire outcome, the beauty and grace of the finished jewel, yet nevertheless divine grace operates according to principles and conditions, under divine law. As the experienced diamond miners reject the soft clay and various of the hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for his jewels.

"EVEN AS MANY AS THE LORD SHALL CALL."

The hardness of the diamond may be used to represent *character*, and we are to remember that character belongs to the individual and not to God. Each of us must have his own character, and only in proportion as each has character can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard *crystallization* of the diamond corresponds to *willingness toward righteousness* in the individual; and unless there be such willingness toward God and righteousness there is none of the jewel quality which the Lord is *now* seeking. Those whose wills are formed, crystallized, set, determined, for righteousness, are they whom the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes us.—Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut—indeed, of less value than other stones and clay for many purposes. So it is with those whom divine grace finds in the mire of sin, as having, nevertheless, will or character desiring righteousness, truth, goodness, justice,—"feeling after God" (Acts 17:27): the great Jewel-Cutter, the great Lapidarist, must really *give them all their value*, by his wisdom and skill in shaping, cutting and polishing them. Yet, on the other hand, he could not cut, shape or polish that which had not the quality or character, the will for righteousness, essential to the receiving of such a polishing. Those, therefore, who are in the hands of the great Lapidarist, and undergoing his polishing process, must first have passed through the previous experience of having been *found* of divine grace —found of the Lord Jesus; must first have been washed; and must have been accepted as having wills desirous of harmony with the divine mind. Therefore, they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass, as various parts of the grinding and polishing process, necessary to their completion as Jehovah's jewels, to be made up with the close of this Gospel age, and to be set in the gold of the divine nature, to reflect the beauties of the divine character forever.

It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly-kindness, love,—the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. The Apostle again speaks of even the most trying and difficult experiences of the Christian life as being "light afflictions," and he speaks of the present life as being, in comparison to the eternal future, but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Rom. 5 : 3-5; 2 Cor. 4:17.

"ABANDON US NOT IN TEMPTATION."

The lapidarist takes firm hold upon the jewel which he has already tested and proved to have the requisite jewel quality, and encasing it in a suitable instrument, he presses it against the friction, a lap-wheel, with just the required amount of pressure to cut away the roughness and unevenness, and to effect the necessary shaping and polishing. The process requires great skill. otherwise at times much of the value of the stone might be lost through misshaping; hence only skilled workmen are employed in this department.

For instance, the celebrated Kohinoor diamond originally weighed nearly 800 karats, but in the hands of a poor cutter was reduced to 280 karats. Yet so much of a diamond's value depends on *skilful cutting*, that more than one-half of its size was subsequently sacrificed in recutting it, to obtain symmetry, beauty, and refractive power, and now it weighs less than 107 karats.

So it is with the polishing of the Lord's jewels: their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus Christ, of whom we are assured in advance that he was tempted in all points like as we are—that he himself passed through similar experiences of testings, etc., at the Father's hands. He knows just what we need to perfect us, so that we will be pleasing and acceptable to the Father, to reflect and refract the light of his glory when it shall fall upon us in our finished state. A part of our lesson is to have *faith* in this great Master-Workman whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our characters than on others; and the disposition often is to "draw back," to be not fully submissive, to fear that the Lord has forgotten and abandoned us in trial. But infinite wisdom assures us, guarantees us, that this is not so and that to draw back would leave us "*unfit* for the Kingdom."—Heb. 13:5; Luke 9:62.

The earthly lapidary imbeds the jewel he is polishing in cement, except the facet which he is grinding, so that neither he nor any other sees it during the operation, except as he lifts it, cools it and examines the progress of his work; but all the while he knows just what is being done, for he has an instrument called a "Lapidary's Dial," which indicates the position of the jewel exactly, and avoids the poor cutting of olden times.

And just so it is with the Lord's jewels: "The world knoweth us not"—it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels but not to any advantage—not so as to be able to know the real merit of their characters or the value of the cutting and polishing, for even the already finished facets are smeared with the cement and the slime from the grindwheel. But the great, loving Master-Workman and Lapidarist-in-Chief knows and has explained it all to the "jewels"; and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, he knows!" "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." Yes, the Lord knows just how much pressure to apply,—just how much friction is necessary—and will not willingly afflict us, or cause tribulation which he cannot and will not overrule for our good. And being thus assured that all things are working together for good to them that love God, his living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness—of love, and that such experiences are essential, and that without them they could never be amongst the gathered jewels.

"WHAT SON IS HE THAT THE FATHER CHASTENETH NOT?"

Our text, after speaking of the gathering of the jewel class, drops the figure and refers to the same class as God's sons, saying, "And I will spare them, as a man spareth his own son that serveth him." Here we have the distinction always held out, as between those who are servants merely, and those who are serving sons. Moses was faithful as a servant over his house (natural Israel), but Christ is faithful as a Son over his house (the elect Church)—the house or family of sons, who have received the spirit of adoption, the holy spirit. Although sons, yet they must learn *obedience* no less thoroughly than if they were merely servants. Indeed, as sons, it is all the more necessary that they learn the lessons of obedience to the Father; more, much more, is to be expected of a son in his father's service, than of one who is not a son. He is expected to engage in the service in the spirit of his Father, moved by the same impulses of justice and love, because "*begotten again*" by that spirit of holiness. As a son he requires not less careful, but more careful, training than a servant: more careful disciplining at the Father's hands; for is he not his representative and to be his heir?—Heb. 3:5, 6; 12: 7; Rom 8:15, 17.

While these sons are not to be spared from the polishing processes necessary to make them acceptable as sons,—"accepted in the Beloved"—nevertheless they are to be spared from something, our text assures us. Other Scriptures show us that this class is to be spared, (1) from the great time of tribulation which is to come upon the whole world of mankind in the end of this age: in harmony with our Lord's words, "Watch ye, that ye may be accounted worthy to *escape all these things that shall come to pass,* and to stand before the Son of Man." (2) They are to escape the thousand years of judgment, or trial, coming upon the world, which has its beginning in the time of trouble of "the time of the end." Thus the Apostle declares that this class of faithful sons, the jewel class, "*shall not* come into condemnation [judgment] with the world."—Luke 21:36; 1 Cor. 11:32; John 5:24.

Nor does this imply that the world's trial, or judgment, will be an unendurable one; for, quite to the contrary, we are assured that it will be most favorable, that the Lord "will judge the world in righteousness" during the Millennial age. But for the church to have share in that trial would mean a *prolongation* of the period of trial; it would mean also a thousand years of delay of entering into the joys of the Lord in the fullest sense,—a thousand years of delay in attaining to that which is perfect. And not only so, but, as we have seen from other Scriptures, and as is implied in this Scripture, the class now being selected is a jewel class, differing in many respects from the world of mankind in general, all of whom have been redeemed, and for all of whom a way of escape will be provided, from the inherited Adamic sin and penalty, "in due time."—1 Tim. 2:6.

"AFTERWARD IT YIELDETH THE PEACEABLE FRUITS OF RIGHTEOUSNESS."

Nor are we to suppose that those who are now pressed against the wheel of tribulation, difficulty, are thereby made miserable. Quite to the contrary, they realize, as the Scriptures point out they should, a joy and peace which the world knows not of,—which the world can neither give nor take away. And when it is remembered that their severe experiences and polishings are "but for a moment," as compared with the longer disciplines of those who will be dealt with in the Millennial age,—when it is remembered also that in proportion to their trials and difficulties they are granted the "more grace," and additionally that the reward shall be exceedingly, abundantly more than they could ask or think, according to the exceeding great and precious promises of the divine Word,—then we can see that this house of sons, these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) *joyfully:* knowing that these things are but working out their "far more exceeding and eternal weight of glory.'"—2 Cor. 4:17.

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting of the jewels): and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy,—such as will have complied with the *predestinated conditions; viz.*, that all who will be of that son class (the jewels) must be copies of God's dear Son, who himself is the greatest, most brilliant and absolutely perfect one.—Rom. 8:29, 30.

The process of seeking the house of sons, the jewels, and polishing them, has already been in progress for over eighteen centuries; and the Scriptures indicate to us that now the end of the age is upon us, the time for making up or gathering these jewels, and setting them in the glory of the divine nature, preparatory to the new age in which they shall be exalted as the light of the world. The signs of the times clearly indicate, in harmony with this, that the great time of trouble for the world is nigh, even at the door, to prepare the world for the coming blessings. Hence we see that if we are to be amongst the acceptable jewels, amongst the sons who shall be spared from the calamities approaching, we have need to give diligence, and to co-operate with the great Master-Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when he comes to make up his jewels, his loved and his own.

"THEN SHALL YE . . . DISCERN BETWEEN THE RIGHTEOUS AND THE WICKED."

The Lord, through the prophet, indicates that as soon as the jewels shall have been gathered there will be a general change in his dealings with the world of mankind. Verse 15 shows how it is at the present time, while the polishing of the Lord's jewels progresses: the unfaithful and the worldly frequently seem to have the advantage; but vs. 18 points out that after this polishing of the jewels is completed, and they have been set in the great crown of rejoicing at the end of this age, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now while evil predominates, while "the prince of this world" (John 14 : 30) reigns unbound, and while "they that tempt God are even delivered," it would be difficult, by outward evidences, to judge of who are the Lord's favored ones. Indeed, his favored ones, his "jewels," seem to be less favored and to have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. And amongst them, consequently, are not found many great or rich or wise, but chiefly the poor of this world, rich in faith, and prospectively heirs of the Kingdom (Jas. 2:5). But when these shall be glorified with their Lord in the Kingdom—then there shall be a general change, a turning round. No longer will the wicked and those who tempt God be found in power and in influence and in prosperity, and the humble, the meek, the godly, suffer persecution and tribulation: but contrariwise, of that time, when Christ's Millennial reign shall be inaugurated, it is declared prophetically, "In his day the righteous shall flourish," and the "evildoer shall be cut off"—Satan shall be bound also.—Psa. 72:7; 37:9; Rev. 20:2.

"THEY . . . SPAKE OFTEN ONE TO ANOTHER."

But glancing back at the context we see another suggestion respecting the *disposition* of this "jewel" class during their time of polishing. We read, "They that feared [reverenced] the Lord spake often one to another" (vs. 16). Ah yes! What could be more natural than a desire for communion with all who are of "like precious faith," all who are similarly in the hands of the Lapidarist, undergoing polishing, all who are of the same character, disposition, as respects God and his righteousness? Our Lord points out that "love of the brethren" will be a marked quality in all his servant-sons, for he that loveth him that *begat* loveth also him that is *begotten* of God. (1 John 5 : 1.) And the tendency of the mutual love of the "brethren" is to meet frequently and (personally or through the printed or written page) to *speak* to each other. The Apostle Paul distinctly calls to our attention the propriety, yea, the necessity, for this class meeting together. He exhorts, "Forget not the assembling of yourselves together, . . . and so much the more as ye see the day [the day of gathering of the "jewels"] drawing nigh." It is to the same end that our Lord has made some of his promises to his people collectively, saying, "When two or three of you are met in my name, there am I in the midst."—Matt. 18:20; Heb. 10:25.

There is a thought also in the word "together"; the sons of God are not merely anxious for a meeting in which the world, the flesh and the devil will commingle—they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher, to be prepared for association in glory. This desire for fellowship with one another is not selfishness, nor an impropriety; on the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light, and the Apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his beloved.

When we read that these faithful "spake together," we naturally inquire respecting the topic of their converse, the subject upon which they communicate. It is not stated here, but is clearly stated elsewhere in the inspired Word. The Apostle points out that such "mind heavenly things," and contrasts them with others of the earth, earthly, who "mind earthly things," and whose god is their belly. Their converse, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting "the things which belong unto their peace," the things which are uppermost in their hearts: for these are all seeking first the Kingdom of Heaven and its righteousness, and in earthly matters are "content with such things as they have," as the Lord's providence shall arrange for them.

THE NEW SONG IN THEIR MOUTH.

Neither do they come together to lament the trials and difficulties by the way, although there may be some occasions when the majority may "weep with those that weep." Usually, however, the proper condition is that in which each should live so in the light of the Father's countenance that the trials and difficulties of the present life, which would be terrible and burdensome to the world unsustained by divine grace, will be to these but "light afflictions;" and as children of the heavenly King, instead of going mourning all their days, they will rejoice—rejoice in the tribulation and adversity, as well as in prosperity. Accordingly, as the sentiment of this class, it is written,—"He hath put a new song into my mouth, even the loving kindness of our God."

It is quite in harmony with this that the Apostle prays for some, that they may be enabled to "comprehend with all saints the length and the breadth, the height and the depth of the love of God which passeth all understanding." Those who have received this "new song," and have comprehended its meaning, with the saints in general, will have, in this love of God, and in the wide and deep, high and glorious plan of God for the salvation, first of the elect Church, and subsequently of the world of mankind—"whosoever will"—an abundant theme, a never-ending theme, a theme above all others, which will fill their hearts and fill their minds. It will crowd out worldly topics, as being not worthy to be compared. It will crowd out complainings and murmurings, as being wholly improper on the part of those who have been recipients of so many divine favors, and "much advantage every way," in that we have delivered unto us the divine oracles,—and especially in view of our adoption into the family of God as sons and "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

"HIM THAT IS WEAK IN THE FAITH RECEIVE."

While it would be wholly improper for the consecrated ones to thrust out others who desire to meet with them, or to attempt to judge the hearts of those who profess faith in the ransom and full consecration to the Lord, yet to the extent that those who have received the holy spirit of adoption let their light shine out properly, and seek to "edify one another," and to "build one another up in the most holy faith," in that proportion the insincere, the unconsecrated and the hypocritical, will find less and less to attract them. And in consequence "those who fear the Lord and who think upon his Word" find all the more of blessed spiritual communion and edification.

The class of whom the Apostle says that they are sensual, earthly, *having not the spirit* of the Lord, make disturbance when they come amongst the true sons of God, and do injury, because with them as with others it is true, as it is written, "Out of the abundance of the heart the mouth speaketh," and their hearts, filled with pride, selfishness, vain-glory and ambition, overflow through their mouths; and communication with such is unprofitable. From such evil hearts come evil words of envy, slander, hatred, malice, strife, selfish suggestions contrary to the word and spirit of the Lord. Such edify no one; their influence is always pernicious; they build not up in the most holy faith, but, on the contrary, tend to develop and to cultivate roots of bitterness, whereby often "many are defiled."—Heb. 12:15.

Those who fear the Lord, who reverence his name, who think upon his word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil speaking and evil works: and those who cannot show their disapproval by words of *kindly admonition*, pointing out that such things are not from God, but from the Adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may "show forth the praises of him who hath called us out of darkness into his marvelous light."

"AND THE LORD HEARKENED AND HEARD."

Another thought in this connection, that we should not overlook, is that brought to our attention in the words, "And the Lord hearkened and heard it." How often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord,—how much would such be blessed, if they could always have in memory this statement, that the *Lord is hearkening*, is listening to our conversation when we speak together. He listens to see who, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

Let all the Sons of God remember the importance of honesty, "truth in the inward parts," when they come together as members of the body of Christ, to study the divine Word, and to help one another, and "let nothing be done through strife or vain glory," but let each esteem the other greater in saintliness than himself,—seeking to see in each other, so far as possible, the good, the noble, the true: and let each seek to watch his own heart, and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of divine things; otherwise let us be assured that we are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly-kindness, love, will surely be separated.—1 John 2:19.

Some will not be amongst those who are gathered as jewels, because the jewels which the Lord will gather will be pure, "first-water" diamonds—stainless. They are to be faultless in love before the Father; and perfect love not only casts out fear, but casts out also selfishness, animosity, evil surmises and evil-speakings, as well as self-love, pride. Oh how beautiful will be the Lord's Jewels! How full of meaning is the statement that our Lord Jesus, the great Jewel, polished by the divine hand, and after whose likeness we are to be polished, "shall come to be glorified in his saints, and to be admired [Head and body] of all them that believe in that day," by all those who, during the Millennial Day, come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood.—2 Thes. 1:10.

Write to us for sample copies of Tracts Nos. 37 and 41. The latter exhibits citations from "all the holy prophets since the world began" which indicate that there will be in the Millennial Day a glorious opportunity for salvation open to those who have not had an opportunity in the present life.

WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," ALLEGHENY, PA., U. S. A.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON, E.

OLD THEOLOGY QUARTERLY

Gathering the Lord's Jewels

"They shall be mine, saith the Lord of hosts, in that day when I make up my Jewels."

MAL. 3:17.

WATCH TOWER
BIBLE AND TRACT SOCIETY
ALLEGHENY, PA., U. S A.

No. 44.—January, 1899.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE
WATCH TOWER BIBLE & TRACT SOC'Y
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E., ENGLAND

NO. 3. PROTESTANTS, AWAKE!
NO. 7. THE WONDERFUL STORY, 32 pp.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 21. DO YOU KNOW?
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.
NO. 57. CALAMITIES—WHY GOD PERMITS THEM.

Nos. 21, 28, 40 and 53 can be had in Swedish.
Nos. 21, 27 and 53 can be had in Dano-Norwegian.
Nos. 3, 12, 21, 22, 28, 38, 40, 49 and 53 can be had in German.
Nos. 21 and 22 can be had in French

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17 Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen: those below at 5c (2½d.) each, 25c (*1/3*) per dozen.

THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only.

German Watch Tower & Old Theology Quarterly—Translations.

— QUARTERLY FOR ONE YEAR, 25 CENTS. —

We can supply copies of the first 19 issues at the rate of 19 copies for 25 cents.
Sample copies for free circulation, gratis, postpaid.

Gathering the Lord's Jewels

"They shall be mine, saith the Lord of hosts, in that day when I make up my Jewels."—Mal. 3:17.

JEWELS have a value of their own, an intrinsic quality, and no doubt would be appreciated, if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity. The figures and similes used throughout the Scriptures by the holy spirit are full of significance, and this one as well as others. When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates, and it implies also that such characters are in comparison to the world very scarce—a "little flock."

Our text points to the close of the Gospel age, and not only tells us that the Lord will not gather his jewels sooner, but implies also that the only class to be gathered at that time will be the jewel class—he comes to make up his jewels. We have here a contradiction of the ordinary thoughts on this subject: (1) That the Lord has been gathering his jewels all along for the past six thousand years: evidently an erroneous thought, since he has appointed a day, in the end of this age, in which he will gather or make up his jewels. (2) It exposes the fallacy of the thought that everybody who is respectable, half-way decent, is to be gathered to the Lord, and share in his Kingdom, for it distinctly points out that a very exceptional class only will be sought for and gathered.

The class here described as jewels are contrasted with other classes in the context (vs. 15), "the proud," who have much of the success of the present time, and workers of wickedness, who tempt God, and are not careful to please and serve him—and such evidently are the majority of mankind. The jewel class is described in vs. 16 as "They that feared Jehovah"—that reverenced him, "and that thought upon his Word."

But we inquire, where are jewels usually found? The answer of the figure is that jewels may be found in very unexpected places, as for instance the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes embedded in a bluish black clay. They all require to be searched after, and generally require to be washed from the mire, *before being prepared* to refract the light. So some of these "jewels," whom the Lord is now seeking out from the world, are found in the ordinary walks of life, and some came from deep down in the mire of sin. The Lord does not expect to find in the world of mankind the jewels which he seeks in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses them from sin through the merit of his own precious blood, and through his Word: and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God—the divine character,—justice, wisdom, love.

As the diamond in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing, of their characters under divine providence: as it is written: "We are his workmanship." (Eph. 2:10.) We cannot suppose the illustration to be perfect in every particular, yet we may readily see that, while divine grace is to be credited with the entire outcome, the beauty and grace of the finished jewel, yet nevertheless divine grace operates according to principles and conditions, under divine law. As the experienced diamond miners reject the soft clay and various of the hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for his jewels.

"EVEN AS MANY AS THE LORD SHALL CALL."

The hardness of the diamond may be used to represent *character*, and we are to remember that character belongs to the individual and not to God. Each of us must have his own character, and only in proportion as each has character can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard *crystallization* of the diamond corresponds to *willingness toward righteousness* in the individual; and unless there be such willingness toward God and righteousness there is none of the jewel quality which the Lord is *now* seeking. Those whose wills are formed, crystallized, set, determined, for righteousness, are they whom the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes us.—Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut—indeed, of less value than other stones and clay for many purposes. So it is with those whom divine grace finds in the mire of sin, as having, nevertheless, will or character desiring righteousness, truth, goodness, justice,—"feeling after God" (Acts 17:27): the great Jewel-Cutter, the great Lapidarist, must really *give them all their value*, by his wisdom and skill in shaping, cutting and polishing them. Yet, on the other hand, he could not cut, shape or polish that which had not the quality or character, the will for righteousness, essential to the receiving of such a polishing. Those, therefore, who are in the hands of the great Lapidarist, and undergoing his polishing process, must first have passed through the previous experience of having been *found* of divine grace—found of the Lord Jesus; must first have been washed; and must have been accepted as having wills desirous of harmony with the divine mind. Therefore, they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass, as various parts of the grinding and polishing process, necessary to their completion as Jehovah's jewels, to be made up with the close of this Gospel age, and to be set in the gold of the divine nature, to reflect the beauties of the divine character forever.

It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly-kindness, love,—the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. The Apostle again speaks of even the most trying and difficult experiences of the Christian life as being "light afflictions," and he speaks of the present life as being, in comparison to the eternal future, but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." —Rom. 5:3-5; 2 Cor. 4:17.

"ABANDON US NOT IN TEMPTATION."

The lapidarist takes firm hold upon the jewel which he has already tested, and proved to have the requisite jewel quality, and encasing it in a suitable instrument, he presses it against the friction, a lap-wheel, with just the required amount of pressure to cut away the roughness and unevenness, and to effect the necessary shaping and polishing. The process requires great skill, otherwise at times much of the value of the stone might be lost through misshaping; hence only skilled workmen are employed in this department.

For instance, the celebrated Kohinoor diamond originally weighed nearly 800 karats, but in the hands of a poor cutter was reduced to 280 karats. Yet so much of a diamond's value depends on *skilful cutting*, that more than one-half of its size was subsequently sacrificed in recutting it, to obtain symmetry, beauty, and refractive power, and now it weighs less than 107 karats.

So it is with the polishing of the Lord's jewels: their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus Christ, of whom we are assured in advance that he was tempted in all points like as we are—that he himself passed through similar experiences of testings, etc., at the Father's hands. He knows just what we need to perfect us, so that we will be pleasing and acceptable to the Father, to reflect and refract the light of his glory when it shall fall upon us in our finished state. A part of our lesson is to have *faith* in this great Master-Workman whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our characters than on others; and the disposition often is to "draw back," to be not fully submissive, to fear that the Lord has forgotten and abandoned us in trial. But infinite wisdom assures us, guarantees us, that this is not so and that to draw back would leave us "*unfit* for the Kingdom." —Heb. 13:5; Luke 9:62.

The earthly lapidary imbeds the jewel he is polishing in cement, except the facet which he is grinding, so that neither he nor any other sees it during the operation, except as he lifts it, cools it and examines the progress of his work; but all the while he knows just what is being done, for he has an instrument called a "Lapidary's Dial," which indicates the position of the jewel exactly, and avoids the poor cutting of olden times.

And just so it is with the Lord's jewels: "The world knoweth us not"—it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels but not to any advantage—not so as to be able to know the real merit of their characters or the value of the cutting and polishing, for even the already finished facets are smeared with the cement and the slime from the grindwheel. But the great, loving Master-workman and Lapidarist-in-Chief knows and has explained it all to the "jewels;" and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, he knows!" "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." Yes, the Lord knows just how much pressure to apply,—just how much friction is necessary—and will not willingly afflict us, or cause tribulation which he cannot and will not overrule for our good. And being thus assured that all things are working together for good to them that love God, his living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness—of love, and that such experiences are essential, and that without them they could never be amongst the gathered jewels.

"WHAT SON IS HE THAT THE FATHER CHASTENETH NOT?"

Our text, after speaking of the gathering of the jewel class, drops the figure and refers to the same class as God's sons saying, "And I will spare them, as a man spareth his own son that serveth him." Here we have the distinction always held out, as between those who are servants merely, and those who are serving sons. Moses was faithful as a servant over his house (natural Israel), but Christ is faithful as a Son over his house (the elect Church)—the house or family of sons, who have received the spirit of adoption, the holy spirit. Although sons, yet they must learn *obedience* no less thoroughly than if they were merely servants. Indeed, as sons, it is all the more necessary that they learn the lessons of obedience to the Father; more, much more, is to be expected of a son in his father's service, than of one who is not a son. He is expected to engage in the service in the spirit of his Father, moved by the same impulses of justice and love, because "*begotten again*" by that spirit of holiness. As a son he requires not less careful but more careful training than a servant: more careful disciplining at the Father's hands; for is he not his representative and to be his heir?—Heb. 3:5, 6; 12:7; Rom. 8:15, 17.

While these sons are not to be spared from the polishing processes necessary to make them acceptable as sons,—"accepted in the Beloved,"—nevertheless they are to be spared from something, our text assures us. Other Scriptures show us that this class is to be spared, (1) from the great time of tribulation which is to come upon the whole world of mankind in the end of this age: in harmony with our Lord's words, "Watch ye, that ye may be accounted worthy to *escape all these things that shall come to pass*, and to stand before the Son of Man." (2) They are to escape the thousand years of judgment or trial, coming upon the world, which has its beginning in the time of trouble of "the time of the end." Thus the Apostle declares that this class of faithful sons, the jewel class, "*shall not* come into condemnation [judgment] with the world."—Luke 21:36; 1 Cor. 11:32; John 5:24.

Nor does this imply that the world's trial or judgment will be an unendurable one; for, quite to the contrary, we are assured that it will be most favorable, that the Lord "will judge the world in righteousness" during the Millennial age. But for the Church to have share in that trial would mean a *prolongation* of the period of trial; it would mean also a thousand years of delay of entering into the joys of the Lord in the fullest sense,—a thousand years of delay in attaining to that which is perfect. And not only so, but, as we have seen from other Scriptures, and as is implied in this Scripture, the class now being selected is a jewel class, differing in many respects from the world of mankind in general, all of whom have been redeemed, and for all of whom a way of escape will be provided, from the inherited Adamic sin and penalty, "in due time."—1 Tim. 2:6.

"AFTERWARD IT YIELDETH THE PEACEABLE FRUITS OF RIGHTEOUSNESS."

Nor are we to suppose that those who are now pressed against the wheel of tribulation, difficulty, are thereby made miserable. Quite to the contrary, they realize, as the Scriptures point out they should, a joy and peace which the world knows not of,—which the world can neither give nor take away. And when it is remembered that their severe experiences and polishings are "but for a moment," as compared with the longer disciplines of those who will be dealt with in the Millennial age,—when it is remembered also that in proportion to their trials and difficulties they are granted the "more grace," and additionally that the reward shall be exceedingly, abundantly more than they could ask or think, according to the exceeding great and precious promises of the divine Word,—then we can see that this house of sons, these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) *joyfully:* knowing that these things are but working out their "far more exceeding and eternal weight of glory."—2 Cor. 4:17.

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting of the jewels): and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy,—such as will have complied with the *predestinated conditions; viz.*, that all who will be of that son class (the jewels) must be copies of God's dear Son, who himself is the greatest, most brilliant and absolutely perfect one.—Rom. 8:29, 30.

The process of seeking the house of sons, the jewels, and polishing them, has already been in progress for over eighteen centuries; and the Scriptures indicate to us that now the end of the age is upon us, the time for making up or gathering these jewels, and setting them in the glory of the divine nature, preparatory to the new age in which they shall be exalted as the light of the world. The signs of the times clearly indicate, in harmony with this, that the great time of trouble for the world is nigh, even at the door, to prepare the world for the coming blessings. Hence we see that if we are to be amongst the acceptable jewels, amongst the sons who shall be spared from the calamities approaching, we have need to give diligence, and to co-operate with the great Master-Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when he comes to make up his jewels, his loved and his own.

"THEN SHALL YE . . . DISCERN BETWEEN THE RIGHTEOUS AND THE WICKED."

The Lord, through the prophet, indicates that as soon as the jewels shall have been gathered there will be a general change in his dealings with the world of mankind. Verse 15 shows how it is at the present time, while the polishing of the Lord's jewels progresses: the unfaithful and the worldly frequently seem to have the advantage; but vs. 18 points out that after this polishing of the jewels is completed, and they have been set in the great crown of rejoicing at the end of this age, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now while evil predominates, while "the prince of this world" (John 14: 30) reigns unbound, and while "they that tempt God are even delivered," it would be difficult, by outward evidences, to judge of who are the Lord's favored ones. Indeed, his favored ones, his "jewels," seem to be less favored and to have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. And amongst them, consequently, are not found many great or rich or wise, but chiefly the poor of this world, rich in faith, and prospectively heirs of the Kingdom (Jas. 2:5). But when these shall be glorified with their Lord in the Kingdom—then there shall be a general change, a turning round. No longer will the wicked and those who tempt God be found in power and in influence and in prosperity, and the humble, the meek, the godly, suffer persecution and tribulation: but contrariwise, of that time, when Christ's Millennial reign shall be inaugurated, it is declared prophetically, "In his day the righteous shall flourish," and the "evildoer shall be cut off"—Satan shall be bound also.—Psa. 72:7; 37:9; Rev. 20:2.

"THEY . . . SPAKE OFTEN ONE TO ANOTHER."

But glancing back at the context we see another suggestion respecting the *disposition* of this "jewel" class during their time of polishing. We read, "They that feared [reverenced] the Lord spake often one to another." (vs. 16.) Ah yes! What could be more natural than a desire for communion with all who are of "like precious faith," all who are similarly in the hands of the Lapidarist, undergoing polishing, all who are of the same character, disposition, as respects God and his righteousness? Our Lord points out that "love of the brethren" will be a marked quality in all his servant-sons, for he that loveth him that *begat* loveth also him that is *begotten* of God. (1 John 5 : 1.) And the tendency of the mutual love of the "brethren" is to meet frequently and (personally or through the printed or written page) to *speak* to each other. The Apostle Paul distinctly calls to our attention the propriety, yea, the necessity, for this class meeting together. He exhorts, "Forget not the assembling of yourselves together, . . . and so much the more as ye see the day [the day of gathering of the "jewels"] drawing nigh." It is to the same end that our Lord has made some of his promises to his people collectively, saying, "When two or three of you are met in my name, there am I in the midst."—Matt. 18:20; Heb. 10:25.

There is a thought also in the word "together;" the sons of God are not merely anxious for a meeting in which the world, the flesh and the devil will commingle—they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher, to be prepared for association in glory. This desire for fellowship with one another is not selfishness, nor an impropriety; on the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light, and the Apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his loved and his own.—1 Cor. 19:21. See ZION'S WATCH TOWER for Dec. 1st, '95, "The Cup of the Lord and the Table of the Lord."

When we read that these faithful "spake together," we naturally inquire respecting the topic of their converse, the subject upon which they communicate. It is not stated here, but is clearly stated elsewhere in the inspired Word, The Apostle points out that such "mind heavenly things," and contrasts them with others of the earth, earthly, who "mind earthly things," and whose god is their belly. Their converse, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting "the things which belong unto their peace," the things which are uppermost in their hearts: for these are all seeking first the Kingdom of heaven and its righteousness, and in earthly matters are "content with such things as they have,"—as the Lord's providence shall arrange for them.

THE NEW SONG IN THEIR MOUTH.

Neither do they come together to lament the trials and difficulties by the way, altho there may be some occasions when the majority may "weep with those that weep." Usually, however, the proper condition is that in which each should live so in the light of the Father's countenance that the trials and difficulties of the present life, which would be terrible and burdensome to the world, unsustained by divine grace, will be to these but "light afflictions: ' and as children of the heavenly King, instead of going mourning all their days, they will rejoice—rejoice in tribulation and adversity, as well as in prosperity. Accordingly, as the sentiment of this class, it is written,—"He hath put a new song into my mouth, even the lovingkindness of our God."

It is quite in harmony with this that the Apostle prays for some, that they may be enabled to "comprehend with all saints the length and the breadth, the height and the depth of the love of God which passeth all understanding." Those who have received this "new song," and have comprehended its meaning, with the saints in general, will have, in this love of God, and in the wide and deep, high and glorious plan of God for the salvation, first of the elect Church, and subsequently of the world of mankind—"whosoever will"—an abundant theme, a never-ending theme, a theme above all others, which will fill their hearts and fill their minds. It will crowd out worldly topics, as being not worthy to be compared. It will crowd out complainings and murmurings, as being wholly improper on the part of those who have been recipients of so many divine favors, and "much advantage every way," in that we have delivered unto us the divine oracles,—and especially in view of our adoption into the family of God as sons and "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

"HIM THAT IS WEAK IN THE FAITH RECEIVE."

While it would be wholly improper for the consecrated ones to thrust out others who desire to meet with them, or to attempt to judge the hearts of those who profess faith in the ransom and full consecration to the Lord, yet to the extent that those who have received the holy spirit of adoption let their light shine out properly, and seek to "edify one another," and to "build one another up in the most holy faith," in that proportion the insincere, the unconsecrated and the hypocritical, will find less and less to attract them. And in consequence "those who fear the Lord and who think upon his Word" find all the more of blessed spiritual communion and edification.

The class of whom the Apostle says that they are sensual, earthly, *having not the spirit* of the Lord, make disturbance when they come amongst the true sons of God, and do injury, because with them as with others it is true, as it is written, "Out of the abundance of the heart the mouth speaketh," and their hearts, filled with pride, selfishness, vain-glory and ambition, overflow through their mouths; and communication with such is unprofitable. From such evil hearts come evil words of envy, slander, hatred, malice, strife, selfish suggestions contrary to the word and spirit of the Lord. Such edify no one; their influence is always pernicious; they build not up in the most holy faith, but, on the contrary, tend to develop and to cultivate roots of bitterness, whereby often "many are defiled."—Heb. 12:15.

Those who fear the Lord, who reverence his name, who think upon his Word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil speaking and evil works: and those who cannot show their disapproval by words of *kindly admonition*, pointing out that such things are not from God, but from the Adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course, and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may "show forth the praises of him who hath called us out of darkness into his marvelous light."

"AND THE LORD HEARKENED AND HEARD."

Another thought in this connection, that we should not overlook, is that brought to our attention in the words, "And the Lord hearkened and heard it." How often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord,—how much would such be blessed, if they could always have in memory this statement, that the *Lord is hearkening*, is listening to our conversation when we speak together. He listens to see who, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

And even amongst those who are on the Lord's side, amongst those who are showing forth his praises, endeavoring to build one another up in the most holy faith, and in the fruits and graces of the spirit,—we may be sure that our Lord hearkens to such teachers and helpers, and takes knowledge of the purity of their motives as well as of their words; he takes knowledge of whether they are seeking to glorify themselves, or to glorify him in their use of such privileges and opportunities. If their words are boastful, it would indicate pride in the heart, a flaw in the "jewel," which would make it unworthy to be amongst those to be "gathered." If vaingloriously any attempts to take to himself the honor which belongs to the Lord, he is showing himself disloyal to his Master, Christ. Such would thus prove that he had not the spirit of the Master, who *humbled himself*, and who gave all glory and honor to the Father, in respect to every feature of the great salvation.

Let all the Sons of God remember the importance of honesty, "truth in the inward parts," when they come together as members of the body of Christ, to study the divine Word, and to help one another, and "let nothing be done through strife or vain glory," but let each esteem the other greater in saintliness than himself,—seeking to see in each other, so far as possible, the good, the noble, the true: and let each seek to watch his own heart, and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of divine things; otherwise let us be assured that we are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly-kindness, love, will surely be separated.—1 John 2:19.

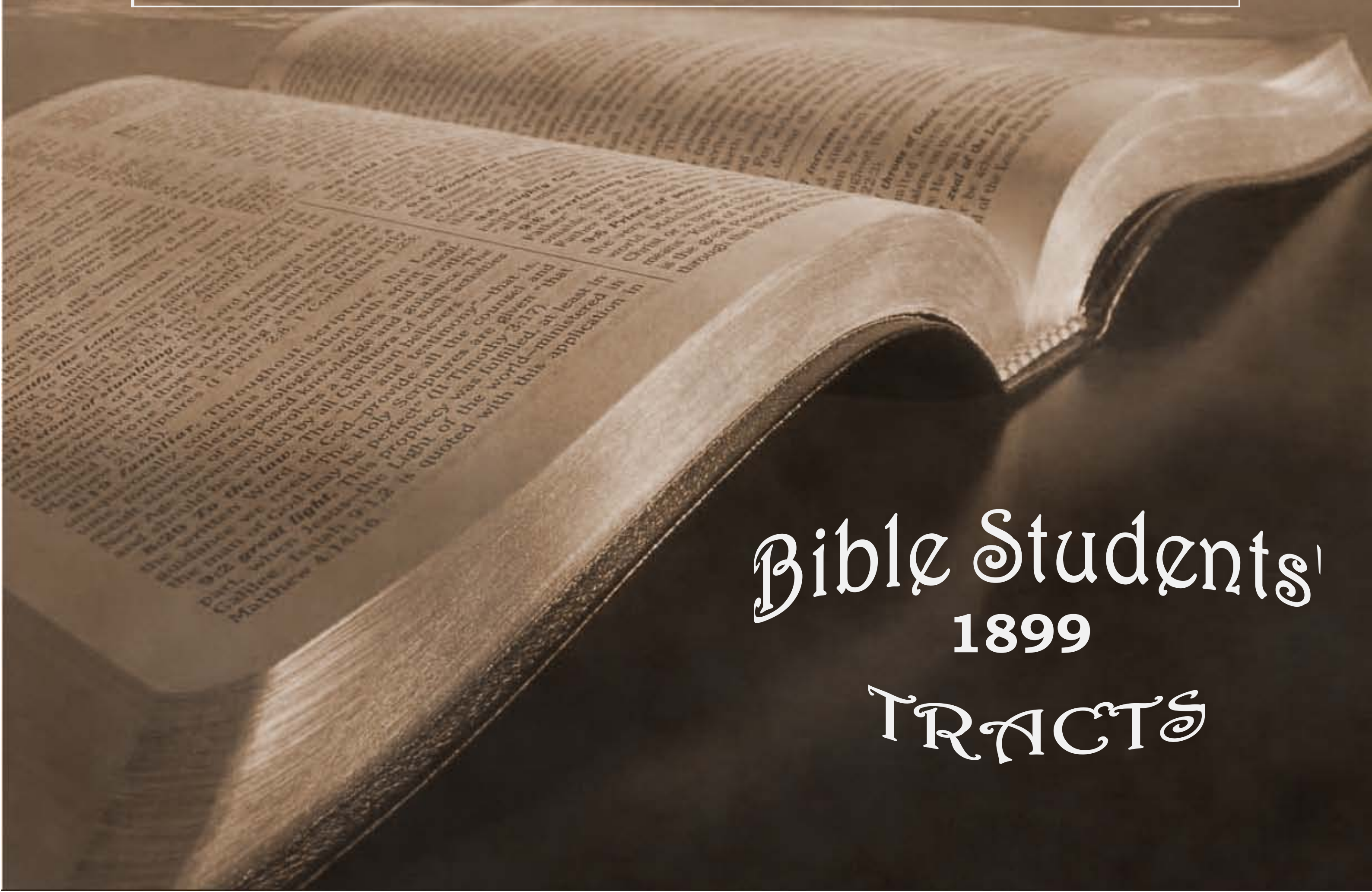
Some will not be amongst those who are gathered as jewels, because the jewels which the Lord will gather will be pure, "first-water" diamonds—stainless. They are to be faultless in love before the Father; and perfect love not only casts out fear, but casts out also selfishness, animosity, evil surmises and evil-speakings, as well as self-love, pride. O how beautiful will be the Lord's Jewels! How full of meaning is the statement that our Lord Jesus, the great Jewel, polished by the divine hand, and after whose likeness we are to be polished, "shall come to be glorified in his saints, and to be admired [head and body] of all them that believe in that day," by all those who, during the Millennial Day, come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood.—2 Thes. 1:10.

Write to us for sample copies of Tracts Nos. 37 and 41. The latter exhibits citations from "all the holy prophets since the world began" which indicate that there will be in the Millennial Day a glorious opportunity for salvation open to those who have not had an opportunity in the present life.

WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," ALLEGHENY, PA., U. S. A.

Old Theology Quarterly

No. 45—The Wonderful Story—Illustrated



Bible Students'
1899
TRACTS

JESUS HAS SATISFIED.

The Wonderful Story.

JESUS IS MINE.

NO. 45.—APRIL, 1899.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.
NO. 57. CALAMITIES—WHY GOD PERMITS THEM.
NO. 58. PURGATORY.
NO. 59. THE WORLD'S HOPE.
NO. 60. BRINGING BACK THE KING.
NO. 61. PROTESTANTS, AWAKE!
NO. 62. WHY EVIL WAS PERMITTED.
NO. 63. CHRIST'S DEATH: ONE OPPORTUNITY FOR EVERY MAN.
NO. 64. CRITICISMS OF MILLENNIAL HOPES AND PROSPECTS EXAMINED.
NO. 66. DO YOU KNOW?
NO. 68. INCREASING INFLUENCE OF SPIRITISM.
NO. 69. STUDY TO BE APPROVED CHRISTENDOM IN GRAVE DANGER. REFRAIN FROM WEEPING. HOPE FOR THE NON-ELECT.
NO. 70. CHEERFUL CHRISTIANS. DIVINE PREDESTINATION.
NO. 72 TO HELL AND BACK. THE GREAT PRISON HOUSE TO BE DESTROYED. THE OATH-BOUND COVENANT. SELLING THE BIRTHRIGHT

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German and Swedish.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German and Swedish.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen.

THY WORD IS TRUTH. A REPLY TO INGERSOLL. 48 pp.
THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only.

Extra copies of the above booklets are supplied at 5c (2½d.) each, 25c (*1/3*) per dozen.

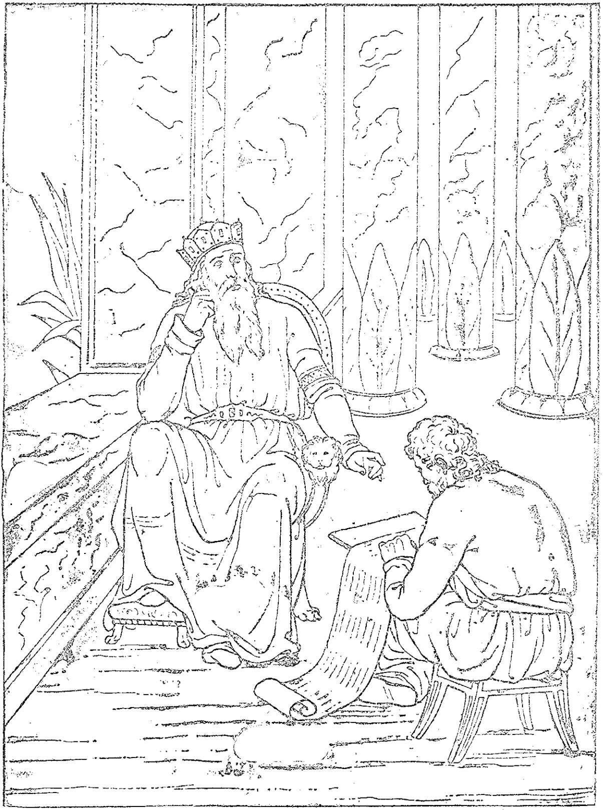
German Watch Tower—Translations.

—MONTHLY. 5CC. PER YEAR.—

Sample copies for free circulation, gratis, postpaid.

BIBLE HOUSE, ALLEGHENY, PA., U.S.A.
BRITISH BRANCH, 24 EVERSHOLT ST., LONDON N. W.

The Wonderful Story
"Satisfies my Longings as Nothing else can do."



"*Vanity of vanities! All is Vanity!*" *said the Wise Man.—Eccles.* 1:1, 2.

"*All Else my Soul has tried Left but an Aching Void.*
Jesus has Satisfied! Jesus is Mine!"*—saith the Christian.*

"The Old, Old Story"

TO THE END

The Wonderful Story

OF

Wisdom
Love and Grace
Divine

FIFTEEN ILLUSTRATIONS

WATCH TOWER
BIBLE AND TRACT SOCIETY
ALLEGHENY, PA., U. S. A.

"The Reverence of The Lord
Is the Beginning of Wisdom."—Psalm 111:10.

THE

WONDERFUL STORY.

THE OLD, OLD STORY.

Earnest Inquirer.—

TELL me the old, old story.
Some say from heav'n above,
One, Jesus, left great glory
To show to men God's love.

Tell me the story simply,
As to a little child;
For I with sin am wearied,
Dissatisfied, defiled.

Tell me the story slowly,
That I may take it in—
That story of redemption,
God's remedy for sin.

Tell me the story clearly,
How Christ a ransom gave.
O friend, am I the sinner
Whom Jesus came to save?

Young Christian.—

Tell me the story often,
For I forget so soon;
The early dew of morning
Has passed away at noon.

Tell me the same old story
When you have cause to fear,
That this world's empty glory
Is costing me too dear.

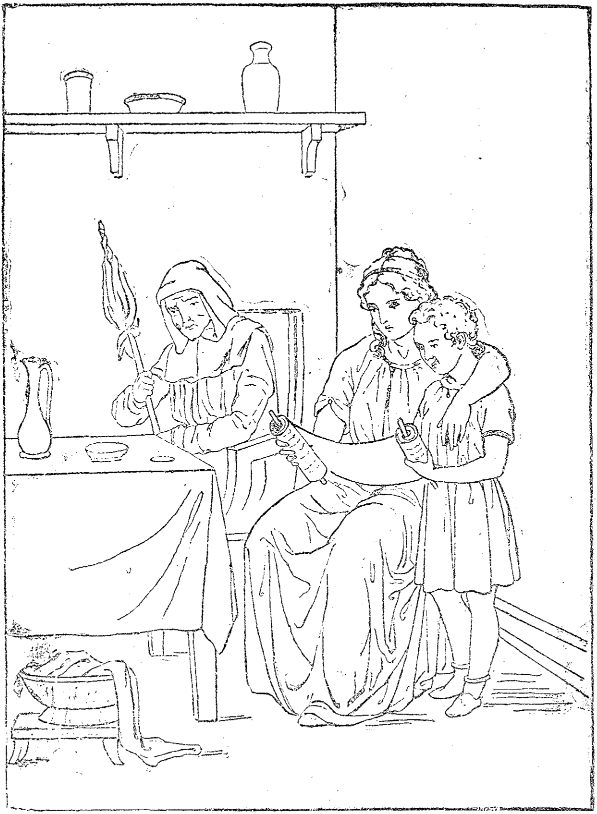
Christian in affliction.—

Tell me the story always,
If you would really be,
In any time of trouble,
A comforter to me.

Tell me the story sweetly,
In calm and soothing strain,
And let its blessed message
Refresh my soul again.

Yes, and while coming glory
Is dawning on my soul,
Tell me the old, old story:
'Twill help me reach the goal.

The Wonderful Story
"Able to Make Thee Wise unto Salvation."



"From a Child thou (Timothy) hast Known the Holy Scriptures, Which are Able to Make Thee Wise unto Salvation, through Faith, Which is in Christ Jesus."—2 Tim. 3:15.

“Thy Words were Found and I did Eat Them.” —Jer. 15 : 16.

“All Scripture given by Inspiration of God is Profitable, that the Man of God may be Perfect, Thoroughly Furnished unto All Good Works.”—2 Tim. 3 : 16, 17.

THE RESPONSE.

You ask me for the story
  How Jesus, from above,
Left all his heavenly glory,
  To prove that God is love.

Well, you shall have the story,
  The old, old story, too;
And I am pleased to tell it;
  To me 'tis always new.

I'd gladly tell to some one
  These tidings every day.
I never should grow weary
  Of pointing out the way—

The way to life and glory,
  Whose end is bliss complete,
In which the blest old story
  Directs our willing feet.

And as you hear these tidings
  Of joy and peace, you'll see
They're not the awful warnings
  Of endless misery;—

Of a death "whose pang outlasts
  The quiv'ring, fleeting breath,"
Round which "eternal horrors hang"
  A never dying death.

And this, the hopeless doom for all
Except a "little flock."
You see they do not comprehend
The precious old, old Book—

But as the herald angels sang,
Good news without alloy, *
Which yet "shall to all people be
Good tidings of great joy."

The story of our mournful fall †
From Eden's blissful state,
Into the depths of sin and death, ‡
Called pity forth so great—

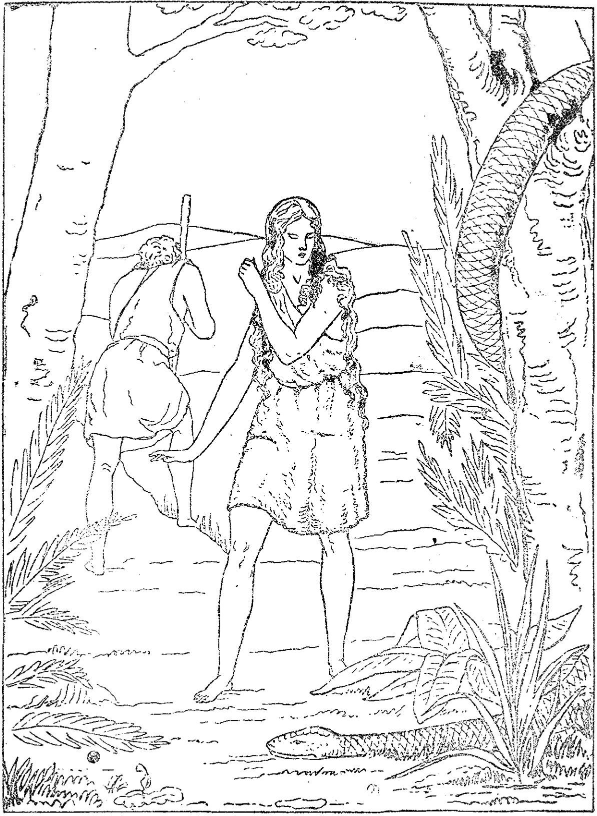
That, from his shining courts above,
God sent his own dear Son, §
And by his full empowered arm,
For us deliv'rance won.

Not in a way which set aside
His wise and just decree,
That whosoe'er his law defied
Must therefore cease to be, ‖

---

* Luke 2:10; † Gen. 3; ‡ Gen. 2:17, margin; Rom. 5:12; 6:23; § John 3:16; ‖ Job 14:14, 12, 13, 15; 10:19; Psa. 146:3, 4; 90:3; Matt. 7:13.

The Wonderful Story
Its Necessity—The Fall—Sin, Sorrow, Death.



"Cursed is the Ground for Thy Sake.—In the Sweat of Thy Face shalt Thou Eat Bread." And I will put Enmity Between the Serpent and the Woman.—Gen. 3:14-19.

"By One Man's Disobedience Sin Entered into the World, and Death as a Result of Sin, and so Death Passed upon All because All are Sinners." "As by One Man's Disobedience Many were made Sinners, so by the Obedience of One [Christ] shall Many be made Righteous."—Rom. 5 : 12, 19.

But by rend'ring unto Justice
  The fullest satisfaction, *
That thus he might be just, and still
  Perform the great transaction—

Saving a lost and ruined race
  To endless life and glory.
This is the burden of his plan,
  So I'll begin the story.

THE FALL AND THE PROMISED REMEDY.

In Eden's pleasant garden †
  God placed a perfect pair;
Their surroundings were delightful,
  Their eternal prospects fair.

But soon they disobeyed him
  In the only thing denied: ‡
Forbidden fruit they tasted,
  So in course of time they died.

Yet even with this sentence,
  God's mercy was declared §
In a promise of redemption,
  Through the woman's seed prepar'd.

Yes, one of Eve's descendants
  Should bring to all the rest
The boon of life thus promised,
  And all through him be blest.

*Rom. 3:24–26; † Gen. 2:8–15; ‡2:16; § 3:15.

He should indeed be Son of Eve,
  But Son of God as well; *
And bring a full salvation, †
  The Holy Scriptures tell.

Thus as a new creation—
  The Son of God by Eve,
No trace of condemnation
  Would he from man receive. ‡

Thus escaping condemnation
  That fell on Adam's race.
As a suitable oblation
  He'd take the sinner's place.

He did not come of sinful blood,
  Though by a human mother,
His spotless life was but transferred
  When he became our Brother.

And thus for us was he made poor
  Who once in glory reigned, §
Eternal riches to secure
  For man, to life regained.

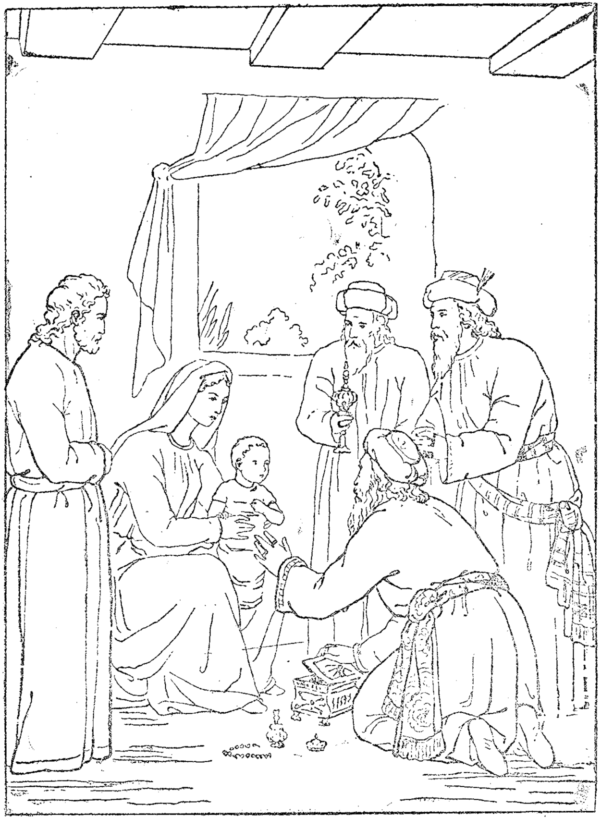
THE FULFILMENT BEGUN.

Four thousand years had passed away,
  Adam and Eve had died,
And all mankind were struggling
  In death's o'erwhelming tide.

---

* Luke 1:35; † 1 Tim. 2:5, 6; ‡ Matt. 1:20-23; Heb. 7:26; § Phil. 2:6-9.

The Wonderful Story
"He Humbled Himself—He was Made Flesh."



" And when the Wise Men were come into the house, 'They Saw the Young Child, with Mary his Mother; and They fell down and Worshiped Him—and presented unto Him Gifts."—Matt. 2:11.

“Fear not: for Behold, I Bring you Good Tidings of Great Joy, which Shall Be to All People.—Glory to God in the Highest, on Earth Peace, Good Will toward Men.”—Luke 2: 10–14.

One night some shepherds, watching
  On fair Judea's plains, *
A heavenly light saw streaming,
  And heard angelic strains.

A beautiful holy angel †
  Had come from heaven above,
To tell the then new story
  Of God's and Christ's great love.

[It was not only love of Christ, ‡
  But of Jehovah first,
Who planned the great deliv'rance,
  The bands of death to burst;

Who "*sent*" his well-beloved Son,
  The idol of his heart,
And thus his love commended §
  By a sacrificer's part.

In this great plan his love devised,
  Which Christ was pleased with too:
Both love of God and love of Christ ||
  Are thus brought to our view.]

He came to bring good tidings—
  Saying, You must not fear;
For Christ, your new-born Savior,
  Lies in the village near.

*† Luke 2:8–12. ‡ John 3:16, 17. § Rom. 5:8.
|| Heb. 10:4-7; Psa. 40:7, 8.

And a multitude of angels *
  Joined in an anthem then:
"Glory to God in the highest!
  Peace on earth! Good will to men!"

And was that strange new story true?
  They went at once to see, †
And found the babe in a manger.
  Yes, it was truly he—

The Seed that had been promised
  So many ages past,
Had come to save lost sinners:
  Yes, he had come at last.

THE MAN CHRIST JESUS.

The babe to lovely boyhood grew,
  And then to manhood's prime;
Then, "Lo, I come, Thy will to do,
  O God," he said, "not mine."

He did his work so faithfully;
  It was his heart's delight,
To show the path of duty,
  From early dawn till night.

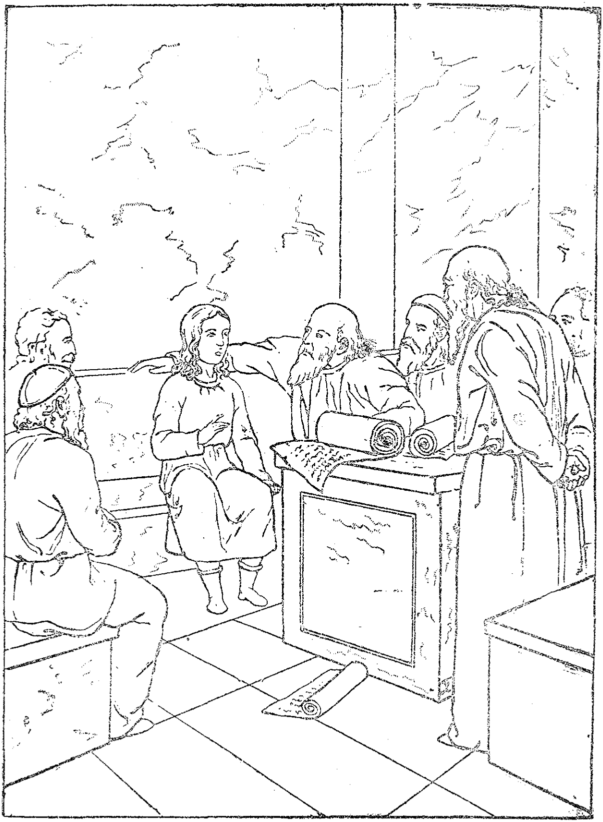
He heard of sin and sorrow
  With sympathetic ear,
His words were like a healing balm
  For trouble and for fear.

---

* Luke 2:13, 14. † Luke 2:16.

The Wonderful Story

"I Must be About My Father's Business."



After three days They found Him in the Temple, sitting in The Midst of the Doctors, both Hearing Them and Asking them Questions. And All that Heard Him were Astonished."—Luke 2:46.

“Wist Ye Not that I must be About My Father's Business?”—Luke 2 : 49.

“Whosoever doth not Bear His Cross, and Come after Me, Cannot be My Disciple.”—Luke 14 : 27.

He, too, was a man of sorrows, [*]
  Acquainted with our grief,
Hence his sympathy a brother's
  Which brought with it relief.

Indeed, of him it is written, [†]
  Our sorrows he did bear,
And all our griefs he carried, too;
  O, what a load of care!—

And that he bore our sickness, [‡]
  When he gave the healing balm,
And virtue from his body went, [§]
  Men's sufferings to calm.

Thus from the day of his baptism
  His sacrifice began;
And then he said, "It is finished," [‖]
  When he gave his life for man.

OUR RANSOM SACRIFICE.

Such was "the man Christ Jesus,"
  Savior of fallen man:
You've heard of his death so tragic,
  Yet part of God's good plan.

[*] Isa. 53:3. [†] Isa. 53:4. [‡] Matt. 8:17. [§] Mark 5:30; [‖] John 17:4; 19:30.

Wicked priests stirred up the people
To clamor for his life,
And the Roman Judge was feeble
And yielded to their strife.

So the Lamb of God, Christ Jesus,
Was crucified and slain,
Though not a proof was given
Of any sinful stain.

Meekly for us he bore disgrace
And undeserved pain,
Submitted to the cruel cross,
For our eternal gain.

Look, dear one, if you can bear it,
Look at our dying Lord;
Draw near the cross; behold him;
"Behold the Lamb of God!" *

How his hands and feet are mangled,
And before his loving face,
Hard, cruel men stand mocking
At his undeserved disgrace.

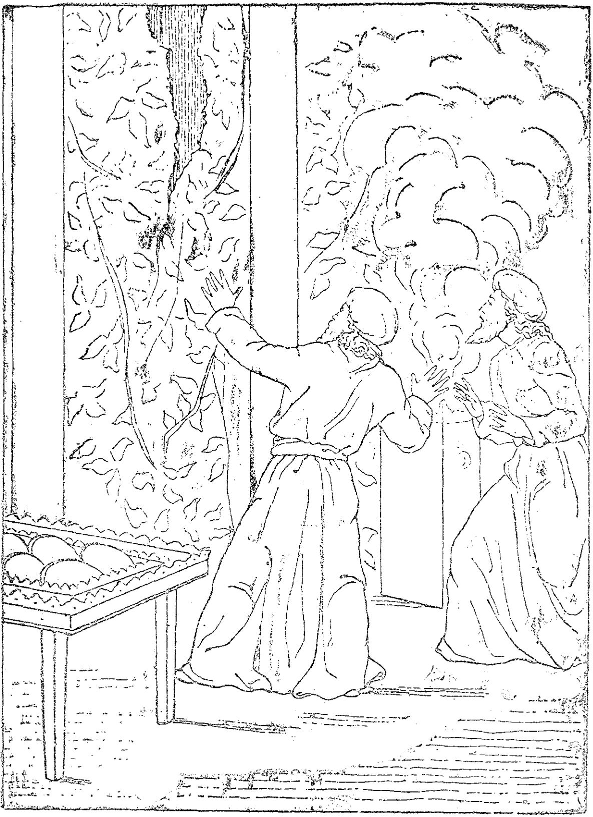
A crown of thorns they've placed upon
His truly royal brow;
How little do they comprehend
The "King of Glory" now!

---

* John 1:29; 1 Pet. 1:19; Rev. 5:12.

The Wonderful Story

"Truly This was the Son of God."



" And Jesus cried with a Loud Voice, and gave up the Spirit [of life]. And the Veil of the Temple was rent in Twain From the Top to the Bottom."—Mark 15:37, 38.

"Having therefore, Brethren, Liberty to Enter the Holiest by the Blood of Jesus, By a New and Living Way . . . through the Veil, that is to say, His Flesh . . . Let us Draw Near with a True Heart in Full Assurance of Faith."—Heb. 10: 19–23.

With heartless laugh and cruel scorn
  They told him to come down,
And leave that cross of suffering
  And take a kingly crown.
But little did they realize
  What cost 'twould be to men,
Or that he could have done it *
  And spared himself the pain;
And that 'twas love that held him there
  A willing sacrifice,
Preferring even death to share,
  To bring to men release.
Yes, he became man's surety;
  The debt we could not pay
He willingly paid for us,
  On that dark, dreadful day.
For his Bride, the Church, he suffered,
  'Twas for our sins he died;
And not for our sins only, †
  But all the world's beside.

HOLY, ACCEPTABLE TO GOD.

From infancy to thirty years ‡
  The perfect man was coming;
He there, the Lamb acceptable, §
  Became the world's sin-off'ring.

*Matt. 26: 53, 54. †1 John 2: 2. ‡ Num. 4: 3; 1 Chron. 23: 3; Luke 3: 23. § Gen. 22: 8; John 1: 29, 36.

At once to John, on Jordan's banks,
  He came to symbolize *
His consecration e'en to death,
  And, too, that he should rise—

Be lifted up by God's own power,
  From out the silent grave;
That death, led captive in that hour,
  Should prove him strong to save.

Thus, with our Lord, this solemn rite
  Did a new meaning gain;
No sins had he to wash away,
  No evil to restrain.

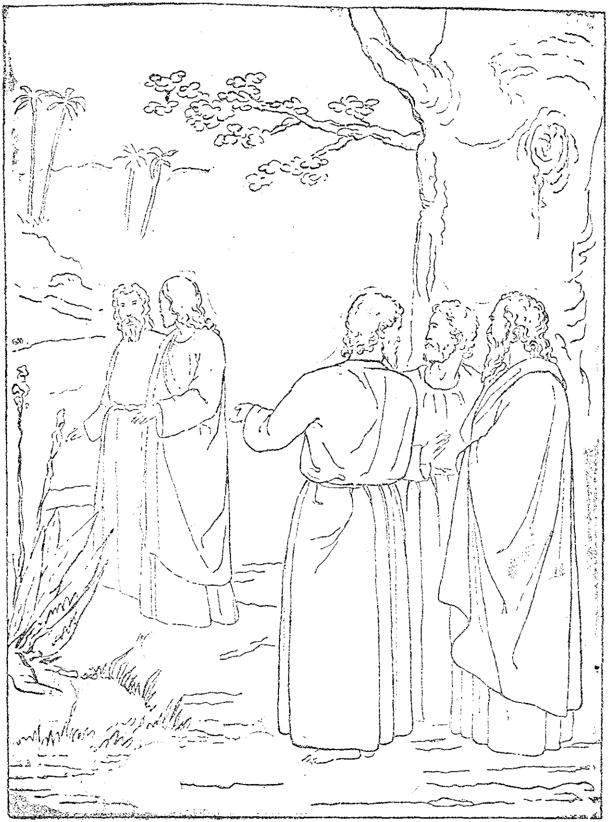
His life, without one sinful spot,
  Was pleasing in God's sight: †
Even his enemies found naught ‡
  But what was pure and right.

Assured of this, the prophet John
  From such a task drew back, §
Saying, I've need to be baptized of thee,
  In whom there is no lack.

And comest thou to me, to be
  Baptized in Jordan's wave?
Yea, Suffer it to be so now,
  Said he who came to save.

* Luke 3 : 23. † Heb. 9 : 14; 1 Pet. 1 : 19; Matt. 3 : 17. ‡ John 7 : 46. § Luke 23 : 4, 14–22.

The Wonderful Story
Of The Spotless Lamb of God — The Sin-Bearer.



*"The next day after, John stood and two of His Disciples; and Looking upon Jesus as He walked, he saith: Behold the **Lamb of God!**—And they followed Jesus."—John 1:29, 35, 36.*

"If Ye then be Risen with Christ, Seek those Things which are Above, where Christ Sitteth on the Right Hand of God."—Col. 3 : 1.

"Godliness is Profitable unto All Things, having Promise of the Life that now is, and of That which is to Come."—1 Tim. 4 : 8.

This speaking symbol did proclaim
His consecration and his faith—
That he should rise in God's own name,
Though faithful unto death.

HIS EARTHLY MINISTRY.

His station in life was lowly;
He was a working man: *
Hence knew the poor man's trials
As only a poor man can.

The three years of his ministry
After the age of thirty,
Were busy years of toils and cares,
Teaching the way of duty:

The duty of love to God and man,
Which is the law's fulfilling; †
And then of trust in God's great plan
To save all who are willing. ‡

His mighty works in those three years
But shadowed forth his glory; §
His kingly ministry will end
The scope of this old story.

* Matt. 3:13, 15; Mark 6:3. † Matt. 22:37–40; Rom. 13:10. ‡ Mark 1:15; 9:23; 11:24; John 11:40; Rev. 22:17. § John 2:11.

As when he opened blinded eyes,
  And unstopped deafened ears,
And even waked the dead to life,
  And gave sweet smiles for tears,

So, then, he'll cause the blind to see,
  And all the dead shall hear; *
And his kind hand, from every eye,
  Shall wipe the falling tear.

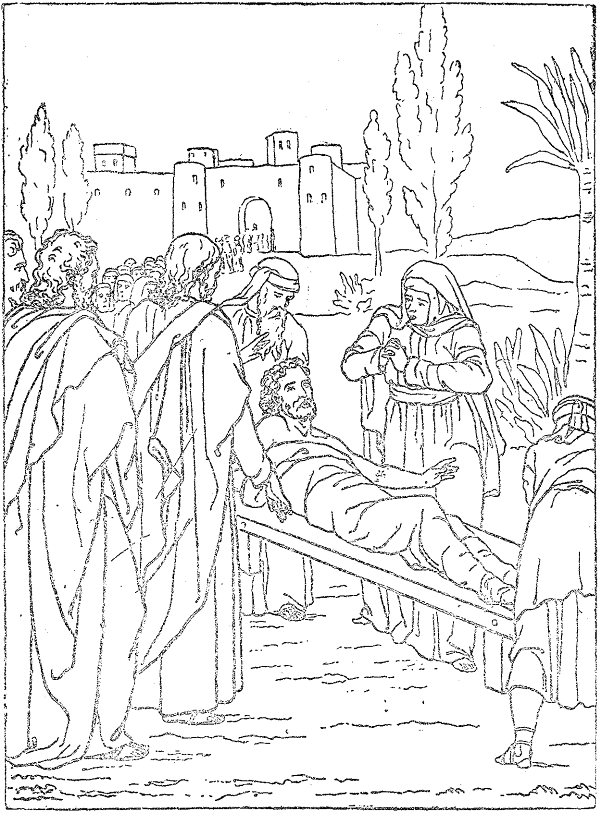
Beauty he'll give for ashes, oil
  Of joy for heaviness; †
And in the end, with joy and praise,
  Rightness and peace shall kiss.

In his teaching was the freshness
  And simplicity of truth,
Which corrected false traditions
  Men had cherished from their youth.

Many said, "This Jesus speaketh
  As ne'er before man spake; ‡
With authority he teacheth:"
  Yet his words they would not take.

* Isa. 29 : 18, 19; 35 : 5, 6; John 5 : 28, 29; Rev. 21 : 4. † Isa. 61 : 3; Psa. 85 : 10; ‡ John 7 : 46; Matt. 7 : 28, 29; Mark 1 : 27, 28.

The Wonderful Story
The Dead shall Hear His Voice and Come Forth.



"And Jesus came and Touched the Bier: and They that bare it stood still. And he said, Young Man, I say unto Thee, Arise!"—Luke 7:14. These Miracles did Jesus, Manifesting beforehand Coming Glory. Jno. 2:11.

“The Redeemed of the Lord shall Return, and Come with Singing unto Zion; and Everlasting Joy shall be upon their Head: They shall obtain Gladness and Joy; and Sorrow and Mourning shall flee Away.”—Isa. 51 : 11.

His sacrificed humanity
Remains an off'ring still, *
Though as the high exalted One
He lives to save who will.

HIS COMING REIGN OF GLORY AND BLESSING.

He lives; and at his coming, †
He'll wake men from the dust—
In the glad Millennial morning
When all will learn to trust.

Then he'll banish sin and sorrow ‡
And triumph o'er the grave,
When from death, on that glad morrow,
Earth's ransomed hosts he'll save.

Yes, at the time appointed
By the Father's wise decree, §
The Times of glad Refreshing
Earth's blood-bought hosts shall see.

A highway grand he'll then cast up,
And gather out the stones; ‖
And up to everlasting life
He'll lead obedient ones.

* Matt. 13:46; 20:28; John 6:51; 1 Cor. 15:21; 1 Pet. 3:18; Phil. 2:9; Heb. 7:25; † Acts 3:19–21. ‡ Isa. 35:10; 51:11; 1 Cor. 15:21, 54, 57. § Acts 17:31; 3:19-21. ‖ Isa. 35:8; 62,:10.

No lion shall go up thereon, *
Nor any ravenous beast;
For all the ills these symbolize,
Forevermore must cease.

The desert he will make to bloom
And blossom as the rose; †
Beside the lion and the lamb
May the young child repose.

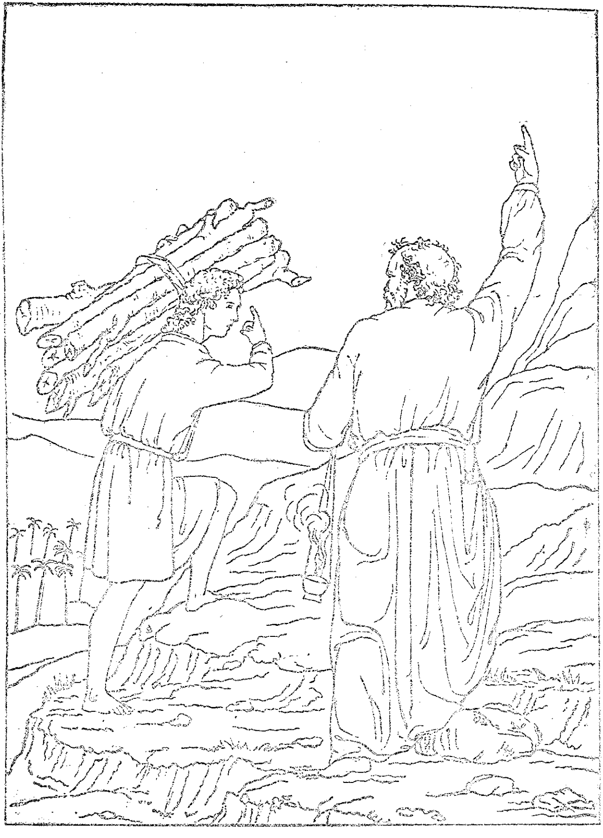
For nothing shall offend or hurt
In all his holy mountain; †
And evil, sin and death shall be
Washed out in Calv'ry's fountain.

In a thousand years of reigning ‡
He'll instruct and train and bless;
And fully he'll establish them
In life and righteousness.

To his Father he'll present them—
Pure, blameless, without fault;
And earth's true lord shall nevermore
Be blind or maimed or halt. §

* Isa. 35:9, 10. † Isa. 35:1, 2; Isa. 11:6–9. ‡ 1 Cor. 15:25; Rev. 5:10; 20:6; Isa. 32:1; Jer. 23:5; Gen. 28:14. § 1 Cor. 15:24; Matt. 25:34; Psa. 8:5–8.

The Wonderful Story
Typfied in Isaac Abraham's Seed.—Gal. 3: 16, 19.



"And Isaac said, My Father, behold the fire and the wood; but Where is the Lamb for a Burnt Offering? And Abraham said: My Son, God will provide Himself a Lamb."—Gen. 22:7, 8.

"The Spirit Itself Beareth Witness with our Spirit that We are the Children of God: and if Children, then Heirs; Heirs of God, and Joint-heirs with Christ, if so be that we Suffer With Him."—Rom. 8:16, 17.

With lasting joy and singing *
They'll come to Zion's mount:
But of Zion's wondrous glory
I must give you an account.

JOINT-HEIRS WITH JESUS CHRIST, OUR LORD.

But where begins the story †
Of this "Seed of Abraham?"
How can pen portray thy glory,
Thou Bride of God's own Lamb?

True Zion is a "little flock,"
The Lord's own faithful few, ‡
Who firmly build upon the rock
With truths both old and new.

Called to be sons and heirs of God
And Bride of his dear Son, §
They sacrifice the earthly good
To join the heav'nly One.

They mark the steps their Leader trod,
And in his shining track,
With courage high and faith in God,
Follow and ne'er turn back—‖

* Isa. 35:5–10. † Gal. 3:29; Rev. 21:2, 9; Eph. 5:31, 32. ‡ Luke 12:32; Matt. 7:24; 13:52; 2 Pet. 1:4. § Rom. 8:28; Gal. 4:7; Acts 15:14. ‖ Rev. 17:14.

Till life itself goes out in night:
  Faithful unto the end,
They walk by faith, and not by sight,
  And every talent spend.

Worthy are they to be his Bride,
  The Bride of God's Anointed, *
Whom, for the work of blessing all,
  Jehovah hath appointed.

This is the New Jerusalem, †
  This is the great Mount Zion.
Heav'nly, from God it shall come down;
  Its King is Judah's Lion.

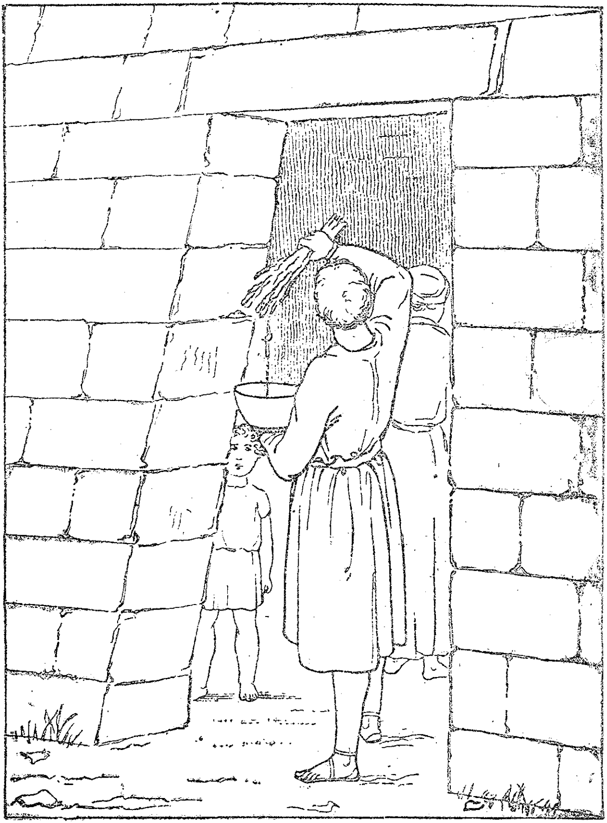
In exaltation these shall shine—
  A "Sun of Righteousness," ‡
They shall be like their Lord, divine,
  And men and angels bless. §

Now, in her low and trial state,
  Despised and scorned of men,
This "little flock," the Church of Christ,
  Delights to follow him.

---

* Rev. 3:4. † Rev. 21:2, 10. ‡ Matt. 13:43; Mal. 4:2. § 2 Pet. 1:4; 1 John 3:2; 1 Cor. 6:2, 3.

The Wonderful Story
The Precious Blood of Sprinkling Typified.



The Sprinkling of the Blood of the Typical Lamb.—Exod. 12:22.
The Precious Blood of Christ effects the Pass-Over of the Church
of the First-born, through whom All are to be Blessed.—Gal. 3:29.

"Herein is Love, not that We loved God, but that He loved Us, and sent His Son to be the Propitiation for our Sins."—1 John 4 : 10.

"He Died for All, that They which Live should not henceforth Live unto Themselves, but unto Him Which Died for Them, and Rose again."—2 Cor. 5; 15.

Her glory and exceeding joy
In symbols now appear; *
Yet, of that grace without alloy,
She has a foretaste here.

Now she's a troop of "soldiers"
Following Christ's command,
His flock of "sheep" well tended,
And fed by his own hand. †

She's a band of the Lord's "brethren"
Of whom he's not ashamed,
And the very "salt of earth," ‡
The Lord himself has claimed.

Ay, more: the "light of earth" is she,
Amidst gross darkness shining, §
Since her dear Lord his light withdrew
From men, the undeserving.

A pure and "virgin" Church is she,
Espoused unto her Lord. ‖
Like a meek and comely maiden
She trusts his faithful word.

* 1 Cor. 10:17. † 2 Tim. 2:3,4; John 10: 4–15; Psa. 23. ‡ Heb. 2:11; 3:1; Matt. 5:1. § Matt. 5:14, 16; John 1:4, 5; John 9:3. 12:35. ‖ 2 Cor. 11:2; Mark 13:35; Psa. 5; 45:10, 11, 13, 14.

But when she has crossed the borders
Into the promised land,
His glorious Bride and full joint-heir,
She'll be at Christ's right hand. *

Together, they'll be a "Priesthood,"
A "Royal Priesthood," too; †
And their royal, priestly power
Shall make earth's all things new.

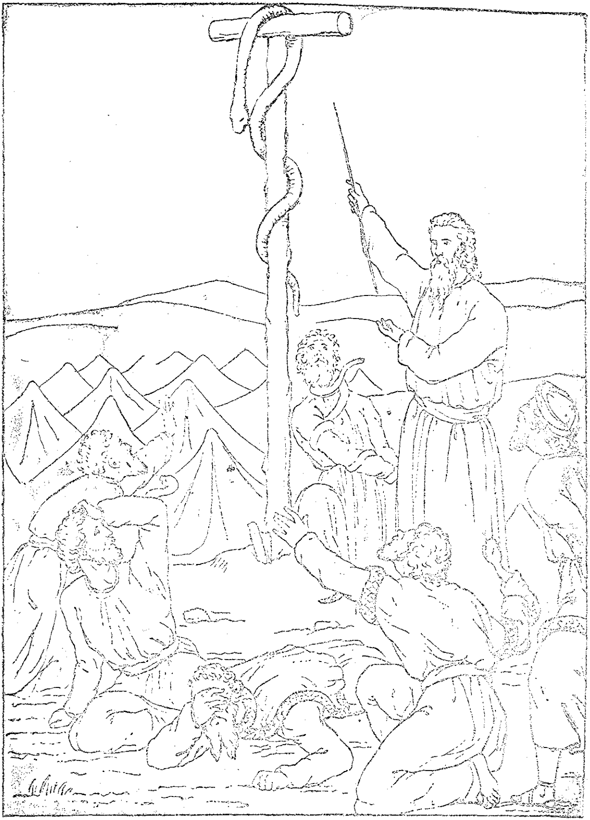
Then, together they're presented
As King, enthroned and great; ‡
Jesus as the head considered,
And the body, his elect.

This Christ shall be the Prince of Peace,
"Wonderful," "Counselor;"
A "Mighty God" of truth and grace,
Man's "Everlasting Father." §

As mighty Prophet, Priest and King,
In "Times of Restitution," ‖
He shall to men salvation bring—
An everlasting portion.

* Rev. 19:7; Rom. 8:17. † 1 Pet. 2:5, 9; Rev. 21:2, 5. § Rev. 3:21; 20:6; Col. 1:18. ‡ Isa. 9:6. § Acts 3:21–23; Heb. 7:15, 17, 1, 2.

The Wonderful Story
Taught Typically by Moses.—John 5:46.



"As Moses lifted up the Serpent in the Wilderness, even so Must the Son of Man be lifted up, that Whosoever Believeth in Him should not Perish, but have Eternal Life."—John 3:14-15.

"He hath made Him to be Sin for Us, who Knew no Sin; that We might be Made the Righteousness of God in Him."—2 Cor. 5 : 21.

"Like as Christ was Raised up from the Dead by the Glory of the Father, even so We also Should Walk in Newness of Life."—Rom. 6 : 4.

But to share this exaltation,
Christ's Bride must like him be;
And the "first resurrection" *
Shall complete her perfectly.

Though this chief and heav'nly portion
"The Elect" alone shall gain,
Yet for others there's salvation
From every sinful stain.

Such of all earth's many millions
As obey "That Prophet's" voice †
Shall be pluck'd from death's dominion,
Choosing life, may have their choice.

Yet remember, all this blessing
Which to earth and men shall come
Is dependent on Christ's coming:
Hence we pray, Thy Kingdom come.

To claim his Bride he comes with stealth
Not then to men appearing; [wealth,
First she's endowed with pow'r and
Then comes the world's great blessing.

---

* 1 John 3:2; Rev. 20:6. † Deut. 18:15; Acts 3:22, 23.

This Christ, the 'Sun of Righteousness,'
Shall rise with healing beams,
And, as the glorious years progress,
Sweet peace shall flow in streams. *

There naught that's wrong shall be termed right,
Nor right as wrong appear; †
The Lord, the Way, the Life, the Truth,
Shall make the right most clear.

CHRIST'S PAROUSIA AND THE GOSPEL HARVEST.

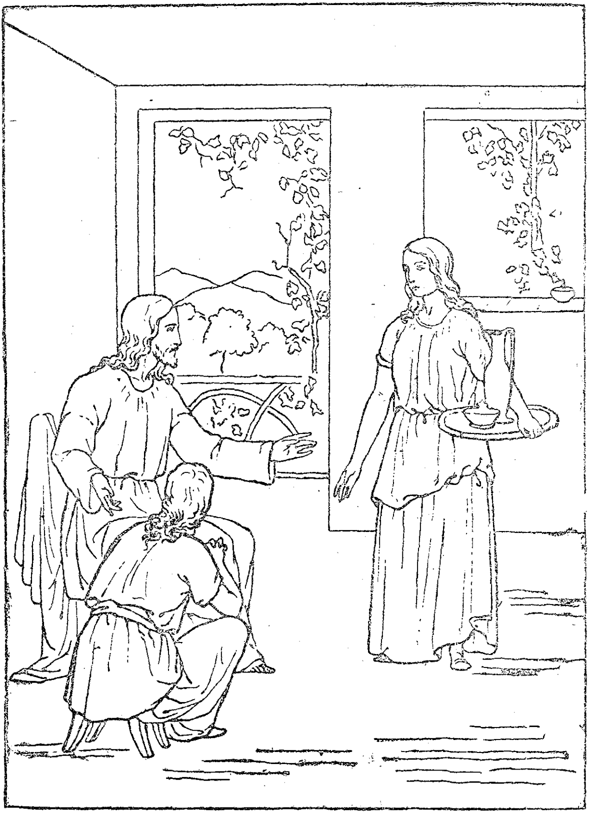
When for his Bride the Lord has come
With joy and glad surprise,
His presence she will recognize
By faith's anointed eyes. ‡

Then soon she will be like him
And see him as he is—§
When her blessed hope's fruition
The heavenly Father gives.

Quickly she hears his welcome voice,
Not borne upon the wind;
Nor in the secret chamber ||
Does she her loved one find.

* Isa. 66: 12. † Mal. 3: 18. ‡ 2 Cor. 5: 16.
§ 1 John 3: 2. || John 10: 4, 5; Matt. 24: 26.

The One Thing Needful Oft Forgot.



"*Jesus said unto her: Martha, Martha, Thou art Careful and Troubled about Many Things: But One thing is Needful, and Mary hath Chosen that Good Part.*"—*Luke 10:41, 42.*

"Whatever Ye Do, do it Heartily as to the Lord —for Ye Serve the Lord Christ."—Col. 3 : 23, 24.

"Blessed are those Servants whom the Lord when He Cometh shall find Watching : Verily, I say unto you, that He shall Gird Himself, and Make Them to Sit down to Meat, and will Come Forth and Serve them."—Luke 12 : 37.

But in the prophecies fulfilled, *
And in the signs foretold,
By faith, with fullest confidence,
She doth her Lord behold.

For him she long has waited
And watched by night and day;
And, for his promised kingdom,
She has never ceased to pray. †

Christ's appearing to the world at large
Will be in wrathful token, ‡
With "iron rod" and heavy scourge,
Because God's law they've broken.

Human pride will not be willing
To yield to his control;
And selfishness will aggravate
The weakness from the fall.

The kings of earth and lords of lands,
The rich and clergy, too,
Will cling to pow'r within their hands
As erst they used to do.

"A time of trouble" there shall be
On every tribe and nation;
With fear and trembling earth shall see
Her greatest tribulation. §

---

* Matt. 24:33. † Matt. 6:10. ‡ Matt. 24:30; Rev. 1:7; 2:27. § Dan. 12:1.

Empires and thrones shall disappear,
And creeds and systems fall;
And on their ruins God will rear
His kingdom over all.

Yet to men this tribulation
Is a blessing in disguise.
The desire of every nation—*
God's Kingdom—then shall rise.

TIMES OF RESTITUTION. †

That is the good time coming, though
This dark night lies between,
Whose gathering shadows even now
By thinking men are seen.

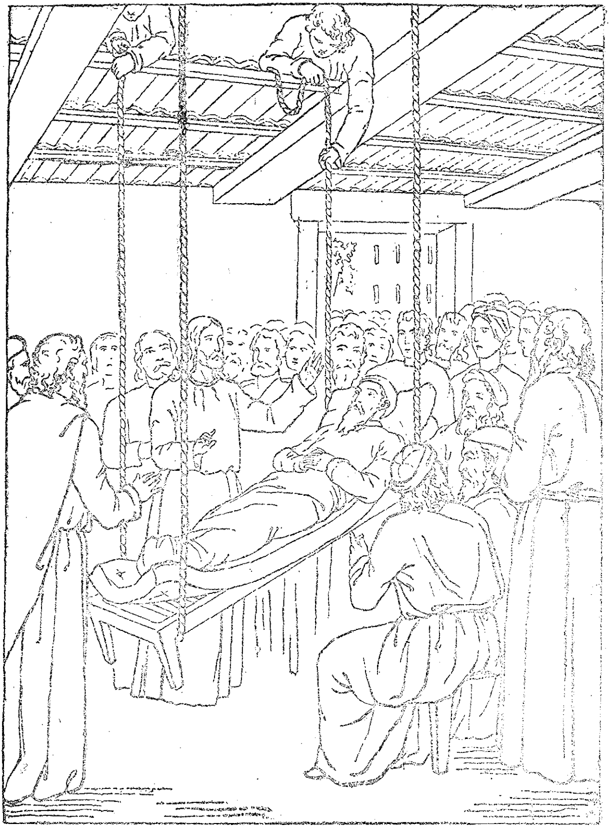
'Twill teach mankind the lesson
Which eternally will last—
That sin brings tribulation,
And virtue blessings vast.

Then fetters and bonds all broken,
Earth's idols all destroyed,
The bow of peace, God's token,
O'er man shall e'er abide.

Knowledge of God shall fill the earth
As waters cover the sea; ‡ [mirth
And praise, thanksgiving, and voice of
Make sweetest melody.

* Hag. 2:7. † Acts 3:19-21. ‡ Isa. 11:9.

The Wonderful Story
Foreshadowings of Coming Blessings.



" Son, thy Sins be Forgiven thee!—Whether is it Easier to say—
Thy Sins be Forgiven thee, or to say, Take up thy Bed and Walk?—
The Son of Man hath Power on Earth to Forgive Sins."—Mark 2:5-12.

"Times of Refreshing shall Come from the Presence of the Lord; and He shall send Jesus—Whom the Heavens must Retain until the Times of Restitution of All Things which God hath Spoken by the Mouth of All His Holy Prophets since the World began."—Acts 3 : 19–21.

There joyfully men will press along
  The highway to perfection, *
With faith and hope and courage strong
  Under divine direction.

When crowned at last with perfect life
  And everlasting joy, [praise—
They'll raise to heaven their notes of
  Through Christ this Victory! †

[And those who shall refuse him—
  Few, exceptions of the race—[earth,
Who, when clear knowledge fills the
  Reject the proffered grace—

These shall no further thus proceed:
  A second time they'll die;
They'll be cut off, as God hath said
  The soul that sins shall die.

Their souls, redeemed by Jesus' blood
  From the Adamic fall,
They'll forfeit by not willing good—
  The terms of life to all.] ‡

THE RANSOM, THE BASIS OF BLESSING.

Thus will the work be finished
  Because our debt was paid,
Because on Christ, the righteous,
  The sin of all was laid.

---

* Isa. 35:8. † Rev. 5:13. ‡ Acts 3:23; Heb. 6:4–6; 10:26.

Wherefore, because Christ did this
He's now exalted high, * [work,
To nature and to power divine, †
Never again to die.

O, this wonderful redemption!
God's remedy for sin;
The way to life is opened ‡
That all may enter in.

Who, who hath been God's counselor?
Or who hath known his mind? §
Not one of all the heav'nly host,
And surely not mankind.

This wisdom, power, love and grace,
His blessed Word reveals,
Are but the beamings of his face
In whom all goodness dwells.

THE JOYFUL STORY.

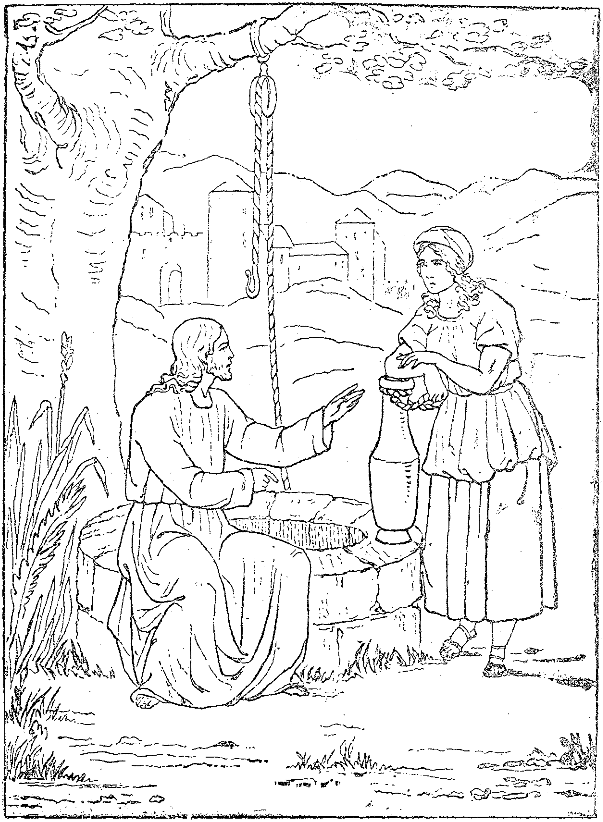
Thus runs the old, old story.
Do you now take it in?—
This wonderful redemption,
God's remedy for sin.

Search the Scriptures, and believe it;
The Bible says it's true;
'Tis provided for all sinners,
And therefore meant for you.

---

* Phil. 2:8–11. † Rom. 6:9; Matt. 28:18.
‡ 2 Tim. 1:10. § Rom. 11:33–36.

The Wonderful Story
Water of Life from the Life-Giver.



" Jesus said unto her, If thou Knewest the Gift of God, and Who it is that Saith to Thee, Give me to Drink; thou wouldest have asked of Him, and He would have Given Thee Living Water."—John 4:10.

“Thou hast the Words of Eternal Life. And We Believe and are Sure that Thou art that Christ, the Son of the Living God.”—John 6 : 68,69.

“There is No Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.”—Rom. 8 : 1.

Then take this great salvation,
Which our Father loves to give;
Just now by faith receive it,
In due time you shall live.

And since this simple message
Brings peace and joy to you,
Make known the wondrous story;
For others need it too.

Go tell the blessed tidings
That legally we're free *
From sin and pain and dying,
To live eternally.

By faith enjoy the prospect now,
And by and by fruition; †
Let every act of life now show
Your thanks for this salvation.

Soon shall our eyes behold it—
Salvation from above!
The theme of this old story
Of precious, heavenly love.

EXPERIENCE AND JOY OF THE SAINTS.

"I love to tell the story
Of gracious, heavenly love;
How Jesus left his glory,
That wondrous love to prove.

---

* Rom. 8:1. † Rom. 8:24.

"I love to tell the story,
Because I know it's true;
It satisfies my longings
As nothing else would do.

"I love to tell the story!
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.

"I love to tell the story!
It did so much for me;
And that is just the reason
I tell it now to thee.

"I love to tell the story!
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.

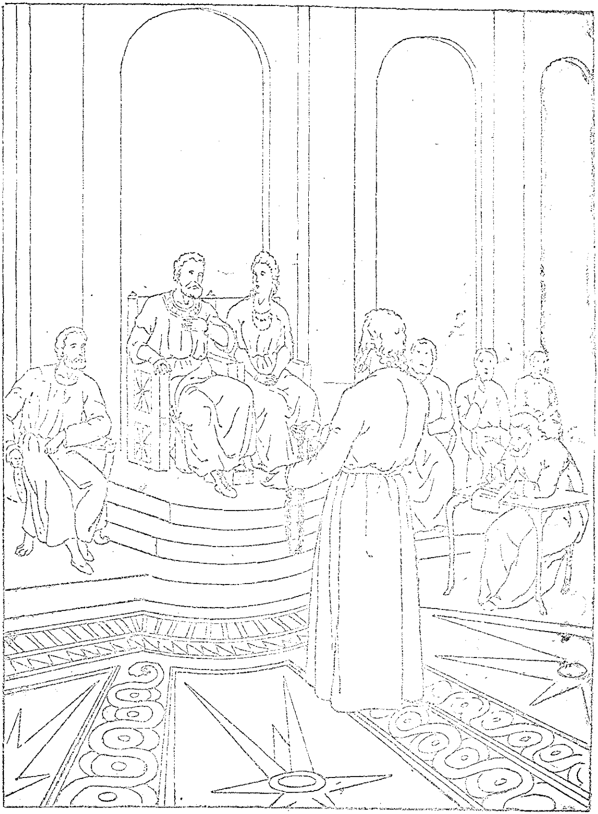
"I love to tell the story,
For some have never heard
The message of salvation
From God's own holy Word.

"I love to tell the story!
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.

"And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long."

The Wonderful Story

"I Love to Tell the Story! It did so Much for Me!"



Then Agrippa said, Almost thou Persuadest Me to be a Christian!
And Paul said, I would to God that All that Hear Me were
Altogether such as I am, Except these Bonds.—Acts 26:28, 29.

“Remember the Word that I said unto You, The Servant is not Greater than his Lord. If they have Persecuted Me, they will also Persecute You.”—John 15 : 20.

“My Grace is Sufficient for Thee: for My Strength is made Perfect in Weakness.”—2 Cor. 12 : 9.

THINGS YOU OUGHT TO KNOW

AS

CHRISTIAN BIBLE STUDENTS

THE SATISFACTORY PROOFS THAT—

- —The Bible is a divine revelation—reasonable and trustworthy, revealing a systematic plan full of Justice, Wisdom and Love.
- —"The Key of Knowledge" of the Scriptures, long lost (Luke 11:52), is found, and gives God's faithful people access to the "Hidden Mystery."—Col. 1:26.
- —The Lord Jesus and his faithful are to be not only priests but kings.
- —This Kingdom is to come and God's will be done at the Second Advent.
- —God's plan is to select and save the Church in the Gospel age, and to use this Church in blessing the world in the Millennium.
- —A ransom for all implies an opportunity for restitution to all.
- —The Day of Judgment is 1,000 years long—the world's trial day.
- —Spiritual and human natures are distinct and separate.
- —"The narrow way" of self-sacrifice will cease with this age.
- —"The highway" of righteousness without suffering will be open to all the redeemed race in the Millennium.—Isa. 35: 8, 9.
- —"The kingdoms of this world" are but for an ordained period and must then give place to the "Kingdom of Heaven"—"Thy Kingdom Come."

Especially You Ought to Know

- —Why God has permitted evil for six thousand years, and
- —The relationship of God's people to this "Reign of Sin and Death" and to the results.

These subjects and many others of deep interest to all of God's people are discussed fully and in language easy of comprehension in

"The Plan of the Ages"

(In English, German, Swedish, Dano Norwegian, Italian and French.)

355 PAGES—CLOTH BOUND, 35 CENTS, POSTAGE, 10 CENTS EXTRA [4d].

PAPER EDITION 5 CENTS POST PAID.

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

THINGS YOU WANT TO KNOW

AS

CHRISTIAN BIBLE STUDENTS

THERE ARE EVIDENCES THAT—

—Six thousand Years from Adam ended in A. D. 1872.
—The Date of our Lord's Birth was October, B. C. 2.
—The Date of Annunciation to Mary, Dec. 25th, B. C. 3.
—The Date of our Lord's Baptism was October, A. D. 29.
—The Date of our Lord's Crucifixion, April, A. D. 33.
—The "Seventy Weeks" of Israel's favor ended A. D. 36.
—The Jewish Age "Harvest," was 40 years, A. D. 30 to 70.
—The Christian Age "Harvest," 40 years, A. D. 1874–1914.
—The Jewish Jubilees were Typical of the "Time of Restitution of all Things."—Acts 3:19–21.
—The Typical Jubilees Mark the Date of their Antitype.
—The "Times of the Gentiles" will end with A. D. 1914.
—The Jewish Age, in its Length, its Ceremonies, etc., Typified the Realities of the Christian Age and its Length.
—Elias or "Elijah the Prophet" was a Type.—How fulfilled.
—The Antichrist Has Come!—What? When? Where?

These subjects and many others deeply interesting to "the Household of Faith," and "Meat in due season" to all who love and study God's Word, can be had in

"The Time is at Hand"

(In English, German, Swedish, Dano-Norwegian, Italian and French.)

360 PAGES—CLOTH BOUND, 35 CENTS [1s. 6d.] POSTAGE 10 CENTS [4d.]

ADDRESS ORDERS TO PUBLISHERS
WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVERDON-SUISSE; MELBOURNE.

THINGS YOU OUGHT TO KNOW

AS

CHRISTIAN BIBLE STUDENTS

DO YOU KNOW THAT

—We are now living in "the Time of the End" of this Gospel age?
—Our epoch is "the Day of God's Preparation" for the Millennial age?
—The "Days of Waiting" are ended and the "Cleansing of the Sanctuary"—the Church,—the separating of its Wheat and Tares, is now in progress?
—This is the reason for the beginning of the Return of Divine Favor to Fleshly Israel—blinded for centuries—to permit the gathering of an elect class from among the Gentiles?
—This favor is gradually taking shape and known as Zionism?
—Immanuel's Kingdom is now in process of establishment?
—The Great Pyramid in Egypt is a Witness to all these events of the ages and of our day—testifying in symbols?
—The Pyramid's downward passage under "A Draconis" symbolizes the course of Sin? Its First Ascending Passage symbolizes the Jewish age? Its Grand Gallery symbolizes the Gospel age? Its Upper Step symbolizes the approaching period of tribulation and anarchy, "Judgments," upon Christendom? Its King's Chamber the Divine Nature, etc., of the Overcoming Church—the Christ, Head and Body? Its Ante-Chamber the Correction in Righteousness of the "Great Company" etc.? Its Queen's Chamber those of Israel and the world who attain Restitution?

All these interesting topics with ten Pyramid illustrations can be had in

"Thy Kingdom Come"

(In English, German and Swedish)

380 PAGES—CLOTH BOUND 35 CENTS, POSTAGE, 10 CENTS EXTRA; [4D.]

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY
BIBLE HOUSE
ALLEGHENY, PA., U. S. A.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVERDON-SUISSE; MELBOURNE.

THINGS ALL NEED TO KNOW

—— BUT WHICH ——

"NONE OF THE WICKED WILL UNDERSTAND"

— DAN. 12 : 10.—

" THE WISE SHALL UNDERSTAND." THAT—

—The Gospel age is to close with a " Day of Vengeance."
—It will affect the whole world but specially " Christendom."
—All Political, Social, Financial and Religious systems will fall.
—These judgments must begin with the House of God and extend to all.
—This period is noted by the Prophets as "the Day of Jehovah."
—It is symbolically styled "a Dark Day," a "Day of clouds," etc.
—Its trouble is symbolically likened to a Hurricane, to a Flood, to a Fire, etc., these strong figures being used to give an appreciation, yet to hide the real nature, of that "Time of Trouble such as Never Has Been since there was a Nation."—Dan. 12:1.
—Preparations for this symbolic "Fire" and "Tempest" are now well under way and shortly will rage furiously.
—It will be a contest between the Masses and the Classes.
—Many see it coming and trust to various schemes to avert it.
—But all worldly Schemes and Panaceas will fail utterly.
—God's Kingdom, the only hope for Church and World, is sure.
—Man s extremity will prove to be God's opportunity—in the establishment of God's Kingdom—Christ's Millennial Kingdom which will establish righteousness by force.—Rev. 2 : 26, 27 ; Dan. 2 : 34, 35, 44, 45.

All these subjects are simply yet forcefully treated, and Matthew 24th Chapter elucidated, in

"The Day of Vengeance"

(In English and German.)

660 PAGES—CLOTH BOUND, 40 CENTS, POSTAGE, 12 CENTS EXTRA; [4D.]
COVERS, 35 CENTS, POST-PAID

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY
BIBLE HOUSE
ALLEGHENY, PA., U. S. A.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

GRACE AND TRUTH.

The "Old, Old Story."

JESUS AND HIS LOVE.

Lape Nettleship

Old Theology Quarterly

No. 46—The Good Shepherd and His Two Flocks

Bible Students'
1899
TRACTS

OLD THEOLOGY QUARTERLY
No. 46.—JULY, 1899.
ENTERED AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

FURTHER FREE READING MATTER
FROM
LOCAL AGENCY
[illegible] WEST REGENT ST, GLASGOW

The Good Shepherd and His Two Flocks

> "I am the good Shepherd: the good Shepherd giveth his life for the sheep . . . And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."—John 10:11, 16.

THE illustration of the Lord as a Shepherd, and his people as sheep, is common to the Scriptures, and very fitly represents their close confidential relationship, but it is a figure that is quite contrary to the spirit of the world. The "natural man" sees little in the figure to admire, and when he expresses his sentiments he would rather represent himself to others and have them regard him as a wolf, a lion, a tiger, or some other ferocious creature, which they would best not stir up, lest he devour them. We find this characteristic well borne out in the emblems of heraldry; the escutcheons of the great are emblazoned with figures representing beasts of prey, birds of prey, and nondescripts, blending various natures—but all of them ferocious, snarling, howling, screeching, or otherwise implying fierceness and intimidation of foes. But when God would represent the emblems of his royal family, his Only Begotten Son is called the Lamb of God, and all his people are styled his sheep,—symbols of meekness, gentleness, harmlessness. "Jehovah is my Shepherd" is properly represented as their sentiment.—Psa. 23.

Sheep-raising in Palestine, and more or less throughout that vicinity, was carried on quite extensively, and yet very differently from present methods of Europe and America. The owner of the flock or his son usually did the shepherding, or sometimes an employee who was given an interest in the increase of the flock—as, for instance, Jacob, with his father-in-law Laban. Under the circumstances it is not surprising that the relationship between the sheep and their shepherds was very different from now—much more confidential. The shepherd was acquainted with his sheep and loved them, not merely as so much wealth and merchandise, but as friends, companions, with whom he conversed, and whose welfare he defended. Travelers tell us that the peculiarities of this parable are fully illustrated in eastern countries, even to this day; that a shepherd will know every individual sheep in his flock, and have a name for it, and that the sheep know their shepherd, and discern readily the sound of his voice, and cannot be deceived. Some tell us how they have experimented and proved these peculiar statements of the parable: one asked the shepherd to call some particular sheep by name, to see whether or not it would come to him; the shepherd called one that was far off, and it immediately lifted its head, looked toward him, and when the call was repeated started, and wending its way, in and out through the flock, came to his feet, where he patted its head in reward for its obedience. Thinking this possibly a solitary instance, requests were made for repetitions of the test, with similar results. Another traveler imitated the shepherd's voice, and called the sheep, but they paid no attention. Thinking that it was because he had not on the shepherd's garments, to test the matter, he and the shepherd changed raiment, but still the sheep would not heed the voice of the stranger; but when the shepherd spoke to them, even though clothed in the garments of the stranger, they knew his voice and at once responded.

Our Lord used these facts, well known to his hearers, to illustrate his relationship to the Lord's people, as their Shepherd, the Son of the Great Shepherd; and he pointed out that all who were truly of his flock would hear his voice, would not be deceived by the Adversary, though he should disguise himself in garments of light, to deceive, if it were possible, the very elect. The important thing, then, is that we should become true members of the Lord's flock, intimately acquainted with him, and familiar with his word, his voice—disciples indeed. He is seeking no others than these for his present flock. Nor has he at the present time two flocks, one of them hearing and obeying his voice, and the other heedless of his words. He declares, "My sheep hear my voice; I know them, and they follow me." Those who are not following the Lord, in obedience to his voice, expressed in word and example, are not of his flock; they are not being led to the green pastures and still waters of present truth; their table is not furnished in the presence of their foes, nor are they in the way marked out by the divine goodness and mercy, to dwell in the house of the Lord forever.—Psa. 23.

Jehovah God established a typical Kingdom or sheepfold, and accepted the nation of Israel as his sheep, but as a nation they were wayward sheep and knew him not. Nevertheless, with a Law Covenant he fenced them in. They desired a king, a ruler, a caretaker, a governor, and God let them have their wish; but none of these was the true shepherd, neither did any bring the sheep into desirable conditions. And when these were finally done away, various others presented themselves as the Messiah, falsely claiming the right to lead Israel—false Messiahs. These, as our Lord declares, were thieves and robbers, who sought the control of the sheep, not from interest in the sheep, but from selfish motives, for self-aggrandizement and exaltation. These attempted to lead out the Lord's people, not by the door, but by climbing up other ways: by climbing over the Law, or by digging under it, they would reach the sheep and become leaders; and altogether in various ways a large proportion of Israel had been led astray out of the fold, some to idolatry, and some simply to wander in the wilderness.

At our Lord's first advent this was the condition of things: God's covenant with Israel was standing as a wall around that nation, but its door was barred by Justice, as represented in the Mosaic Law—Israel's Covenant. There could be no proper ingress or egress; all were prisoners of the Law, shut up unto that hope which should afterward be revealed, namely, Christ the Door or "Way" of life. Meanwhile, though the door was guarded zealously by the Scribes and Pharisees, the fact was entirely neglected that thieves and robbers, Satan's servants, were at work plundering the sheepfold.—John 10:1, 2, 7, 9; Gal. 3:24; John 14:6; Zech. 9:9–12.

Nor could our Lord Jesus rightfully open the fold and take charge of the sheep, except at the cost of his own life. This was the purpose of the Father, the Great Shepherd, and with this in view he shut up the sheep under the Law, to the intent that they would need to be *redeemed* by his Son (the appointed Shepherd), from under the dominion of the Law, before they could be made free with the liberty wherewith Christ makes free his people. And this was the first work that the Good Shepherd did for the sheep; the laying down of his life began at the beginning of his ministry, when he made a full consecration of himself even unto death, and symbolized this in baptism. It was in view of this sacrifice which he had already devoted, and was even then offering, and which was subsequently finished at Calvary, that our Redeemer announced himself as the Good Shepherd who giveth his life for the sheep.

The Apostle declares that our Lord's death redeemed Israel from under the curse (sentence) of the Law—but it not only satisfied the Law, "the porter," so that he opened the sheepfold, but it gave to the true Shepherd the ownership and control of the sheep, that he might lead them out to green pastures, and that they might go out and in with perfect freedom, as his sheep, following him. Our Lord testified, however, that many true sheep had gotten out of the fold, and were lost in the wilderness of sin. His ministry was a call to these as well as to those who remained in the fold,—to the publicans and sinners as well as to those who were endeavoring to live near to God.

Thus the true Shepherd showed his interest in all his true sheep, including the lame, the weak, the starved. He called sinners to repentance, and the true sheep, realizing their shortcomings under the Law, responded and came to him as the Shepherd and Bishop of their souls. But inasmuch as many of the flock had wandered far from the position of true sheep, so that there were not enough who heard his voice, to complete the elect number of his flock, this Good Shepherd has, during this Gospel age, lifted up his voice (speaking through the members of his flock, "his Body"), and has called sheep from amongst the Gentiles; and a sufficient number to complete the original predestination will eventually respond.

The call of this present time is not a general one, but, as this Scripture declares, "he calleth *his own sheep by name*,"—it is therefore a special call. "The Lord knoweth them that are his." They manifest relationship to him as his flock by their obedience to his call—by following him. They hear his voice through his Word, the Bible, and it alone will they obey. Nor is it the mere phraseology of Scripture that the true "sheep" note: they know the tone of the Shepherd's voice, the ring of the truth—the spirit of the truth—justice and love. Hence they cannot be deceived though the Adversary quote Scripture. They have received not the spirit of fear but the spirit of love, the spirit of their Shepherd.

The flock which is now being called, and which eventually will make its calling and election sure, the Scriptures inform us will be only "a little flock," and the fold provided for these is a special one; *viz.*, the Kingdom. (Luke 12:32.) Throughout this Gospel age the Lord has been caring for this class; he has specially led and fed and blessed them, notwithstanding that to the appearance of others they have passed through severe trials, disciplines, sufferings. Yea, as our Shepherd himself declared, whosoever lives godly suffers persecution. But we are to remember that this is a peculiar trial time, for selecting a peculiar and elect flock. We are to remember, also, the Shepherd's declaration that he has other sheep which are not of this fold—not provided for in the calling to the Kingdom. These other sheep are still astray in the wilderness of sin, but the Millennial day is near at hand, in which the Lord will gather all his scattered sheep, all who would seek and love righteousness and harmony with God under favorable conditions,—that they may all be brought into accord with him and be his flock. The Good Shepherd gave his life a ransom for all his sheep—not merely for the "little flock" of this age, the "heirs of the Kingdom." Christ's larger flock will be gathered after the Kingdom is set up. (Matt. 25:31, 32.) "Other sheep I have that are not of this fold [not of the "little flock" now being called and gathered during this Gospel age to the Kingdom fold]: them also I must bring [to the Father's fold] and there shall be one fold and one Shepherd."

A part of the key to this parable, as it is also the key to many other features of the divine plan, is found in the fact that the sheep of the "little flock," now being called and selected to joint-heirship in the Kingdom, are to be *sacrificed.* As the Shepherd, the King's Son, himself was sacrificed as the Lamb of God (and not only opened the door to those who are shut up under the Law, but by the same sacrifice also redeemed the whole world of mankind, amongst which are the "other sheep" that he is yet to seek) so the sheep of the "little flock," now being called, are all to suffer with Christ—with the Lamb of God,—are all to be "living sacrifices, holy, acceptable to God, and their reasonable service." (Rom. 12:1.) As the Apostle elsewhere declares, "Hereby we know love, because he laid down his life on our behalf: and we ought also to lay down our lives for the brethren," for the fellow-sheep.—1 John 3: 16, *Diaglott.*

From this standpoint it will be seen that, as our Lord was the Father's Lamb, and the sin-offering for the world, so we who are of Jesus' flock are to fill up that which is behind of the afflictions of Christ, in the interest of his Body, which is the Church, (Eph. 1:22.) And other Scriptures show us that all of the flock thus faithful, in following the Shepherd even "*unto death,*" are counted as members of the Body of the Shepherd. Thus the entire Gospel age has been the period of suffering with Christ, of dying daily, of laying down our lives for the brethren; and not until this sacrifice is complete in the close of this age will the New Covenant be thrown open in the largest sense of the word to the world of mankind in general, and the great Shepherd be complete—Head and body. Then the spirit and the Bride will say, Come, and whosoever will may come,—whereas now, "No man can come except the Father draw him," and in all a "little flock."—John 6:44; Rev. 22:17.

The spirit of the great Chief (or Head) Shepherd of the flock is to be in all those now being called to association with him in the Kingdom. As the Good Shepherd lays down his life for the flock, so all of these will lay down their lives in the service of the truth. As the Good Shepherd was not indifferent to the necessities of the sheep, not caring simply for himself, and how much he could get out of the sheep, so it will be with those who have his spirit—their service of the Body of Christ will not be for filthy lucre's sake, nor for honor among men, nor for earthly gain, in any sense of the word; but for the love of God, the love of the truth, the love of the flock.

The great Good Shepherd of the everlasting future who will care for all who will become his true sheep and follow his call will be the Heavenly Father, and associated with him in the care of his flock will be his sons:—Christ the Only Begotten and his "brethren," now the "little flock."—Heb. 2:10; Jas. 1:18; Rev. 14:40.

"Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Soon is to reign a thousand years.

"A thousand years! earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

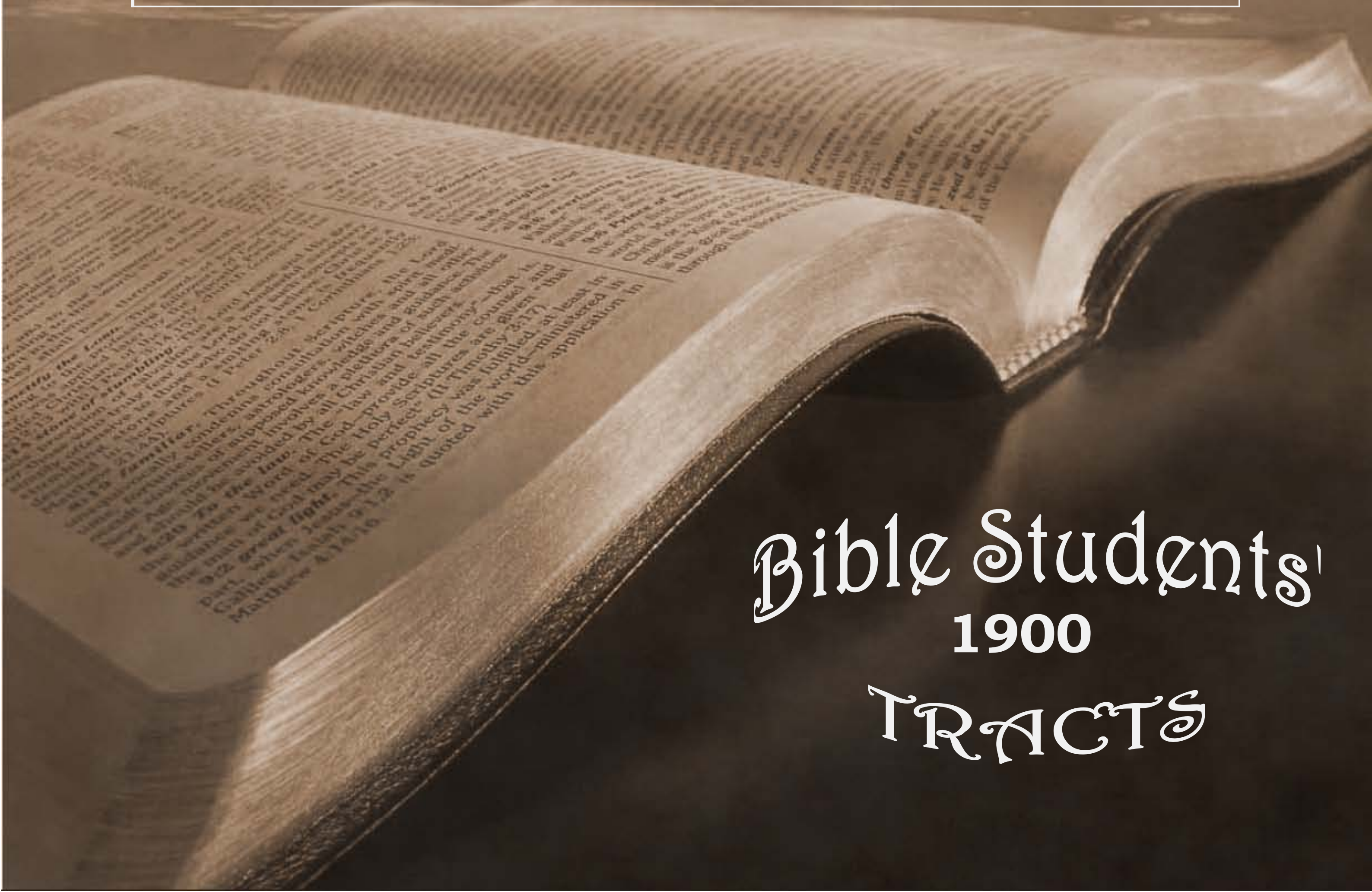
WATCH TOWER BIBLE AND TRACT SOCIETY
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

Samples of our tracts for the dissemination of Christian knowledge sent free to applicants.

WATCH TOWER BIBLE & TRACT SOCIETY,
BRITISH BRANCH,
131, GIPSY LANE, FOREST GATE, LONDON, E.

Old Theology Quarterly

No. 48—What Say the Scriptures About Our Lord's Return—His Parousia, Apokalupsis and Epiphania



Bible Students'
1900
TRACTS

WHAT SAY
THE SCRIPTURES
ABOUT

Our Lord's Return

—HIS—

PAROUSIA, APOKALUPSIS
AND EPIPHANIA

"What I say unto you I say unto all—Watch."
Mark 13:37.

WATCH TOWER
BIBLE AND TRACT SOCIETY
ALLEGHENY, PA., U. S A.
1900

OLD THEOLOGY QUARTERLY.
No. 48.—JANUARY, 1900.
ENTERED AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! · SUBSCRIPTION PRICE, SIX CENTS PER YEAR—48 PAGES.

OLD THEOLOGY QUART'LY

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

BIBLE HOUSE, ALLEGHENY, PA.

SIX CENTS A YEAR.

NO. 1. THE WAGES OF SIN.
NO. 2. CALAMITIES—WHY GOD PERMITS THEM.
NO. 3. PROTESTANTS, AWAKE!
NO. 7. THE WONDERFUL STORY, 32 pp.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 15. A REPLY TO ROBERT INGERSOLL.
NO. 21. DO YOU KNOW?
NO. 22. THE WORLD'S HOPE.
NO. 27. A DARK CLOUD AND ITS SILVER LINING.
NO. 28. BRINGING BACK THE KING.
NO. 31. LETTER OF WITHDRAWAL.
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO 44. GATHERING THE LORD'S JEWELS.
NO 46. THE GOOD SHEPHERD AND HIS TWO FLOCKS.

Nos. 1, 21, 28 and 40 can be had in Swedish.
Nos. 1 and 21 can be had in Dano-Norwegian.
Nos. 1, 3, 12, 21, 22, 28, 38 and 40 can be had in German.
Nos. 21 and 22 can be had in French.
No. 1 can be had in Hollandish.

Extra copies of the above tracts wil be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Ill.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp.

Extra Copies of the above booklets are supplied to all regular subscribers at ten cents each, or 50 cents per dozen: those below at five cents each, 25 cents per dozen.

THE BIBLE VS. THE EVOLUTION THEORY. 48 pp.
THE PAROUSIA OF OUR LORD.

ADDRESS AS ABOVE.

* * *

"Behold, I stand at the door and knock. If any man hear my voice [knock], and open the door, I will come in to him and sup with him, and he with me."—Rev. 3:20.

* * *

THE PAROUSIA
OF
OUR LORD JESUS CHRIST
AND HIS
Subsequent Apokalupsis and Epiphania at his
SECOND ADVENT.

—o—

"Watch, therefore; for ye know not the day your Lord doth come."*
"What I say unto you, I say unto all [*believers*], *Watch!"*
—*Matt. 24:42; Mark 13:37.*—

WHATEVER the character of the watching, and whatever the thing to be looked for, there can be no question that the exhortation to watch for an event whose precise time is not stated implies that the watching ones will know when the event does take place. Watch, because ye know not, in order that at the proper time ye may know, is the thought; and the intimation clearly is, that those who do not watch will not know: that the events which are to be known in due time to the Watchers will be recognized by them, and not recognized by others, at the time of accomplishment.

This, the only logical interpretation of our Lord's exhortation, is fully corroborated by several of the apostles. The Apostle Paul urges us, saying: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night, and when they [the world, unbelievers] shall say, Peace and safety, then sudden destruction cometh upon *them* as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thes. 5 : 3, 4); because, being children of the light, ye brethren will be watching and be enlightened and taught of the Lord. The Apostle Peter suggests the means by which the Lord will teach us and informs us respecting our location upon the path of the just which shineth more and more unto the perfect day. He shows that it will not be by miraculous revelations, nor by dreams, but through the Word of testimony, the Bible. He says, "We have a more sure word of prophecy, to which ye do well that ye take heed, as unto a light which shineth in a dark place, until the Day dawn and the Day-star arise in your hearts."—2 Pet. 1 : 19.

---

* Thus read the oldest Greek MSS.

The united testimony of these Scriptures teaches us that, altho it was not proper nor possible for the Lord's people to know anything definite in advance, respecting the exact time of the second presence of the Lord Jesus and the establishment of his Kingdom, yet when the due time would come the faithful ones, the watchers, would be informed,—would not be left in darkness with the world. It is in vain to urge, as contradicting this, our Lord's statement, "Of that day and hour knoweth no man, no not the angels in heaven, neither the Son, but my Father only." Those who use this Scripture to prove to themselves and to others that no man will *ever know* anything respecting the time of the second advent find it to prove too much, and thus spoil their own argument; for if it means that no man will *ever know*, it must similarly mean that no angel will *ever know*, and that the Son himself will *never know*. This evidently would be an absurd construction to place upon the passage. The Son did not know at the time he uttered this statement, the angels did not know then, and no man knew then: but the Son certainly must know of the time of his own second advent, and at least a little while before it takes place; the angels also must know a little while before it takes place, and the true children of God, the "watchers," as we have seen above, are to watch in order that they also may know at the proper season, and not be in darkness, in ignorance, with the world; and that their watching shall be rewarded is guaranteed:—"None of the wicked shall understand; but the wise [in heavenly wisdom] shall understand."—Dan. 12 : 10.

FOR WHAT ARE WE WATCHING?

This is an important question. Many of God's people have been offended, "stumbled," as respects the doctrine of the second coming of our dear Redeemer, by reason of peculiar, extravagant, unreasonable, illogical and unscriptural views on the subject, presented by some, who professedly love the Lord's appearing, known as Second Adventists. But this is all wrong; we are not to reject one of the grandest and most prominent doctrines of the Scriptures, simply because some fellow-Christians have erred egregiously respecting the matter, and brought a certain amount of worldlywise contempt upon everything connected with this subject. On the contrary, this doctrine, as a glorious gem, should be given the first place among the precious jewels of divine truth, where it can cast its halo and splendor and brilliancy over all connected and related promises and blessings. It should not be left in the imperfect setting which hides its glory and beauty, but should be recovered, remounted, set in its true place, to the glory of God and to the blessing of all who are sincerely and truly his people.

We need offer no apology for the interest which we feel in this grand subject, which is the center upon which all the testimony of divine grace, through all the holy prophets, is focused. Rather do they need to apologize who, knowing that the second coming of the Lord and the resurrection of the dead hold the most important places in the Scriptures, next to the doctrine of the atonement for sin, have nevertheless neglected this while they have quarreled, skirmished, fought and bled over trifling things of no real importance, doctrinally or otherwise.

Our watching is to be for the second coming of him who redeemed us, who said, "If I go away, I will come again and receive you unto myself." The watching is to be specially with the thought that our Lord Jesus comes at his second advent in the majesty and glory of the Father, King of kings and Lord of lords. The watching not only includes the thought of the second presence of our Lord, as King, but it has attached to it the wonderful results which are promised to flow from the coming of the King; for the coming of the King means the coming of the Kingdom for which he taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." And the coming of our Master, the King, and the establishment of this glorious Kingdom means the fulfilment of the long-waited-for promise made to the seed of Abraham: the promise which Israel after the flesh was not found worthy to inherit; the promise for which God has been selecting the members of the Bride of Christ during this Gospel age, to be with the Lord Jesus and his joint-heir in carrying out its beneficent provisions; the promise which is sure, but which has never yet had, in any sense of the word, a fulfilment; the promise which reads, "In thy seed shall all the families of the earth be blessed."

Watching implies hoping, and it also implies waiting. We are waiting for what the Apostle terms "that blessed hope, the glorious appearing of our Lord and Savior Jesus Christ," who shall transform his Church to his own spiritual image and likeness, in order that we ("changed") may be like him, see him as he is, and share his glory, and be associated with him in his great work of bringing in the Millennial blessings to the world of mankind. Nevertheless, this waiting time and hoping time is a time of more or less tribulation, not only on the world, which lies still under the yoke of sin and under the blinding influences of Satan, but also to the waiting, hoping and watching Church, of whom the Apostle says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance [from death] of our body"—the body of Christ, of which we are members in particular.—Rom. 8: 23.

HOW ARE WE TO WATCH?

Our watching consists not in looking up into the sky—"stargazing;" for those who study the Lord's Word to any purpose soon learn that "the *day* of the

Lord so cometh as [like] a thief in the night,'' and that its dawning cannot be discerned with the natural eye. If the Lord's people would discern anything by watching the sky with their natural eyes, could not the world discern the same thing? If the second advent of our Lord were to be an open, outward manifestation, would not the world know of it just as soon as the saints, the watchers? In such event it could not be true that the day of the Lord should come as a thief, as a snare, unawares, upon the world, while the Church would have foreknowledge thereof—not be left in darkness.

We are to watch the signs of the times, in the light of the Lord's Word, our lamp: as the Apostle declares, ''We have a more sure Word of prophecy, . . . as a light shining in a dark place,—until the Day dawn.'' The Gospel age has been a night-time, and the Lord's people have been waiting for the dawn of the Millennial morning, with the promise ringing in their ears, ''God will help her [the Church] early in the morning.'' (Psa. 46:5.) The word of the Lord, through the prophets, has been the lamplight all through this Gospel age, upon the Church's pathway, as the Lord expressed it through the Prophet David, ''Thy word is a lamp to my feet, a lantern to my footsteps.'' The lamp of the truth of revelation has guided all the faithful, watchful pilgrims in their journey toward the Celestial City—the Heavenly Kingdom. O, what a comfort it has been, and how dreary would have been our pilgrimage without it !

" Looking back, we praise the way
God has led us, day by day! "

Those who have taken heed to the landmarks, pointed out by the Lord through Daniel and Isaiah and Jeremiah, and all the holy prophets, realize that we have come already a much longer journey than was expected by the Church when first she started out; but we realize also from these landmarks that we have approached very closely to the end of the journey, very near to the time when the great blessing, for which God's people have so long waited and prayed, is at hand. For instance, the Watchers have noted the Lord's testimony through the Prophet Daniel that "the time of the end" would be a period of time (more than a century), and that in this "*time* of the end" there would be a great increase of travel, running to and fro throughout the earth, and a great increase of general intelligence, increased knowledge, as it is written, "In the time of the end many shall run to and fro, and knowledge shall be increased."—Dan. 12:4.

Watching carefully respecting our whereabouts, hopeful and solicitous respecting the gracious things which God has promised, none of the Watchers are indifferent to these fulfilments of prophecy, which are to be seen on every hand to-day. All men discern these things, but not all alike: the faithful, the Watchers, discern them not only as facts, but also as fulfilments of prophecy; as proofs that we are *already in the period* termed "the time of the end." Further investigations and applications of the prophetic measurements prove to the watchers that we have been in "the time of the end" since 1799, and that it is also termed "the day of his [Jehovah's] preparation." Looking about them, they see the *preparation* that Jehovah God is making for the Kingdom of his dear Son. They see the lifting of the curtain of ignorance, and the letting in of the light, and that thus God is using mankind at the present time to make ready in a natural way the mechanical and other arrangements and conveniences which ultimately shall be so great blessings to the world, when the Sun of Righteousness shall arise with healing in his beams, and the Millennial Day shall be ushered in, with all its multiplied blessings and mercies and opportunities;—"the times of restitution of all things, spoken by the mouth of all the holy prophets since the world began."—Acts 3:21.

Watching intently, earnestly, interestedly, because they know of the good things God hath in reservation (1 Cor. 2:10–13), the Watchers note that Daniel's prophecy further points out that, as the increase of travel brings the increase of knowledge, so the increase of knowledge will bring an increase of discontent to the world of mankind in general; and the result will be as prophetically stated, that "there shall be a time of trouble such as never was since there was a nation." The Watchers, seeking to note whether these things have yet a fulfilment or not, look about them and behold on every hand discontent, unhappiness; far more than when the world enjoyed far fewer of the mercies and blessings of heaven. These latter day gifts of Providence (preparations for the Millennial age), instead of provoking thankfulness, gratitude and love to God and generosity to man, produce in unregenerate hearts ambition, greater avarice, selfishness, envy, hatred, strife, and other works of the flesh and of the devil. Yes; the Watchers can clearly discern the great approaching climax of human trouble in which the Scriptures distinctly declare that all the present human institutions shall go down in anarchy, in confusion, in chaos.

But the Watchers do not lose sight of God and his providence. They see that, while the approaching social and ecclesiastical catastrophe will be the natural result of the operation of selfishness under highly favored conditions, nevertheless they remember that God is at the helm, and that he is able to cause the wrath of man to praise him, and the remainder of man's wrath (which would not praise him) he will restrain.

The Watchers look not merely at the outward signs, as seen in the world. They scrutinize carefully and repeatedly their "chart," the Bible's prophetic outline of the world's history, furnished by the King himself. It is because they see the time of trouble outlined in the prophetic chart that they know that it is sure to come, and are able in advance of others to "discern the signs of the times," and not to be in darkness respecting the "*things to come.*" It was in respect to this that the Lord promised the Watchers that the holy spirit should *guide them* into all truth, as each feature becomes due, and would show them things to come—future things— in advance of the world's knowledge, and in advance of the facts themselves. (John 16 : 13.) But the same chart which shows the downfall of all earthly institutions, political, social and ecclesiastical, shows also that their fall is so timed in the great plan of Jehovah that it shall be the very hour in which he will establish in the hands of the elect Church (who then shall be a royal priesthood glorified—priests upon their thrones—the religious as well as the civil rulers of the world), whose exaltation shall be to the glory of God and to the blessing of every creature.

The Watchers remember well that the King gave them an outline of the history of the Gospel age at the very time that he told them to watch, intimating to them that they were to watch for the things which he therein noted. The Watchers are those who are in harmony with the King and who have respect to his promises, and they, therefore, do not neglect the words which he spoke. And as they note this very prophecy in connection with which he tells them to watch, they see in it clearly that the day of the Lord will be ushered in at the close of this Gospel age, secretly, quietly, unobtrusively, "as a thief in the night,"—unaware to the world, and known only to the Watchers.

PAROUSIA VS. EPIPHANIA, APOKALUPSIS.

Because not heedless, careless, indifferent servants of the King, but faithful and earnest, the Watchers have scrutinized every little particular which fell from the lips of him who spake as never man spake; and all the messages which he has sent them through his faithful apostles and prophets. And discriminating carefully, they discern that there are three words of distinctly different signification used in the respect to the Lord's second advent; namely, *parousia* and *epiphania* and *apokalupsis*. *Parousia* is used in respect to the earliest stage of the second advent, while *apokalupsis* relates to the same advent later;—not that *apokalupsis* and *epiphania* relate to another or a third advent, but merely to a later feature of the second advent. These Greek words, it is true, are somewhat obscured or hidden in the Common Version of the Bible, and probably for a purpose. The Lord's purpose evidently was to keep the world and the wicked in ignorance of his gracious plan until his due time; nor did he wish the particulars to be understood by the Watchers until nearly the time of the fulfilment. But now we are "in the time of the end," in "the day of his preparation," in the time in which it was foretold that then "the wise [not the worldlywise but the humble Watchers who are wise enough to take heed to the Word of the Lord] shall understand. (Dan. 12 : 10.) And hence, since many of the Watchers are not Greek scholars, God has made gracious provision through valuable helps (such as *Young's Analytical Concordance* and the *Emphatic Diaglott*), so that the very humblest of his people may have a clear and discriminating understanding of the meaning of certain features of his Word which hitherto have been kept hidden under imperfect translations: and these matters God himself has been bringing to the attention of his people, through MILLENNIAL DAWN, ZION'S WATCH TOWER and the OLD THEOLOGY TRACTS. The Watchers all over the world are being reached by these "Helping Hands for Bible students," which the Lord himself is extending to them.

By these helps, the Watchers are rapidly coming to see that the word "*parousia*," translated in our Common Version "coming," does not mean what our English word signifies; namely, to be on the way, approaching; but that on the contrary it signifies *presence*, as of one who has already arrived. The Watchers note also that the Scriptures predicate certain things respecting the Lord and respecting his *parousia* (his presence), which clearly intimate that he will be *present and doing his work, his great work* (of setting up his Kingdom and smiting the nations with the sword of his mouth) *wholly unknown to the world*,—"as a thief in the night." The Watchers also notice that the Scriptures clearly indicate that after the Lord has done certain things during his presence (*parousia*) and unknown to the world, he will later make a *manifestation of his presence;* — a manifestation which will be discerned by all mankind: and the outward manifestation is designated his "*epiphania*" which signifies "shining forth" or "bright shining."

The Watchers get the two thoughts respecting the Lord's second coming: that first, altho really present a spirit being, like the angels who, we are told, encamp round about them that fear God and deliver them, and who are "all ministering spirits, sent forth to minister to those who shall be heirs of salvation," and whose ministry is an invisible one (Psa. 34:7; Heb. 1:14),— so also our Lord, now a glorious spirit being, of the divine nature, will not be manifest to the natural eye during his *presence*—his *parousia*. Hence the necessity that the Lord's faithful ones shall "*watch*," because they, no more than the world, can discern a spirit being with their natural eyes. The Watchers in due time are to discern the presence (*parousia*) of their Lord by the eye of faith. The sleepless eye of faith will in due time take note of the "sign of the Son of Man,"— the indications of the *presence of the King*.

During the period of the *parousia* (presence) preceding the *epiphania* (shining forth) a certain work will be accomplished, unknown to the world, unknown to the nominal Church, known only to the Watchers. Ah, how important to us the words of our Master, exhorting us to be Watchers ! And, by the way, this watching includes a watching of our own hearts as well as of the Lord's Word and the outward signs — to insure our worthiness to be continued in the light, and under the instructions of the great Teacher. "If any man have not the spirit of Christ he is none of his;" and if any man lose the spirit of Christ he ceases to be his; and hence we all need to "watch" that we may, as the Scriptures direct, "Keep our garments unspotted from the world;" and "*Keep ourselves in the love of God*, while looking for the grace [aid] of our Lord Jesus Christ, which is able to keep us from falling and to present us faultless in the presence of his glory with exceeding joy." For whoever has the spirit of Christ may be a Watcher, and as a Watcher may know of the gracious things connected with the great "salvation which shall be brought unto us at the revelation of our Lord and Savior Jesus Christ," but whoever ceases to have the spirit of Christ must of necessity cease also to be a Watcher and shall be in ignorance of the things of the day of the Lord like the world, of which he then probably would be a part.

As the light by which the eye of faith may discern the *parousia*, we have the "more sure word of prophecy to which we do well to take heed." It has shone upon the pathway of the Watchers all along through this night, but now its various prophetic rays have focussed and clearly indicate that we are already living "*in the days of the Son of Man*," while, as he expressly foretold, the world in general goes on as usual, in utter ignorance of his *presence*, and of his harvest work, and of the beginning of the Day of the Lord; it continues as usual – eating and drinking, marrying and giving in marriage, planting and building. It is a mistake to suppose that our Lord, in giving this infomation respecting the events of the time of his presence, meant us to understand that it would be *wicked* for the world to eat, drink, plant, build and marry; these are not improper things and any such interpretation is strained and faulty and results from an utter misconception of the subject Our Lord wished merely to show that the world would be in *ignorance of his presence* "in the days of the Son of Man," and in utter ignorance of the great time of trouble or "Day of Vengeance" which his inauguration of his Kingdom will signify to the kingdoms of this world, which are to be dashed to pieces as potters' vessels. The *ignorance* of the impending trouble here will be similar to that of the people who lived in the days of Noah. "As it was *in the days of Noah*, so also shall it be *in the days of the Son of Man.*"—Luke 17 : 26.

As "the days of Noah" were not *days before* Noah's time, neither are "the days of the Son of Man" *days before* the Son of Man's presence. The days of the Son of Man are the days of his *parousia*, or presence,—invisible and unknown to the world, known only to the Watchers and seen by them only with the eye of faith. "As in the days that were before the flood they were eating, drinking, marrying, . . . and *knew not*, . . . so shall also the [parousia] presence of the Son of Man be:"—the world will simply go on about its usual affairs, and *know not* of the Lord's presence. —Matt. 24 : 38.

But why should our Lord be thus *present?* What will be his work during the period of presence preceding his *epiphania* or manifestation to the world ?

His work is clearly outlined in various of his parables which were given that the Watchers might know —might not be in darkness. The parable of the wheat and the tares shows this period of the *parousia* (presence) preceding the *epiphania* (manifestation), and represents it as the "harvest" time of this age. The Son of Man sowed the good seed, and his servants followed, doing work in the field down through the age; finally the end of the age comes when the full crop of wheat is ripe, and then the harvest is reaped. The parable shows the separation of the two classes of the nominal church during the "harvest." For be it noted that the wheat-field is not the entire world, but merely the professedly Christian part of the world — Christendom: much of the field is not yet sown. And the parable relates only to the wheat-field, and particularly to the wheat. The tares (spurious Christians) are dealt with only incidentally. The tares choke the wheat, yet nevertheless the Master will obtain a sufficiently large crop, for – "All his purposes shall be accomplished."

The separation of the tares from the wheat, and the gathering of the wheat into the garner of heavenly conditions precedes the work of cleansing the wheat-field of its symbolic tares by symbolic "fire;" and this entire harvest work is to take place during the *parousia* (presence) of our Lord, before his *epiphania* (manifestation). He is the Chief-Reaper, and all the under-reapers will work under his direction and eye; and every kernel of true symbolic "wheat" will be gathered into the glorious symbolic "garner" by resurrection and "change.'

The truth will be the separating medium, and not until the separation is complete and the "wheat" all garnered into the glory of the heavenly nature, will the "fire," the great time of trouble mentioned by the Prophet and by our Lord, burn and consume, symbolically, all the "tares:" so that thereafter none will make false professions of being Christians while really of the world and possessed of its spirit.

The parables of the Pounds and of the Talents cover this same period of time. In both of these the Lord represents himself as a great householder and heir to a throne, who has gone into a far country to be invested with kingly powers and to return to use those powers. Departing, he left with his servants various riches of grace and privilege, "to every man according to his several ability," saying to them, "Occupy till I come." The return of the nobleman of the parables unquestionably represents the second coming of our Lord and Master. Now note the work first due to take place upon his return as King, as shown by these parables. He does not first deal with the rebellious world, —those who would not have him to rule over them; but, first calls "*his own servants*," and reckons with them—rejecting some from further service because of unfaithfulness, and accepting others to a participation in the joys of the Kingdom which he at once establishes.

This reckoning with the servants signifies a reckoning with the Church first, after his return; and corresponds to the separating of the wheat and tares, in the other parable. It is comparatively easy for anyone to realize that this part of the Lord's work at his second advent is the work which precedes the *epiphania* or manifestation to the world. It is during this period that the Watchers are to be aware of the *presence* (*parousia*) of the Lord, and of his scrutiny or judgment of them, which will then be in progress. Only the faithful will know, however,—only they will be "accounted worthy to *stand* before the Son of Man" in that judgment—all found unworthy shall "stumble." "The wicked [and slothful servants] shall not *stand* in the assembling of the righteous." (See Psa. 1 : 5.) It is of this period of his *presence*, and this feature of his work, that the world is to be in total ignorance, and "not know," until, having finished reckoning with his servants, and having glorified the faithful, the judgment of the world shall begin with "a time of trouble such as was not since there was a nation." That trouble is symbolically pictured as a *fire*, and we are told by the Apostle that our Lord shall be *revealed* (*apokalupto* – uncovered, disclosed, made manifest) in flaming fire (judgments), taking vengeance.

All who are Watchers, all who have taken heed to "the more sure word of prophecy," including the Master's description of the events of "*the days of the Son of Man*," can readily discern that the world would not go on in its usual routine eating, drinking, planting, building, marrying, etc. — if they knew of the Lord's *presence*, and the progress of the "harvest" of the Gospel age. If they knew of the Lord's presence and that the reckoning with the servants had commenced, and that the next thing in order would be judgments upon themselves, they would change their usual order of affairs considerably: they would be in great trepidation; because only those who are in sympathy with the Lord and the righteous government which he is about to establish, when he shall lay judgment to the line and justice to the plummet—only these can in any degree be ready to welcome him: all others have the spirit of fear, and are under the blinding influences and misrepresentations of Satan. "The god of this world hath blinded the minds of them that believe not, lest the glorious light [of the gospel of

Christ] should shine unto them." Because of ignorance, therefore, the world would be in great fear, if they knew the fact of the beginning of the day of the Lord, which is to be to them the "day of vengeance."* Very evidently, therefore, this reckoning with the Church and the reward of the faithful will precede our Lord's *epiphania* or *apokalupsis*. To use one of his own figures, we might say that his day or time of *presence* — "the day of the Lord"—will come as a thief in the night; and in this time he will gather his virgin Church discriminatingly, and take her as his Bride to himself, —changing her from earthly nature and conditions to spiritual or heavenly conditions, to be like him, see him as he is, and share his glory. And since the saints have always been "the salt of the earth," we may readily discern that the taking away of the salt of the earth would leave mankind in a very deplorable condition, in which corruption would spread rapidly: and this is exactly what the Scriptures indicate.

We are not, however, to understand that the Lord will take the Church away to heaven, and then come back *again*, and make his *epiphania* or *apokalupsis*, for that would be a third advent, which is nowhere even hinted in Scripture. The "change" of the Church from earthly conditions and nature to heavenly, spirit conditions and nature will first be in order, and then they twain, the Bridegroom, Christ, and the Church, his bride, thus made one in nature and in heavenly or spirit power, will commence the work of putting down all rule and authority contrary to the divine rule,—bringing all things into subjection to the heavenly Kingdom, the Millennial Kingdom. Our Lord and his

---

*MILLENNIAL DAWN, VOL. IV., "*The Day of Vengeance.*"

Church will not be absent from the earth during the period of the world's tribulation; but on the contrary will continue *present*, but invisible, bringing upon the world the tribulation, foretold in the Scriptures, which will result in the humbling of the hearts of mankind, that they may say eventually, "Come, let us go up to the mountain [Kingdom] of the house of the Lord, that he may teach us of his ways, that we may walk in his paths."

This fact is abundantly proved by the Lord's statement of what shall be the reward to the overcomers, a part of which is, "He that overcometh, and keepeth my words to the end, to him will I give power over the nations: and he shall rule them with a rod of iron; *as the vessels of a potter shall they be broken in pieces:* even as I have received of my Father. (Rev. 2:26,27.) Again, the same matter is mentioned by the Prophet David, saying, "This honor have all his saints,—*to execute the judgments written.*" It is manifest, therefore, that the Church, altho absent from the world during the period of the tribulations in the sense of being "changed" from human to divine nature, will be present in it with Christ, as associate executors of the divine justice, breaking to pieces the present order of affairs, and ready to heal the hearts of the world as soon as they shall be broken in their pride, and prepared for the "Balm of Gilead."

THE TIME OF THE PAROUSIA.

It will doubtless surprise many to learn that there is much Scripture proof that we are already in the time of the presence (*parousia*) of the Son of Man,—that we are already living "in the days of the Son of Man."

At first some will be inclined to say, "Where is the *promise* of his [*parousia*] presence, while all things continue as they were from the beginning?" Peter foretold that some would thus question and be surprised at this information, that we are living in the days of the Son of Man, while there is as yet no outward manifestation of his presence, but the affairs of the world continue in their ordinary channels. (2 Pet. 3:4.) The answer to the question is, as we have just pointed out, our Lord's own declaration that in his days of presence the world would be eating, drinking, planting and building, and *know not.* That is the promise of his presence, while all things continue as they were. Could it be more explicit? A totally different question, however, is—

WHAT ARE THE PROOFS OF HIS PRESENCE?

This is a reasonable inquiry. We would not be justified in believing that the Lord is present upon any slight evidence, even tho we know in advance that he is a spirit being, whose presence would be invisible without a miracle;—and even tho we know in advance, from the parables, that he will be present, but invisible, in the harvest time of this age, in the time of reckoning with his servants, preparatory to their glorification. We have a right to expect clear, reasonable ground for faith, before accepting any matter which implies so much. We are not, however, to ask or to expect evidences to natural sight: if we are of the Watchers, who have "the eyes of their understanding opened" to see wonderful things in the divine Word, then these eyes of our understanding must also be the eyes of our faith. Hence, the true Watchers are to expect reasonable, satisfactory evidence for *faith*, and not ocular demonstrations of an invisible *parousia*. As the Apostle explains, "We walk by faith, not by sight."

To our understanding there are strong proofs that our Lord's *parousia* began in the Autumn of 1874. We have seen nothing with our natural eyes; only with the eyes of the understanding, only in the light of "the more sure word of prophecy," do we know this, which we sincerely believe and affirm, and which is important news to all who claim to be Watchers. The fact that any Watcher should have remained in ignorance of this important event for now twenty-four years would seem of itself to be an indication that he had not been properly awake to the use of his privileges and opportunities—that he had not been sufficiently watchful of the sure word of prophecy to which he was instructed to take heed; and that *therefore* he had been left at least partially ignorant of the important things transpiring throughout the world during these years. To this extent many of the Lord's people have been with the world and similarly ignorant: and yet we may reasonably assume that the Lord did not expect all of his watching servants to discern the matter at the same instant of time. True, those who saw early have had special blessing for the longer time; but, as we saw above, the preparation for the knowledge of the time lies largely in the right attitude of heart—in its humility and possession of the various graces of the spirit of Christ.

Lest we should get a misapprehension respecting this matter of the discerning the Lord's *parousia*, we do well to take heed of the parable of the ten virgins, which evidently was given to throw special light upon this point. That parable shows a false announcement of the arrival of the Bridegroom in 1844, which brought to the subject considerable reproach, but which nevertheless was of great advantage, as stirring up the "virgin" class (the pure, the consecrated) to fresh trimming of the lamp of truth—investigating the sure word of prophecy. The parable shows, also, that the "virgins" in general fell asleep, yet, nevertheless, in due time all would be reäwakened by the prophetic *knocking*, and the *knocking* of the signs of the times, which indicate the Bridegroom's *presence*. And the parable shows that the result will depend upon how much oil (holy spirit) the "virgins" may have in their vessels (in their own hearts), as well as in their lamps (the Scriptures). Applying this parable, then, we may reasonably suppose that some of the Lord's true people have temporarily fallen asleep on this subject of his second coming, and that the sleeping ones will include some who have his spirit in their hearts, and who will be fully ready to welcome the Master when they shall awake, and whose lamps will be duly trimmed and burning and ready to enable them to *discern the signs of his parousia*, when once their attention is brought to the subject. In harmony with this we find that many who get *awake* on this subject *now* come into the clear light of present truth much more rapidly than did some in the past: doubtless partly because present truth can now be presented to them more concretely than ever before through the printed page. It is in the interest of this true "virgin" class that we now write: we have no desire to awaken the worldly; this knocking of the prophecies announcing the *Parousia* is not for them—besides, the worldly are so soundly asleep that it will require the terrific crashing of present institutions and the earthquake shakings of social revolution to thoroughly awaken them to a realization of the *presence* of the great Judge—Immanuel. The true Watchers on the contrary, if they slumber at all, sleep lightly, being on the *qui vive* of expectancy and hope for the long-waited-for Bridegroom. We would merely whisper in the ears of this class the one word, "*Parousia!*" assured that all true Watchers (and the Lord alone *knoweth* them that are his) will be aroused by that word, and trim their lamps on the subject.

Is the question asked,—What portions of the sure word of prophecy indicate that the *presence* of our Lord began in the Autumn of 1874? We answer that there are several lines of prophecy which interlace and corroborate each other in this testimony; but, as might be expected, since the entire matter was to be hidden from the world, and "none of the wicked," but only the "wise" are to understand (Dan. 12:10), and these wise only to understand when the due time would come,—for these reasons, it must be evident to all that these prophecies, while clear and forcible and positive, are nevertheless somewhat *under cover*. We cannot here attempt to give a complete and comprehensive statement of these prophecies; that has already been done in four volumes aggregating eighteen hundred pages.* Here we can only give a very brief resume, leaving it for the true Watchers to seek that they may find; to knock if they would have the door of divine revelation opened to them; to use the keys which God has provided, if they are interested in penetrating into "the deep things'' of the divine Word, now *due* to be understood; to *eat* of the meat of present truth, ''things new and old,'' if they hunger and thirst after righteousness and true knowledge.

---

* MILLENNIAL DAWN, VOLS. I.–IV.

"IN THE DAYS OF THESE KINGS."

(1) We have a number of general prophecies, indicating that we are living in about the time of the Master's second presence. We have already referred to Daniel's testimony respecting ''the time of the end,'' in which many will run to and fro, and knowledge will be increased, and the wise understand, and which the time of trouble follows. Then we have the inspired dream of Nebuchadnezzar, and its inspired interpretation by Daniel, showing the earthly governments which would bear rule over the earth;—during the interim between the overthrow of the typical Kingdom of God, whose last king sitting upon the throne of David was Zedekiah, and the installation of the true King, Emanuel, in his Millennial Kingdom glory. These different governments of earth are here pictured as a great image; Nebuchadnezzar's government, the first universal empire of earth, being represented by the head of gold; the Medo-Persian Empire, which, according to history, was the second universal empire, is here shown as the breast and arms of silver; the Grecian empire, which overthrew the Persian, and became the third universal empire, is represented by the belly and thighs of brass; the Roman empire, which succeeded the Grecian, and constituted itself the fourth universal empire of earth, was represented in the image by the legs of iron—strong exceedingly; and the later development of the same Roman empire with the inter-

mixture of papal influence is represented in the image by the feet, which were partly iron (civil government), and partly of clay (ecclesiastical government — Papacy). These were to constitute the sum total of Gentile dominion; and "in the days of these kings" (represented by the ten toes of the image), Jehovah God himself would establish his Kingdom—the very Kingdom for which we pray, "Thy Kingdom come!"

We are all witnesses that the heavenly Kingdom has not yet come,—that we are still under the dominion of "the prince of this world"—the prince of darkness. All the efforts to prove to us that the greedy and bloody governments of Christendom, so-called, are the Kingdom for which we prayed, and were taught to pray, could not prevail: we could never recognize these as Immanuel's Kingdom: they are only the kingdoms established by Antichrist, and recognized by Antichrist, and named by Antichrist "*Christendom.*" The true Kingdom waits for establishment at the hands of him whose right it is; and he has promised that, when he sits upon his throne, all his faithful ones, the "little flock" of the Gospel age, shall sit in that throne with him, and be associates in the work and in the honor of blessing the world.

The Church is not neglected in the picture of earthly dominion given to Nebuchadnezzar, and interpreted by the Prophet Daniel. She is shown therein as a stone taken out of the mountain without hands (by divine power). This stone represents God's Kingdom (Christ and the Church), and the inspired dream and explanation show that the disaster which shall come to the kingdoms of this world, represented in the image and in the toes of its feet, would come through the impact or smiting of the image by the stone. Daniel says: "A stone was cut out, which, without being in hands, smote the image upon his feet. . . . Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain [kingdom], and filled the whole earth."

The explanation is that—"The great God hath made known to the king [and indirectly more particularly to the Watchers] what shall come to pass hereafter." "*In the days* of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; [it shall have no successors, for the others will all be destroyed] it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here is a prophecy which gives a full delineation of the empires of earth, to which God granted dominion during the interim between the removal of the typical crown from his typical kingdom, and the institution of the crown of righteousness and glory upon the true King in the inauguration of the Kingdom of Heaven.

Even the surface evidences are that human empire has nearly run its course, and that heavenly empire is needed to deliver the world from its own selfishness. But the sure word of prophecy, if carefully scrutinized by the Watcher, reveals still more. It shows that the next universal empire will be the kingdom of God's dear Son, and further the interesting fact that the total lease of power to the Gentiles, is in the Scriptures known as "the times of the Gentiles;" and that these "times" are seven times, and that each of the seven times is a period of three hundred and sixty years, and that consequently the complete period of the seven times is 2520 years. Hence the Watchers may reckon that Gentile rule will terminate and Immanuel's rule be fully set up in 2520 years from the time the Lord removed the diadem from Zedekiah, saying: "Oh thou profane and wicked prince, . . . take off the diadem, remove the crown; I will overturn, overturn, overturn it, until he comes whose right it is, and I will give it unto him." The period of overturning of the Lord's typical Kingdom and the removal of the crown must correspond to the period of the lease of empire to the Gentiles and be 2520 years. And measuring this period, we find that 2520 years will expire with the close of the year 1914, A. D. and consequently that by that time Gentile rule will be no more while God's Kingdom will then hold sway.

But the scrutinizing Watcher will readily perceive that it is one thing to know the time when earthly dominion shall cease, and give place to the *completed* Kingdom of God, while it would be a totally different matter to know when the "stone" Kingdom would begin to smite the image upon its feet, preparatory to its destruction. This period of smiting of the image, which precedes its destruction, must also precede the full establishment of God's Kingdom to fill the whole earth. This smiting period is the period of the *parousia;* the period in which Christ is present, gathering his "jewels," his "elect," and in which he will smite the nations with the rod of iron and with the two-edged sword of his mouth, dashing them in pieces as a potter's vessel, and preparing mankind for the royal majesty of the heavens. Let the Watchers note critically the Prophet Daniel's explanation that it will be "*in the days* of these kings" (the kingdoms represented in the feet and toes of the image—the divisions of Papal Rome) that the God of heaven will *set up* his kingdom. God began the selection of his Kingdom class in the days of Civil Rome—represented by the legs of iron: he has continued the selection ever since, and the *setting up* or bringing of his Church (Kingdom) into power comes toward the close of Gentile power, but before it ends; for it is to be "*in the days* of these kings" and not after their days. Now note the similarity of the expressions "in the days of the Son of Man" and "in the days of these kings," and give both the same significance and remember that, as we have proven, they will be the *same days*—days before the lease of Gentile power expires, in which the Son of Man will be present to "*set up*" his Kingdom, which shall a little later destroy all these Gentile kingdoms.

TYPICAL ISRAEL'S EXPERIENCES WERE PROPHETIC.

(2) Take another line of prophecy, concealed, and yet very simple and easy of appreciation when once the mind grasps it. The Scriptures show us that the fleshly house of Israel and all of its institutions and affairs were typical foreshadowings of the spiritual house of Israel, and its higher institutions, better sacrifices, etc. It need not, therefore, surprise us to find that the length of the Jewish age—the length of the divine favor to fleshly Israel,—was typical also, and that it gives us the *exact measurement* of the Gospel

age,—God's dealings with and favor toward spiritual Israel.

Jacob's name was changed to Israel, which signifies "A Prince with God," and his descendants were therefore termed Israelites—the people of the Prince with God. But the antitype of Jacob is Christ, the true Prince with God, not after the flesh, but after the spirit; and his house is spiritual Israel. Jacob's twelve sons first inherited his name and blessing, and through them it descended to all the fleshly house of Israel: Christ's twelve Apostles inherited his name and blessing, and through them it has descended to all the spiritual house of Israel. As the typical house had a high priest, Aaron, so the antitypical house has a greater high priest, Christ Jesus our Lord, the high priest of our profession. As the fleshly house had a priesthood under Aaron, so the spiritual house has "a royal priesthood" under Christ, to whom the promise is made that they shall be kings and priests unto God, who shall reign on the earth, after their present time of *sacrificing* is ended. So we might proceed with everything that fleshly Israel had and find its duplicate on a higher plane, in spiritual Israel, but we will not go into details here: suffice it to notice further that the Jewish age or period of fleshly Israel's favor ended with a "harvest" period of forty years. This began with our Lord's baptism, lasted three and a half years, as a *national* test, and when that nation was rejected at the time of our Lord's crucifixion, the harvest work proper began—a separation of the wheat from the chaff—a time of gathering out of that rejected nation such as were "Israelites indeed," previous to the great time of trouble which came upon the nation and which utterly destroyed their national polity A. D. 70. All of this is likened to a "harvest" season, and its first garnering of the wheat and subsequent burning of the chaff. And our Lord gives instructions to us (Matt. 13) that this Gospel age of spiritual Israel's favor will likewise end with a harvesting time, gathering the wheat together and ultimately destroying the tares. In the harvesting of the fleshly house our Lord, in the flesh, was the Chief-Reaper, and his Apostles were co-laborers: in the harvesting of the spiritual house our Lord, a spirit being, is to be *present* as the Chief-Reaper, and members of the spiritual house are to be also reapers.

Now note the time correspondencies. The Jewish age, from the death of Jacob to the death of Christ, was 1845 years long—to the beginning of our Lord's ministry 1841½ years long, and to the time of the utter destruction of their nation, in A. D. 70, 1881½ years long. Notice how the Gospel age corresponds to this. The Gospel age did not begin with our Lord's birth: it began after our Lord's death and resurrection, when he commissioned his disciples to "*preach the Gospel* to every creature." (Our Lord's previous work during the three and a half years of his ministry was the offering of the Kingdom to the fleshly house, to test them, and to prove that they were unready to receive the true Kingdom.) Applying the foregoing measurements of the Jewish age to the Gospel age, beginning it at the time of our Lord's death and resurrection and the Pentecostal blessing, in the Spring of A. D. 33, we find that the period of 1841½ years from the death of Jacob to the beginning of our Lord's ministry, would measure from the Spring of A. D. 33 to the

Autumn of 1874; and the 1845 years of the Jewish age, from the death of Jacob to the rejection of fleshly Israel, applied here, measuring from the Spring of A. D. 33, would reach to the Spring of 1878; and the 1881½ years from the death of Jacob to the full destruction of Israel's polity in A. D. 70, finds its correspondence in this Gospel age, by measuring 1881½ years from the Spring of A. D. 33, which would bring us exactly to (Autumn) 1914 A. D.—the very year and time shown us by Daniel's prophecy to be the full end and limit of the "Gentile times." Can this be accidental? Nay; it is design. What stronger testimony could be asked by the eye and ear of faith. Surely, anything plainer or clearer would be sight and leave no room for faith.

THE JUBILEE PROPHECY.

(3) Note another prophecy, similarly hidden in type in the Mosaic law, — Israel's Jubilee Year. No one is prepared to understand this line of prophecy who has not first learned that the second coming of our Lord is not for the purpose of destroying the world, but for the purpose of blessing it according to the promise made to Abraham, "in thy Seed shall *all* the families of the earth be blessed,"—with the favors lost in Adam. These will be offered to *all* and will be made perpetual to those who will accept them on the terms of the New Covenant. None can see any beauty or typical significance in Israel's Jubilee who have not learned that God has provided "times of restitution of all things" which are to *begin* in connection with the second advent of the Redeemer.—See Acts 3 : 19–23.

We find that Israel's Jubilee years, in which every person and family had restored to them every lost possession and all personal liberties, was intended to be a type of the coming time of restitution, when a full opportunity for attaining freedom from sin and from Satan, and from the hereditary weaknesses of the flesh, shall be presented to all, and when the earth shall again revert to the human family in general, for whom it was created, and for whom it was redeemed by Christ, after being lost through Adam's transgression. We find that the Scriptures indicate, in connection with these jubilees, a system of counting by multiples; and that a Jubilee of Jubilees, or fifty times fifty years (2500 years) constitutes a Great Jubilee cycle and that such a cycle began to count after fleshly Israel had observed her last typical Jubilee. We find from the Scriptures that Israel's nineteenth Jubilee year was her last, in the year B. C. 626. Knowing that the Jubilee was a part of the Law, and that no feature of that Law, not one jot or tittle, can pass away without reaching a fulfilment or antitype, we measure the cycle of the Great Jubilee 2500 years from the date when the last typical Jubilee was kept, 626 B. C., and find accordingly that the *antitypical* Jubilee or Great Jubilee of Jubilees should have begun in October, 1874. Thus,— 625 years B. C. plus 1875 years A. D. are 2500 years, which would include the Jubilee *year:* consequently, with the end of the year 1874, Jewish time, October, the antitypical Jubilee of 1,000 years instead of *one* year was due to begin.

Watchers will note carefully the correspondency of this date, and the character of the event to be expected, with the finding of our previous examinations (1 and 2), which showed us this very same date, October, 1874, was the time when the "harvest" of this age was due to begin, and when the Lord himself, as the Chief Reaper, was *due to be present.* The only thing necessary to connect this Jubilee prophecy with the others is the statement of the Apostle Peter in Acts 3:21, which shows that our Lord must be *present* (at his second advent) at the beginning of the times of restitution of all things, and as already seen, these *restitution times* are the Antitypical *Jubilee times* typified by Israel's Jubilees. Thus we have two very simple but clear and very important lines of Scripture testimony which indicate clearly that the *parousia* of our Lord was due to begin in October, 1874, and both show us the character of the work which we should expect would be in progress during the time of his *presence,* preceding his open manifestation to the world, his *epiphania,* his *apokalupsis.*

THE DAYS OF WAITING ARE FULFILLED.

(4.) Take another line of prophecy: we find that the 1260 days, and the 1290 days, and the 1335 days, so particularly set forth in Daniel's prophecy, and corroborated in Revelation, have had fulfilments,—the 1260 days ending in 1799, the 1290 days ending in 1829, and the 1335 days ending in 1874. Our friends known as "Second Adventists" were wont to use these "days of Daniel," and once applied them as we do here: but they abandoned them after 1874 passed and they failed to see Jesus with their natural eyesight, in a body of flesh and with Calvary's scars. They have dropped these "days of Daniel" entirely because they find no way of applying them which would prolong them beyond 1874. The fault is not with the days nor with their application as above; but with the wrong things expected. They, in common with others who look for the Second Advent, err in expecting that the Gospel age which has been a spirit and faith epoch will end with a flesh and sight deterioration—in expecting that the spiritual kingdom of Satan will be followed by a fleshly kingdom of Christ. But the Watchers amongst the Adventists as well as in other denominations, are getting the eyes of their understanding opened by the anointing of the promised eyesalve.—Rev. 3: 18.

It was concerning this last period that the angel declared to the Prophet, "Oh, the blessedness of him that waiteth, and cometh to the 1335 days. . . . Thou shalt rest, and stand in thy lot at the end of the days." What blessedness? We answer, a joy of heart and rejoicing to the Watchers is what is here intimated. It is since this date, October, 1874, where Daniel's 1335 days intimated that a *great blessing would begin*, where the Jubilee types indicated that the *restitution of all things would begin*, (which implies the second presence of the great Restorer), and where the parallelism of the two houses of Israel shows that the second presence of our Lord as *the Great Reaper is due*,—from this date a great blessing *has come* to the Watchers. Since *then* the Word of God has opened before us in a most marvelous manner. Since *then* the sure word of prophecy as a lamp to our feet has shown us many evidences that we are in the end of the age. Since *then* the day-star has been rising in the hearts of the Watchers, and has illuminated our minds, releasing us from the terrible nightmare of error respecting eternal torment, revealing to us the true character of our Heavenly Father, making plain to us the necessity of the great atonement for sin, and showing us distinctly the object of the permission of evil and revealing, one by one, various features of the divine plan, — the high calling of the Church to the divine nature, and to joint-heirship with Christ in his Millennial Kingdom; and the resulting blessing of restitution to human perfection for the world of mankind in general. Ah yes! all who have been brought "out of darkness into this marvelous light" can appreciate the words of the angel, and heartily say, Blessed are our ears, for they hear, and our eyes, for they see, for many prophets and many righteous persons have desired to know these things, and have not known them.

(5) We might refer to other prophecies and types in the Scriptures, which show that we are living in the "harvest" time of this age, in the *parousia* of the Son of Man, but our space forbids. The fact that this world, as he predicted, continues in its usual course, eating, drinking, planting and building, etc., and *knows not* of his presence, so far from being an evidence against these prophetic testimonies, quite to the contrary, shows us that the fulfilment is coming, just as the Master predicted: that the day of the Lord, the day of his presence, has come upon the world as a thief in the night, secretly, quietly, stealthily, unknown;—the only ones favored with a knowledge of events transpiring on the other side of the vail being the Watchers who, if they have slumbered at all, have nevertheless maintained a waiting attitude of readiness for the announcement,—

"BEHOLD THE BRIDEGROOM!"

This is the announcement which we are now giving—Not, Behold, the Bridegroom *cometh*, but "Behold the Bridegroom!" already here, present, knocking gently with the prophecies to arouse the Virgins, but not to arouse the world. (Rev. 3:20.) This is the reading of the oldest Greek Manuscripts, which omit "*cometh.*" Our Lord says, "If any man hear my voice [knock] and open the door, I will come in to *him* and and sup with *him.*" This message to the present Laodicean phase of the Church, intimates very clearly (1) that the "knock" and "voice" will be inaudible to natural ears, and heard only by the ears of the understanding, the hearing of faith; (2) that it will not be a denominational knock or call (as to Adventists, Presbyterians, etc.), but (3) that it will be a knock that must be heard individually and responded to individually—"any man" who hears the "knock" or "voice," if he so wills, may *exercise faith* and open the door of his understanding and realize his Lord's second presence.

The man who never hears the "knock" is not counted worthy to hear it. But those who hear are evidently not compelled to respond and to accept the present, knocking King: hence he says, *if* the hearing one *open the door*, I will come in. However, only those who recognize the "knock" and who respond and by faith open to the Lord and receive him as their *present* King—only these are to have the great blessing of spiritual nourishment—the feast of "meat in due season," "things new and old," which the master promised to provide at that time, to strengthen the faithful for the judgments, trials, testings and siftings which must "begin with the house of God." "I will come in to him and sup with him and he with me." — Compare Rev. 3:20, and Luke 12:37.

As therefore we softly whisper—"Behold the Bridegroom!" it is not with any hope of arousing the world to faith in the Lord's presence, etc. They are not worthy to know and would only misuse the knowledge now. By and by, in the Lord's due time, they shall know—in the period of the *epiphania* and *apokalupsis* of the Son of Man. They will be awakened by the great crash of the day of trouble. We do, however, promulgate the message, "Behold the Bridegroom [present]!" with the confident expectation that all who are of the "Virgin" class (the pure, the justified and consecrated), will be permitted to hear the message, will be aroused by it, and will trim their lamps (examine the Scriptures, investigate the subject), and find the message true, before the "door is shut" and the great trouble begun. We well know, however, from the Lord's prophetic parable, that among those who will be aroused to investigation, there will be two classes, because there are both wise and foolish "Virgins." The wise are those who have not only consecrated their all to the Lord, but who are living accordingly,—not unto sin, nor unto self, nor unto sectarianism, but unto the Lord: these, as intimated in the parable, will find no difficulty in trimming their lamps and and recognizing the *presence* of the Bridegroom. But the foolish Virgins, overcharged with the cares of this life, or the deceitfulness of riches (wealth, reputation, influence, etc.), will not have within themselves ("in their vessels") a sufficiency of the oil (holy spirit); and consequently they will be unable to get the light in time to go in with the wise virgins before the elect number shall be completed, and the door of opportunity to become part of the Bride of Christ, shall forever close. True, they will later obtain the oil, as is shown in the parable, but too late to be of the "little flock" who shall be accounted worthy to share the Kingdom and to escape the great time of trouble coming upon the world: the foolish virgins will be obliged to pass through the trouble with the world, and will share thus in its distress, represented in the parable by the words, "wailing and gnashing of teeth."

PAROUSIA IN THE NEW TESTAMENT.

The word *parousia* occurs in the following texts of the New Testament, in each of which it should be properly translated "presence:"—

"What shall be the sign of thy *presence?*"—Matt. 24:3.

"So shall also the *presence* of the Son of Man be."—Matt. 24:27, 37, 39.

"They that are Christ's at his *presence.*"— 1 Cor. 15:23.

"What is our hope, or joy, or crown of rejoicing? Are not even ye, presented before our Lord Jesus Christ at his *presence?*"—1 Thes. 2:19.

That "he may establish your hearts unblamable in holiness before the Lord, even our Father, at the *presence* of our Lord Jesus Christ."—1 Thes. 3:13.

"We which are alive and remain unto the *presence* of the Lord shall not hinder them which are asleep."—1 Thes. 4:15.

"Be preserved blameless unto the *presence* of our Lord Jesus Christ."—1 Thes. 5:23.

"Now we beseech you, brethren, by the *presence* of our Lord Jesus Christ, and our gathering together unto him."—2 Thes. 2:1.

"Be patient, therefore, brethren, unto the *presence* of the Lord."—James 5 : 7.

"Be ye also patient, stablish your hearts, for the *presence* of the Lord draweth nigh."—James 5 : 8.

"There shall come in the last days scoffers [in the Church] walking after their own lusts [desires], and saying, Where is the promise of his *presence?*" —2 Pet. 3 : 3, 4.

The word *parousia* is properly translated ("presence") in 2 Cor. 10 : 10, and Phil. 2 : 12.

EPIPHANIA IN THE NEW TESTAMENT.

The Greek work *epiphania* signifies *bright shining* or *manifestation.* It is rendered "appearing" and "brightness," and occurs as follows:—

"Keep this commandment without spot unrebukable until the *appearing* of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords."—1 Tim. 6 : 14, 15.

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and his Kingdom."—2 Tim. 4:1.

"There is laid up for me a crown of righteousness which he shall give me at that day: and not to me only, but unto all them also that love his *appearing.*"—2 Tim. 4 : 8.

"Looking for that blessed hope and the glorious *appearing* of the great God and our Savior Jesus Christ."—Titus 2 : 13.

"Then shall that Wicked One be exposed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the *brightness* [*epiphania*—bright shining] of his coming [*parousia* — presence]." — 2 Thes. 2 : 8.

APOKALUPSIS IN THE NEW TESTAMENT.

The Greek words *apokalupsis* and *apokalupto* signify *revealment*, *uncovering*, *unveiling* (as of a thing previously present but hidden). The name of the last book of the Bible is from the same root — Apocalypse or Revelation. *Apokalupsis* is rendered *revealed*, *revelation*, *appearing*, *coming* and *manifestation*, in the following texts which relate to the Lord's second *presence* and power and glory, as these shall be made known,— uncovered or revealed to the world. Many of these texts also show that when he shall thus be revealed, his Church will be with the Lord and be revealed or manifested at the same time and in the same manner.

"The sufferings of this present time are not worthy to be compared with the glory which shall be *revealed* in us."—Rom. 8 : 18.

"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be *revealed*, ye may be glad also with exceeding joy."—1 Pet. 4 : 13.

"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be *revealed* in the last time."—1 Pet. 1 : 4, 5.

"A partaker of the glory that shall be *revealed*." —1 Pet. 5 : 1.

"Every man's work shall be made manifest: for the day shall declare it, for it shall be *revealed* by fire." (1 Cor. 3 : 13.) Here the reference evidently is to the testings of the Lord's people during the period of his presence in the end of the age. The Apostle's words thus agree with our Lord's prophecy of the same testings, saying that "there is nothing covered that shall not be *revealed*"—uncovered.—Luke 12 : 2.

"Hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ." —1 Pet. 1 : 13.

"The Lord Jesus shall be *revealed* from heaven in flaming fire [judgments against all unrighteousness], taking vengeance."—2 Thes. 1 : 7, 8.

"So that ye come behind in no gift; waiting for the coming [*apokalupsis* — revealment] of our Lord Jesus Christ."—1 Cor. 1 : 7. [The Lord's people will need to keep active, watching and waiting for the great blessing until the manifestation or *revealment* of the Lord; but if Watchers, they shall be made aware of his presence (*parousia*) and the work of "harvest" beforehand and share in the revealment.]

"That the trial of your faith . . . might be found unto praise and honor and glory at the *appearing* [*apokalupsis—revealment*] of Jesus Christ." — 1 Pet. 1 : 7.

"For the earnest expectation of the creature [mankind] waiteth for the *manifestation* [*apokalupsis — revealing*] of the sons of God [the Church]." — Rom. 8 : 19.

"The same day that Lot went out of Sodom it rained fire and brimstone out of heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is *revealed*." (Luke 17: 29, 30.) That is to say, the judgments of the coming "time of trouble" as predicted will begin as soon as the "salt of the earth," the saints, have all been changed; and thus the Son of Man will be *revealed* a *present Judge*, who already had for some time been present sealing and gathering his "elect."

PRESENCE GRADUALLY REVEALED.

Foregoing we drew the line of distinction between the *parousia* and the *epiphania* or *apokalupsis* of our Lord quite sharply, to assist the reader in noting their difference of signification. As a matter of fact, however, the *bright shining of the present One* is due to begin shortly after the *parousia* begins; and again as at the first advent it will be true that "the Light shineth in the darkness, and the darkness comprehendeth it not." The *revealing* of the Lord's presence begins with the faithful of the Church speedily, and gradually extends to the world in general. Up to the time when the strength of the trouble breaks forth, only the faithful Watchers discern the *parousia*, and only by them can the bright-shining of the Lord's presence be appreciated. To these the bright-shining of the Lord's presence, the increased brilliancy of the light of truth respecting the Word and character and plan of God is an ever increasing joy and pleasure: thus it is that "ye, brethren, are not in darkness," respecting the events of the day of the Lord, but know in advance that its tribulation will come upon the world as travail upon a woman.—1 Thes. 5 : 3, 4.

While the revealment of our Lord's presence thus illuminates the hearts of his faithful ones as the Day-star (2 Pet. 1: 19) and causes them to understand, and not be in darkness with the world in respect to his plans, present and future, the bright-shining of the Lord's presence shall affect nominal Christians, and the civilized world in general also, but in a totally different manner, for the character of Christ's "harvest" work, during this period of his presence, is such as to cause a general opening of eyes along the lines of justice and injustice, righteousness and sin, the rights of mankind and the wrongs of mankind. The light which has been shining out for the past twenty years, is awakening the world to a realization of its rights and its wrongs, to a realization that the earth belongs to mankind in general and not exclusively to a few who have seized it and fenced it. This same light is exposing the corruption and falsity of many long-venerated theories and institutions, monarchical, religious, political and financial. It was in reference to this light of his presence at the second advent that our Lord declared that this day of his *presence* would bring to light the hidden things of darkness, and make manifest the secret counsels of the heart,—for there is nothing hidden that shall not be uncovered. (Luke 8:17.) And in this connection let it not be overlooked that the Apostle declares that Satan's power to deceive the world through Antichrist is to be consumed by "the *bright-shining* [*epiphania*] *of his presence* [*parousia*]."—2 Thes. 2:8.

Thus seen, the bright-shining of the *present* One is causing great joy to the hearts of the faithful, who wait patiently for him and the deliverance which he has promised, but the bright-shining, as it affects the worldly, has the effect of quickening their selfish propensities, producing discontent, and is thus preparing the world for the great climax of catastrophe, predicted in the Word of the Lord, as the consummation of this age;—the overthrow of all the governments and institutions of this present order of things in anarchy,—"a time of trouble such as was not since there was a nation."

We noticed that it was predicted 2500 years ago, through the Prophet Daniel that "*in the days of these kings*" the representatives of the fourth universal empire, Rome, ecclesiastically conglomerated, shown in the feet and toes of the image, the God of heaven would cause the Kingdom of God to smite the image upon its feet, to utterly crush it; and that it would be after smiting the image that God's Kingdom, represented by the stone, would wax great and fill the whole earth. As we have just shown, we are now in this time in which the Kingdom of God is exerting its force against the kingdoms of this world: the King himself is present, must be present before he could destroy present kingdoms and take their power; he is already exerting the influences which will eventuate in their destruction; and he is prepared, backed by all the power of God, to quickly establish upon their ruins his own glorious Kingdom, consisting of himself the King, and his faithful ones of the Gospel Church as his Bride and joint-heir.

The influence exerted by our present Lord, the Light, the Truth, is already breaking the power of ignorance and superstition, which for long centuries has held the masses of mankind in subserviency to Papacy; and the same bright-shining is likewise dissolving the lighter shackles of ignorance and error forged for their faithful by the various sects of Protestantism. Ultimately all superstition and false reverence will be dissolved, and false institutions will fall, and then will be manifest the fact that error and falsehood and fear never truly sanctify the heart,—

and the world of mankind being released from its servility to fear will speedily manifest its true character of selfishness and ungodliness, and will speedily precipitate the great trouble predicted.

But it would be a mistake to suppose that the *parousia* of our Lord is merely or chiefly in connection with the world and its preparation for the chaos of the present order of things. On the contrary, the chief work of the Lord during this period of his *parousia* is for and in connection with his Church. As we saw above, he foretold that on his return he will first reckon with his servants, to whom he entrusted the pounds and talents, before manifesting his wrath against evil-doers in the trouble of this "day of vengeance,"—in the slaughter of all who would not have him to reign over them. That slaughter time, in which all who will not accept the reign of righteousness will be destroyed from among the people (Acts 3: 23), begins with the burning of the "tares" in the end of this age, when there shall be great trouble "weeping and gnashing of teeth;" and to some extent it will continue throughout the Millennial Age for all the way to the very last (Isa. 65: 20; Acts 3: 23; Rev. 20: 8, 9) all who wilfully oppose the Lord will perish.

The Kingdom which we are expecting, and which we believe is now in process of establishment, and is soon to smite the kingdoms of this world and to supplant them, is not an earthly kingdom, but a heavenly one, not a fleshly kingdom, but a spiritual one, not a kingdom which will be visible to the natural eye, but an invisible yet powerful kingdom. We find nothing in the Scriptures to corroborate the thought entertained by some that this Gospel age having begun in the spirit is to culminate in a reign of Christ and his Church in the flesh with an earthly throne, etc. Quite to the contrary, the King and his joint-heirs, the Church, as spirit beings, will have a spiritual empire, tho their subjects to whom they will offer the blessings of the restitution purchased at Calvary will be men in the flesh, whose highest hope and ambition will be *restitution* to the grand perfection of the human nature lost in Eden, redeemed at Calvary,—an earthly image of the Heavenly Father. We hold that Christ and his saints during the Millennial Age will be no more visible to mankind than is the Prince of this world, Satan, whose associates in the misrule of the present evil world, the fallen angels, are likewise invisible.

"THE KINGDOM OF HEAVEN COMETH NOT WITH OBSERVATION."

The Pharisees at the first advent made the mistake of supposing that the Kingdom, which Christ proclaimed, would be a visible kingdom, composed of himself and his followers in the flesh: and seeing no army or other evidences of temporal power for the establishment of an earthly kingdom, they thought to expose the hollowness of our Lord's claims before his followers, by asking him the question,—When will your Kingdom of God appear—when will we see it? Mark well our Lord's reply, which, if the Pharisees had understood it, might have been a great revelation to them. He answered, "The Kingdom of God cometh not with observation." How strange they must have thought this answer! The Kingdom of God, then, would be a Kingdom which could not be observed or seen;—an invisible kingdom. But our Lord continued the explanation and increased their perplexity by adding, "Neither shall ye say, Lo here, or, Lo there." Then our Lord gave the key to the matter by adding, "Because the Kingdom of Heaven is [to be] in the midst of you." That is to say, when the Kingdom of Heaven shall come it will be *amongst* mankind, everywhere present but wholly invisible; so that they cannot observe it with the natural eye, nor can they point it out or locate it, altho it will be everywhere present amongst men, an omnipresent and omnipotent rule or reign of righteousness. In our Common Version the true thought is obscured by the words "within you," which would better be "among you." Anyone, however, can see that it could not have been our Lord's intention to say that the Kingdom of God was then or ever would be within the hearts of the class addressed, and which elsewhere he styled "hypocrites, whited walls and sepulchers, full of all manner of corruption."

"THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT."

We call to mind also our Lord's explanation of spiritual things to Nicodemus, in which he declared plainly that only those who are born again can either enter into or see the Kingdom of God. (John 3: 3, 6.) Nor does this merely refer to the *begetting* of the spirit, as at consecration; it includes also the *birth* of the spirit in resurrection—"born from the dead." The Apostle Paul gives the same assurance, saying, "Flesh and blood [human nature] cannot inherit the Kingdom of God." Hence he informs us that all those who shall be sharers of that heavenly Kingdom must be "changed" from human or flesh conditions to spirit conditions, from weakness to power, from animal to spiritual conditions.—1 Cor. 15:42-44.

One matter which more than any other seems to hinder the Lord's people from grasping this subject clearly is the prevalent but mistaken view which is entertained respecting the resurrection of the dead. We shall not attempt to discuss this subject at length here, and we shall omit entirely reference to the world's resurrection, which will be the human conditions, nature, etc.; but it is necessary that we notice something respecting "the first [chief, best, highest] resurrection, which appertains only to Christ Jesus and the Church which is his body—the Kingdom class. These all are sacrificers, who "present their bodies living sacrifices, holy and acceptable to God." In view of this sacrifice of the *human nature*, the gift of God to these in exchange is a *spiritual nature*, and hence they are termed "new creatures." Their exaltation in nature is very high: lifted out of the human nature, which is a little lower than that of angels (the lowest order of spirit beings) they are to be exalted to the nature and likeness of their Lord, "far above angels, principalities and powers," and to be made partakers of the highest form of the spirit nature, namely, the divine nature, with its wonderful peculiarity, namely, immortality, or inherent life.*—2 Pet. 1:4.

The one point which more than any other seems to confuse the student of this subject is our Lord's resurrection. They note the fact that he appeared in a body of flesh and bones, after his resurrection, and they therefore conclude that he still has a body of flesh and bones bearing all the scars of Calvary; hence, in thinking of his second advent they invariably expect it to be another advent as a human being (in flesh and bones), "a little lower than the angels." These expectations are wrong, as we shall show from the Scriptures. Our Lord after his resurrection was a spirit being, and his manifestations of himself to his disciples in *various* fleshly bodies, then, were similar exactly to manifestations made *before he became the man Christ Jesus*, while he still possessed the glory which he had with the Father before the world was,—the glory of a spirit being. For instance, are we not particularly told that the Lord and two angels appeared as men in bodies of flesh and blood and bones, and in ordinary human garb, to Abraham and Sarah? And the record is that "they did eat and talk with Abraham." On another occasion the Lord appeared to Moses, not in a body of flesh, but "as a flame of fire" in a bush which apparently burned, and from which he spoke to Moses. We contend that such a power to appear in any kind of a body is a power which in the past was considerably used in communicating the divine will to mankind, and that it is only discontinued now because the canon of divine revelation is complete, so that in it the man of God is thoroughly furnished unto every good word and work, and needs no special message or revelations. — 2 Tim. 3 : 17.

---

* Send for our tract, "The Hope of Immortality," — samples free.

In reading the narrative of our Lord's appearance to his disciples after his resurrection, the fact seems generally to be overlooked that he appeared only a few times, in all, and that these visits were always brief, and that between these visits, after the day of his resurrection, there were long periods of days and weeks in which the disciples saw nothing of him. It is generally overlooked, also, that he appeared in various forms, one of which was identical with the body that was crucified, because Thomas had said he would not believe unless he could have such a demonstration. Even then our Lord rather upbraided Thomas, assuring him that there was a still greater blessing in store for those who ask not for such ocular demonstration. It is generally forgotten that none of the world ever saw our Lord after his resurrection, but merely his disciples, to whom, it is said, he "*showed* himself." This was in harmony with his statement made before his death, "Yet a little while and the world seeth me *no more*."—John 14: 19.

The change of nature which our Lord experienced in his resurrection was no less a step upward from the earthly to the heavenly condition than was the change of nature which he experienced at his birth a step downward from the heavenly to the earthly condition, called "*humbling* himself," laying aside his glory. As he laid aside the glory of his spirit being to become a man, so he in turn laid aside his humanity in death in order to assume the glory and dignity of the divine nature, "far above." Concerning the change which he experienced at his resurrection, the Apostle declares, "God hath *highly exalted* him." It should be manifest to all that, since our Lord left his rich condition as a spirit being, and humbled himself and became comparatively poor in the taking of the human nature, that this was for some particular reason and object, and that, when that object would be accomplished, the riches of the spiritual condition would be fully restored to him. But instead, the general thought is that our Lord Jesus not only is encumbered in heaven with a body of flesh, wholly unsuitable to heavenly conditions, but that in addition to this that body of flesh has all the marks of mental and physical suffering which it received through contact with sin and sinners as our ransom price.

Such a view is dishonoring to the Heavenly Father, for it should not be supposed that he would tolerate a loss to all eternity on the part of his well beloved One, because of his faithfulness and obedience to the divine will. The Scripture declaration is to the contrary, namely, that our Lord was "made flesh," took upon him our nature "*for* the suffering of death;" and not for to be encumbered with fleshly conditions to all eternity. Besides, if our Lord must bear the scars of his wounds to all eternity, the implication would be that his people would also bear all their blemishes and scars to all eternity. Surely, if such were the divine arrangement, that which is perfect would never come, for we should be encumbered with the imperfect forever.—1 Cor. 13:10.

When we get the correct view of this matter, every difficulty and objection ceases. As the Scriptures declare, so it was, "He was put to death *in flesh*, he was quickened *in spirit*." "Tho we have known Christ after the *flesh*, yet now henceforth know we him no more [so]." (2 Cor. 5:16.) It was at his resurrection that he became the second Adam — "the last Adam, a quickening *spirit*." (1 Cor. 15:45.) "Now the Lord is that *spirit*." (2 Cor. 3:17.) After appearing to his disciples under various peculiar conditions after his resurrection, in various bodies, the Lord invariably *vanished*,—as soon as he had communicated to them the appropriate lessons, causing, as they declared, their hearts to burn within them. He appeared in these various forms for two reasons:—

(1) They could best receive his instructions under such conditions, whereas, if he had appeared to them in the glory of his spirit being, and had performed a miracle upon their eyes by which they could have discerned his spiritual glory, they would have been too much affrighted to have benefited by what he would have said.

(2) They were still natural men, not fully begotten of the holy spirit, because Pentecost was not yet come (John 7 : 39), and hence they were unprepared to understand spiritual things; "for the natural man receiveth not the things of the spirit of God, neither can he know [appreciate] them, because they are spiritually discerned."

The Apostle Paul was the only one of the disciples who saw the Lord "*as he is.*" He tells us that the Lord's real spiritual presence, so far from being fleshly or human-like, shone with a brightness "above the brightness of the sun at noonday." The effect upon Paul's eyes was serious, and, we may readily believe the effects remained with him to his dying day, notwithstanding the miraculous removal of the callous scales, which permitted him to see, tho indistinctly. Very evidently our Lord's design was to educate his apostles up to the thought of his resurrection, and also to the thought of his resurrection being not to former conditions, limited by the flesh, but to new conditions, in which he (as he had already explained to Nicodemus) could come and go like the wind, and none could know whence he came nor whither he went; he could appear in one body or in another body, or be present with them without their being aware of it, just as "the angel of the Lord encampeth round about them that fear him," yet is invisible to them, because a spirit being.

"WE SHALL BE LIKE HIM, FOR WE SHALL SEE HIM AS HE IS."

When the right conception of our Lord, in his glorified condition, is gained, and when the Apostle's statement is remembered, that his Church shall be like him, and "see him *as he is*," it is comparatively easy to understand that the entire glorified Church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after his resurrection; and when it is remembered that this Church constitutes the Kingdom of God, the "royal priesthood," which is to rule and bless the world during the Millennial age, our Lord's words to the Pharisees are quite intelligible,—"The Kingdom of God cometh not with observation—neither shall ye say, Lo here! or, Lo there! for behold, the Kingdom of God is in the midst of you"—a present but invisible authority, government, rule of righteousness.

THEY KNEW NOT THE TIME OF THEIR VISITATION.

——LUKE 19:44.——

Our Lord reproved the teachers of Israel because they did not discern the signs of the times, because they "knew not the *time* of their visitation." His words imply that their ignorance was a mark of carelessness and unworthiness, and of divine disfavor.

He said: "Ye can discern the face of the sky; how is it that ye cannot discern the signs of the times?" There was a reason, and the realization of that reason might have meant, to some at least, a correction of it—a drawing near to God to be taught of him. So now in the time of our Lord's second presence we find the world largely increasing in wisdom along the various lines, and many hearts in perplexity and wonderment looking for those things which are coming upon the world, their hearts failing them for fear of the impending dissolution of the social structure in anarchy, and yet none are so blind respecting the times in which we live and the great changes impending, as the leaders of religious thought.

They are blinded by their false theories. They have declared that the Lord's commission to his Church is that she should convert the world into a Kingdom of God, and thus bring about the reign of righteousness; and they are so determined that their theories must not fail that they cannot see what is rapidly becoming apparent even to the worldly, namely, that the numbers even nominally converted every year are increasing far less, proportionately, than the natural increase of the world's population: so that if they had millions of years before them the conversion could never be hoped for, but in the end of millions of years true Christianity could not expect to claim as large a percentage as at present. Their theory also blinds them to the fact that much of the increase of Church membership in civilized lands is merely for popularity's sake, and for the sake of worldly prosperity, social standing, etc., and not the result of love for God and righteousness, nor significant of a consecration to walk in the "narrow way" of self-denial, self-sacrifice, etc.

The worldly, therefore, are really in a better condition to discern the signs of the times than many prejudiced nominal Christians. But none can see these things from the *true* standpoint except as they take that standpoint, and it is only granted to those who are fully consecrated to the Lord and who hearken to his Word. These shall not be in darkness, the Lord will not hide from them either his good purposes as respects the blessing of the Church and subsequently of the world, or his purposes respecting the chastisement of the world in a great time of trouble, preparatory to its blessing, after it has been humbled.

"THE DEAD IN CHRIST SHALL RISE FIRST."

The chief work of our Lord during this "harvest" time, and especially in the forepart of it (when he calls his faithful servants of the Gospel age and reckons with them and rewards them), respects his Church as a whole, and not merely its living members. And here we should note the Apostle's statement respecting this time and work. He informs us that the Lord's dealings during this harvest will be first with "*the dead* in Christ," saying, "We which are alive and remain to the coming [presence] of the Lord shall not prevent [precede] them which are asleep [those of the Church already dead], . . . for the dead in Christ shall rise first." Taking this statement in connection with our Lord's parable, it means that the faithful sleeping in death will be reckoned with, rewarded, resurrected, before the reckoning with and rewarding of the living members of the Church begins. Accordingly, if it be true, as we have briefly presented it, foregoing,—that we are now living "in the days of the Son of Man," and that his *presence* began in the Autumn of 1874, then we should also believe that the resurrection of the saints which "were asleep" was due and took place at some period not long after our Lord's *parousia* began. And we are able to fix upon a date for this with comparative certainty, altho the entire matter is invisible to natural eyes and can be discerned only with the eye of faith and by the light of our lamp, the Scriptures.

Our lamp, as we have already seen, shows us that the Jewish age was in every particular a pattern or illustration of this Gospel age; and keeping this in mind, we can judge something respecting the order of the divine arrangement in the "harvest" of this age, from the order of the divine arrangement in the "harvest" of the Jewish age. Observing the Jewish age, we find that the first three and a half years of their "harvest" were devoted to the simple announcement of the Master's presence, and an offer to the nominal Church then living, and that they ended by the rejection of the nominal Church at the time of our Lord's death; and that afterward while their nominal system or Church was ignored, the Israelites indeed were *called out of it* into fellowship with the Lord, through his spirit. We note also, that it was at the very time of the rejection of the Jewish house that our Lord assumed before them typically his office of King, and rode upon the ass as the King of the Jews: and looking for the time when our Lord, in the end of the age, should assume his full regal power and authority as the King of kings, we find it should be at the corresponding date in this "harvest," namely, in the Spring of 1878. And as the first work of our Lord, after taking the kingly office, in the typical "harvest," was to reject the nominal house of Israel, that he might begin the work of gathering out of it the Israelites indeed, so we understand that in the present harvest time the first work of our King is the rejection of the nominal Gospel house of sons,—to the intent that he may gather out of it the "wheat," his "elect," from one end of the ecclesiastical heavens to the other. (Matt. 24:31.) This rejection of the nominal Church, and the call to his people to "Come out of her," we understand to be symbolically styled the fall of Babylon, and the spewing out of Laodicea. See Rev. 3:16–20–22; 18:2–4.

Here, then, we have an indication of the time when the judgment of the Lord's servants was due to *begin*, represented in the parable by the king calling to himself his own servants to hear their reports; and in the light of the Apostle's statement just noticed, namely, that the living will not precede those that are asleep, it is clear that at that time, and before the reckoning with the living began, "them that sleep," "the dead in Christ," were awakened, granted a part in the first resurrection—raised in glory, honor, power, spiritual bodies, invisible to mankind. Nor would the resurrection of the spirit bodies necessitate any disturbance of graveyards or tombstones, or anything earthly. "That which is born of the spirit is spirit," and as our Lord after his resurrection was invisible to the world, and invisible also to his Church (except as he miraculously manifested himself), so with these: they are invisible, nor is there any necessity for miraculous manifestation, nor has any been made, neither is any expected. "We walk by faith, and not by sight."

To all who understand the necessity for the sleep of the saints (namely, that it was because the call of the Church took place before the time divinely arranged for the establishment of the Kingdom), it will seem eminently proper that the King should, *immediately* on taking office as King, liberate from the prisonhouse of death his faithful followers, who during his absence manifested their faithfulness, and for whom have been set aside crowns of righteousness, to be given them at his return in power and great glory. It would be unreasonable indeed to suppose any prolonged delay of their resurrection, after our Lord takes to himself his great power and begins his reign. We hold, therefore, that the resurrection of the dead in Christ was due to take place in the Spring of 1878.

Furthermore, we note a beautiful analogy here; for, thus considered, our Lord's resurrection a few days after his taking of office as King in typical Israel corresponds to or parallels the resurrection of the Church, "the body of Christ" a few days after his taking to himself honor and glory and power as the King of nations in the Spring of 1878. Not only so, but the Book of Revelation, in a scene which belongs to that particular time and description of the opening of the "harvest" of this Gospel age, shows "one like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle," beginning the work of reaping the harvest of this age: and there we find the significant statement, "Blessed are the dead which die in the Lord *from henceforth;* yea, saith the Spirit, that they may rest from their labors, for their works follow them."—Rev. 14: 13, 16.

This text has been so frequently misapplied by theologians that its true significance will be apt to elude all who have not their senses exercised by reason of use, and who do not closely discriminate. It signifies that from the time of the beginning of the reaping of the "harvest" of this age by the crowned reaper (the Spring of 1878) there will be a wonderful blessing not previously possible, upon the certain class described. From this particular date onward those of this particular class who die will be favored or blessed in a manner in which none of the preceding members of this same class were blessed; namely, in that their death will not interrupt their works, which will continue right along, the labor and weariness alone ceasing, the work itself continuing under more glorious and more favorable conditions.

This means that since 1878 the fully consecrated of the Lord's people, those who are completely "dead with him," will not *sleep in death*, as has been necessary with all the preceding members of the body of Christ throughout the Gospel age: it means that from 1878 onward the dead who die in the Lord will in the moment of dying experience their "change," or share in the first resurrection—in a moment, in the twinkling of an eye, pass from mortality to immortality, from weakness to power, from dishonor to glory, from natural to spiritual condition.

It is to this that the Apostle referred when he said, "Behold, I show you a mystery; we shall not all *sleep*, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump." To our understanding, the last trump, the seventh of the series of symbolical trumpets, began in 1874, just before our Lord took to himself his great power and began its exercise—began his reign: its sound is to continue until the close of the Millennial Age, a thousand years. This "change" in a moment, in the twinkling of an eye, that is to occur to the living members of the body of Christ will indeed be a momentary change as respects each individual after he shall have rendered his accounts before the great King, and been accepted of him as a joint-heir in the Kingdom; but it does not imply that all of these will be changed in a moment. Quite to the contrary, the judging of the living members of the Church, the going in of the wise virgins in the end of this age, will be a gradual work, and has already been in progress for twenty years, and is not yet finished. It will include the rejection of the "foolish virgins," and the utter casting out of any who may take off the "wedding garment" of Christ's righteousness, as shown in one of the parables.

Thus we see that immediately after this taking of the crown in the Spring of 1878, our Lord gathered to himself those of his saints, "his jewels," who had already been polished and fitted and prepared, and who *slept*, awaiting the time for the establishment of the Kingdom; and that since then, one by one, his faithful saints of the same class of "jewels" are being gathered to himself, as they finish their course. But as it was necessary that our Redeemer should not only consecrate his life to death, but that he should actually die, so it is necessary that *every member of the body of Christ* shall not only consecrate himself to be dead with him, but that each also shall actually die. They are already reckoned dead, but this is not sufficient; our Lord's words are, "Be thou faithful unto *death*, and I will give thee a crown of life," and again, "Blessed are the dead in the Lord [reckonedly dead, consecrated unto death], *dying* from henceforth." So also it had been foretold in other Scriptures, that all who would be of the body of Christ must, like the Head, pass through the portals of death; thus it is written, "I have said, Ye are gods [mighty ones], all of you sons of the Most High; *ye shall* ALL DIE like men, and fall like one of the princes." The two princes of our race were Adam and Christ Jesus. Adam went into death because of disobedience; Christ as a sacrifice for the sins of others, entered death in obedience; and the Church, the body of Christ, his "brethren," being justified out of the Adamic death by faith in his sacrifice, are reckoned as joint-sacrificers with him in *his death* of obedience, that they may be accounted also sharers in "*his resurrection*"—the first resurrection, to the divine nature and glory and joint-heirship. —Psa. 82:6; Rom. 5:12, 17; 2 Pet. 1:4.

We have given here only the briefest possible summary of the Scriptural evidences that we are living in the *parousia*, the presence, "the *days* of the Son of Man," in the "harvest" time of this age, and that the work which he, directly and through his apostles, instructed us to expect is now in progress, namely, the "sealing" of the saints of the Most High God in their foreheads (Eph. 1:13, 14), and giving them a mental appreciation of the divine plan and its times and seasons, together with a judgment or testing of all who have covenanted themselves to be the Lord's and to lay down their lives in his service. And all who refuse to live up to their covenant, even tho sealed and blessed, and enlightened with present truth, will, we understand, be rejected from it, and cast again "into outer darkness" with the world, to share in the great time of trouble coming upon it. We understand also that the elect number will soon be completed, and the last one of the class who shall be blessed by the glorious "change" from mortality to immortality, in a moment, in the twinkling of an eye, shall soon obtain that blessing, and that then the great time of trouble will fully burst upon the world, and speedily bring down the high, the lofty and the proud, and prepare the world for the reign of the Prince of Peace.

Here we have consistency, at least, and harmony of Scriptures which have never been harmonized in the past, and which cannot now be harmonized from any other standpoint or with any other interpretation. Here we have the spiritual Kingdom of Messiah, with all power, displacing the spiritual kingdom of Satan, and establishing order and righteousness through earthly agents of its own, and overthrowing the earthly agents of the prince of darkness, many of whom are his servants merely because "the god of this world [age] has *blinded* the minds of them that believe not."

"THEY WITHOUT US SHALL NOT BE MADE PERFECT."

——HEB. 11:40.——

We remark incidentally that following the gatherering of the Church to glory, as above outlined, will come the resurrection of the holy ones of the past,—"Abraham, Isaac and Jacob, and all the holy prophets," whose resurrection will be to *perfect earthly conditions*, and who shall be the "princes in all the earth," seen of men, and representatives of the invisible but allpowerful spiritual Kingdom--the glorified Christ. Thus, chosen representatives of fleshly Israel will indeed rule the world, and bless it, as the representatives and agencies of the Spiritual Israel, and to the standard of the Lord thus set up the nation of Israel will be first to respond.—Psa. 45:16; Rom. 11:25-31; Zech. 12:10.

Our Lord's *parousia* (presence in the world) begun in 1874, will continue till the end of the Millennial age. The word is not applicable merely to a little period of presence at the beginning of the Millennial age: Christ's *parousia* and that of his Church will continue throughout the age. Nor will the *epiphania* and *apokalupsis* be a sudden burst of glorious light; nor do these words signify a visible showing to mankind of the Lord's person, or of the persons of his Church. Let us remember his words, "Yet a little while, and *the world seeth me no more.*" Let us remember also that, as his Church is to be in *his likeness*, so his likeness is declared to be an "express image of the *Father's person;*" it is written that he is the King eternal, immortal, *invisible.* (1 Tim. 1:17). Nor will it be any more necessary that the world should see with their natural eyes the Lord and his glorified ones, than that they should see the Heavenly Father: the world will see the earthly representatives of God and of Christ and of the Church, when they "*see* Abraham, Isaac, and Jacob and all the holy prophets," for they will be samples of perfect manhood, which is the *earthly image* of the invisible God.

Our Lord's *epiphania* (bright shining) and his *apokalupsis* (unveiling) began shortly after his *parousia* began; the bright shining of his presence is now visible to those who are walking "in the light"—to those who "are not in darkness with the world." It is a mental illumination, an illumination to the eyes of our understandings, and not to our natural eyes. The eyes of our understanding have been opened to see him that is invisible to the natural sight. The *epiphania* of our Lord is already affecting the world also, tho not through the eyes of the understanding, for they have no eyes for such spiritual things: nevertheless, the bright shining of the Lord's presence is influencing and affecting the whole course of the world, through an increase of knowledge on every subject—specially noticeable since 1878. Eventually all the blinded shall have opened eyes of understanding and

"EVERY EYE SHALL SEE HIM."

Many even who are not of the Watchers are noting the signs of our times and are startled, and led to exclaim, What do these things mean?—This remarkable latter-day advance in science, art and mechanical invention?—This latter-day discontent in the midst of plenty and luxury?—This latter-day growth of millionaires and paupers?—This growth of giant corporations of world-wide power and influence?—Why are national policies and public men and their utterances and doings criticised (judged) by the masses as never before? —And what means it that with an apparent growth in wealth and numbers in all denominations of Christians there is a growing dissatisfaction, discontent in them all: a growing tendency to criticise the creeds and the preaching and everything?—How comes it that nine-tenths of the preachers in all denominations know that their hearers desire a change, and would gladly "move on," if they knew how to better themselves even at smaller salaries?

The Scriptural answer is, The hour of God's judgment is come; the time when "Christendom," political, financial, social and ecclesiastical is being judged—being tried in the divine balances. And the Scriptures declare that she will be found wanting, and will be adjudged unworthy to further administer the affairs of earth, which will be turned over to the elect "little flock," according to the divine promise.—Luke 12:32.

The secret of the matter now is the same as in the Jewish "harvest," which John explained, saying,

"THERE STANDETH ONE AMONG YOU WHOM YOU KNOW NOT."—JOHN 1:26.

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where the grapes of wrath are stored;
I see the flaming tempest of his swift descending sword;
Our King is marching on.

"I can see his coming judgments, as they circle all the earth
The signs and groanings promised, to precede a second birth;
I read his righteous sentence, in the crumbling thrones of earth:
Our King is marching on.

"The 'Gentile Times' are closing, for their kings have had their day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway:
Our King is marching on."

WATCH TOWER

BIBLE AND TRACT SOCIETY,

ALLEGHENY, PA., U. S. A.

This Society never solicits donations, but it uses voluntary contributions as wisely and economically as possible in the propagation of Christian knowledge along the lines presented in MILLENNIAL DAWN. It yearly circulates tons of tracts and papers free, through the mails and through voluntary agents.

It justifies that portion of its name which relates to the Bible—(not by publishing Bibles, nor by circulating them gratuitously, but)—by supplying Bibles and Bible-study helps at wholesale prices;—and often below the usual wholesale rates. We mention a few of these on succeeding pages; of course ranking MILLENNIAL DAWN as the most important helps or Bible Keys; and ZION'S WATCH TOWER, semi-monthly, their efficient supplement.

Readers who desire to coöperate in the circulation of MILLENNIAL DAWN will be supplied at cost price, and can have tracts ad libitum. Write to us respecting this!

ZION'S WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE.

SIXTEEN PAGES—SEMI-MONTHLY.

EDITED BY THE AUTHOR OF MILLENNIAL DAWN.

This magazine is religious but not sectarian. It is devoted to the investigation of all Bible subjects, in the interest of the truth only. With charity toward all, it is in bondage to no party, system or creed, but to Christ alone. It recognizes all consecrated believers in Christ's atoning work, as members of the one and only Church established by our Lord and the Apostles.

Its principal object is to preach the "Gospel of the Kingdom," and the work to be done in and by the Kingdom of God, under Christ, who, by his death and resurrection, became Lord both of the dead and of the living (Rom. 14:9); and to assist those who are striving to make sure their calling and election to a ruling place in that Kingdom (2 Pet. 1:10, 11) by being conformed to the image of God's dear Son (Rom. 8:29)—changed from glory to glory of character by the spirit of the Lord.—2 Cor. 3:18.

If interested in MILLENNIAL DAWN, you cannot afford to do without ZION'S WATCH TOWER; and its price is small—one dollar a year, in advance—free to any of the Lord's children, who through age or accident or other adversity are unable to pay, and who will send a postal card, yearly, stating their case and requesting the paper.

Sample copies sent free upon request.

ADDRESS:—

WATCH TOWER BIBLE AND TRACT SOCIETY,

BIBLE HOUSE, ARCH STREET, ALLEGHENY, PA., U. S. A.

THINGS YOU OUGHT TO KNOW

AS

CHRISTIAN BIBLE STUDENTS

THE SATISFACTORY PROOFS THAT—

—The Bible is a divine revelation—reasonable and trustworthy, revealing a systematic plan full of Justice, Wisdom and Love.

—"The Key of Knowledge" of the Scriptures, long lost (Luke 11:52), is found, and gives God's faithful people access to the the "Hidden Mystery."—Col 1:26.

—The Lord Jesus and his faithful are to be not only priests but kings.

—This Kingdom is to come and God's will be done at the Second Advent.

—God's plan is to select and save the Church in the Gospel age, and to use this Church in blessing the world in the Millennium.

—A ransom for all implies an opportunity for restitution to all.

—The Day of Judgment is 1,000 years long—the world's trial-day.

—Spiritual and human natures are distinct and separate.

—"The narrow way" of self-sacrifice will cease with this age.

—"The highway" of righteousness without suffering will be open to all the redeemed race in the Millennium.—Isa. 35:8,9.

—"The kingdoms of this world" are but for an ordained period and must then give place to the "Kingdom of Heaven"—"Thy Kingdom Come."

Especially You Ought to Know

—Why God has permitted evil for six thousand years, and

—The relationship of God's people to this "Reign of Sin and Death" and to the results.

These subjects and many others of deep interest to all of God's people are discussed fully and in language easy of comprehension in

"The Plan of the Ages"

(In English, German, Swedish, Dano-Norwegian and French)

355 PAGES—CLOTH BOUND, 50 CENTS, POSTAGE, 10 CENTS EXTRA; PAPER COVERS, 25 CENTS, POST-PAID

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY

BIBLE HOUSE

ALLEGHENY, PA., U. S. A.

THINGS YOU WANT TO KNOW

AS

CHRISTIAN BIBLE STUDENTS

THERE ARE EVIDENCES THAT—

—Six thousand Years from Adam ended in A. D. 1872.
—The Date of our Lord's Birth was October, B. C. 2.
—The Date of Annunciation to Mary, Dec. 25th, B. C. 3.
—The Date of our Lord's Baptism was October, A. D. 29.
—The Date of our Lord's Crucifixion, April, A. D. 33.
—The "Seventy Weeks" of Israel's favor ended A. D. 36.
—The Jewish Age, "Harvest," was 40 years, A. D. 30 to 70.
—The Christian Age, "Harvest," 40 years, A. D. 1874–1914.
—The Jewish Jubilees were Typical of the "Times of Restitution of all Things."—Acts 3: 19–21.
—The Typical Jubilees Mark the Date of their Antitype.
—The "Times of the Gentiles" will end with A. D. 1914.
—The Jewish Age, in its Length, its Ceremonies, etc., Typified the Realities of the Christian Age and its Length.
—Elias or "Elijah the Prophet" was a Type.—How fulfilled.
—The Antichrist Has Come!—What? When? Where?

These subjects and many others deeply interesting to "the Household of Faith," and "Meat in due season" to all who love and study God's Word, can be had in

"The Time is at Hand"

(In English, German, Swedish and Dano-Norwegian)

360 PAGES—CLOTH BOUND, 50 CENTS, POSTAGE, 10 CENTS EXTRA; PAPER COVERS, 25 CENTS, POST-PAID

ADDRESS ORDERS TO PUBLISHERS
WATCH TOWER BIBLE & TRACT SOCIETY
BIBLE HOUSE
ALLEGHENY, PA., U. S. A.

THINGS YOU OUGHT TO KNOW

AS

CHRISTIAN BIBLE STUDENTS

DO YOU KNOW THAT

—We are now living in "the Time of the End" of this Gospel age?

—Our epoch is "the Day of God's Preparation" for the Millennial age?

—The "Days of Waiting" are ended and the "Cleansing of the Sanctuary"—the Church,—the separating of its Wheat and Tares, is now in progress?

—This is the reason for the beginning of the Return of Divine Favor to Fleshly Israel—blinded for centuries—to permit the gathering of an elect class from among the Gentiles?

—This favor is gradually taking shape and known as Zionism?

—Immanuel's Kingdom is now in process of establishment?

—The Great Pyramid in Egypt is a Witness to all these events of the ages and of our day—testifying in symbols?

—The Pyramid's downward passage under "A Draconis" symbolizes the course of Sin? Its First Ascending Passage symbolizes the Jewish age? Its Grand Gallery symbolizes the Gospel age? Its Upper Step symbolizes the approaching period of tribulation and anarchy, "Judgments," upon Christendom? Its King's Chamber the Divine Nature, etc., of the Overcoming Church—the Christ, Head and Body? Its Ante-Chamber the Correction in Righteousness of the "Great Company" etc.? Its Queen's Chamber those of Israel and the world who attain Restitution?

All these interesting topics with ten Pyramid illustrations can be had in

"Thy Kingdom Come"

(In English, German and Swedish)

380 PAGES—CLOTH BOUND 50 CENTS, POSTAGE, 10 CENTS EXTRA; PAPER COVERS 25 CENTS, POST-PAID

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY

BIBLE HOUSE

ALLEGHENY, PA., U. S. A.

THINGS ALL NEED TO KNOW

— BUT WHICH —

"NONE OF THE WICKED WILL UNDERSTAND"

— DAN. 12 : 10.—

"THE WISE SHALL UNDERSTAND," THAT—

—The Gospel age is to close with a "Day of Vengeance."
—It will affect the whole world but specially "Christendom."
—All Political, Social, Financial and Religious systems will fall.
—These judgments must begin with the House of God and extend to all.
—This period is noted by the Prophets as "the Day of Jehovah."
—It is symbolically styled "a Dark Day," a "Day of clouds," etc.
—Its trouble is symbolically likened to a Hurricane, to a Flood, to a Fire, etc., these strong figures being used to give an appreciation, yet to hide the real nature, of that "Time of Trouble such as Never Has Been since there was a Nation."—Dan. 12:1.
—Preparations for this symbolic "Fire" and "Tempest" are now well under way and shortly will rage furiously.
—It will be a contest between the Masses and the Classes.
—Many see it coming and trust to various schemes to avert it.
—But all worldly Schemes and Panaceas will fail utterly.
—God's Kingdom, the only hope for Church and World, is sure.
—Man's extremity will prove to be God's opportunity—in the establishment of God's Kingdom—Christ's Millennial Kingdom which will establish righteousness by force.—Rev. 2 : 26, 27 ; Dan. 2 : 34, 35, 44, 45.

All these subjects are simply yet forcefully treated, and Matthew 24th Chapter elucidated, in

"The Day of Vengeance"

(In English only. German edition in preparation.)

660 PAGES—CLOTH BOUND, 75 CENTS, POSTAGE, 12 CENTS EXTRA; PAPER COVERS, 35 CENTS, POST-PAID

ADDRESS ORDERS TO PUBLISHERS
WATCH TOWER BIBLE & TRACT SOCIETY
BIBLE HOUSE
ALLEGHENY, PA., U. S. A.

THE AT-ONE-MENT IS BELIEVED IN

BY

ALL CHRISTIAN BIBLE STUDENTS

Nevertheless, but few even of the best informed could explain either the fact or the philosophy of the At-One-Ment between God and man.

ALL SHOULD KNOW

—What the Scriptures declare respecting the great Author of The At-one-ment, Jehovah God
And concerning the great Mediator of the At-one-ment, our Lord Jesus Christ.

—Respecting the necessity for the At-one-ment
And the necesssity that the "Only Begotten" must be "made flesh, and then die, and then rise from the dead in order to effect the At-one-ment.

—Respecting the office and work of the holy Spirit in connection with theAt-one-ment
And the important part of the At-one-ment not yet finished—which awaits the Second Coming of our Lord in his Kingdom glory.

—Respecting the central doctrine of At-one-ment, namely, the *Ransom*—what it was;—why it was and is the center or "hub" around which and into which all Bible doctrines fit.

—How this doctrine is the test re the truth or falsity of all doctrines; so that once understood clearly it is a guard against error in every form.

—Respecting man, the subject of the great At-one-ment, his nature; his sin; his penalty; his deliverance through Christ; his future possibilities through acceptance of the At-one-ment.

All these interesting and very important themes are lucidly discussed in simple language, and corroborated by fourteen hundred Scripture citation, in

"The At-One-Ment Between God and Man"

(In English only.)

507 PAGES—CLOTH BOUND, 50 CENTS, POSTAGE, 10 CENTS EXTRA. PAPER COVERS, 25 CENTS, POST-PAID

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE
ALLEGHENY, PA., U. S. A.

WHAT SAY THE SCRIPTURES

ABOUT HELL?

AN EXAMINATION OF EVERY TEXT OF SCRIPTURE IN WHICH THE WORD "HELL" IS FOUND.

A CORRECT understanding of the subject of this booklet is almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which he purposed to bring into being; that this abyss he had named "hell;" and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

While glad to see superstitions fall, and truer ideas of the great, and wise, and just, and loving Creator prevail, we are alarmed to notice that the *tendency* with all who abandon this long revered doctrine is toward doubt, skepticism, infidelity. Why should this be the case, when the mind is merely being delivered from an error?—do you ask? Because Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deeplaid and firmly fixed in the Word of God—the Bible—and consequently, to whatever degree their belief in "hell" is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also;—so that those who have dropped their belief in a "hell," of some kind of endless torment, are often open infidels, and scoffers at God's Word.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject derogatory to God's character nor to an intelligent reason, we have attempted in this booklet to lay bare the Scripture teaching on this subject, that thereby faith in God and his Word may be reëstablished, on a better, a reasonable foundation. Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations will, at the same time, learn to trust hereafter less to his own and other men's imaginings, and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation; and on this mission, under God's providence, it is sent forth.

PRICE 10 CENTS PER COPY — 80 PAGES.

Special wholesale rates to colporteurs and those who desire to aid in circulating these booklets widely.

ADDRESS:—

WATCH TOWER BIBLE AND TRACT SOCIETY
BIBLE HOUSE, 58 ARCH ST., ALLEGHENY, PA.
U. S. A.

WHAT SAY
THE SCRIPTURES
ABOUT......

Spiritualism?

PROOFS THAT IT IS DEMONISM.

— ALSO —

"THE SPIRITS IN PRISON" AND WHY ARE THEY THERE?

THE necessity for this little brochure lies in the fact that Spiritism is showing an increased activity of late, and meeting with considerable success in entrapping Christians who are feeling dissatisfied with their present attainments and craving spiritual food and better foundation for faith.

The aim is to show the unscripturalness of Spiritism, and to point those who hunger and thirst for truth in the direction of God's Word—the counsel of the Most High. "Thou shalt guide me with thy counsel, and afterward receive me to glory."—Psa. 73: 24.

119 pages; in paper covers 10 cents, in leatheratte covers embossed, 25 cents.

ADDRESS: —

WATCH TOWER BIBLE AND TRACT SOCIETY
BIBLE HOUSE, ARCH STREET
ALLEGHENY, PA., U. S. A.

THE EMPHATIC DIAGLOTT.

This work, widely and favorably known, is a Greek New Testament with a literal, word for word, English translation, under the Greek text. It also gives an *arranged* English translation in a side column. Furthermore, it indicates the grammatical emphasis of the Greek text, so important yet so little appreciated, and not shown at all in the common version.

The retail price of this work is $4.00, postage 16 cents. But a Brother, very anxious that all the TOWER readers should possess this help, in order to bring it within the reach of all, arranged to supply the books at $1.50, if we would pay freight and postage, so that even the poor might have this blessing. We accepted the proposition, which still continues, but *is limited to WATCH TOWER SUBSCRIBERS—one copy each.*

YOUNG'S ANALYTICAL CONCORDANCE.

— GREEK, HEBREW AND ENGLISH.—

This work is at once a Greek and Hebrew Lexicon, giving the meaning of the original terms in English, and also a Concordance, giving all the words of Scripture, and the words which they translate. The value of the work is becoming more apparent daily, as *theorists* attempt to palm off a private interpretation under the guise of "a better definition of the *original.*"

In this superb volume every word is arranged under its own Hebrew and Greek original, exhibiting 311,000 references and 30,000 various readings. Its size is large quarto: 1094 pages. Our price is $5.00, delivered, by mail or ex press, and the purchaser may order any five volumes of MILLENNIAL DAWN, paper bound, *as a premium.* This is the "Author's Edition," and the latest, A. D. 1893, revision.

YOUNG'S CONCORDANCE IN GREAT BRITAIN.

We have made arrangements by which we can supply our readers in the United Kingdom with this work, post free, at 17 shillings in cloth binding, 20 shillings in half leather binding. The usual prices for the same are 24 and 28 shillings respectively, postage extra. A number of our friends in Great Britain have been desirous of securing this volume, but we have heretofore been unable to offer it at prices corresponding to that of the American edition.

CRUDEN'S BIBLE CONCORDANCE, ABRIDGED,

omitting the Apocrypha and other needless features. In cloth binding — price 75 cents; postage 25 cents extra. Much below the regular price.

THE SYRIAC NEW TESTAMENT.

Murdoch's Translation of the Syriac-Peshito manuscript is sometimes inquired for. Some claim that the Syriac was not only the language spoken by our Lord and the apostles, but the one in which the New Testament was originally written. We can supply this work in substantial, half-leather binding, postpaid, for $2.00.

ROTHERHAM'S TRANSLATION

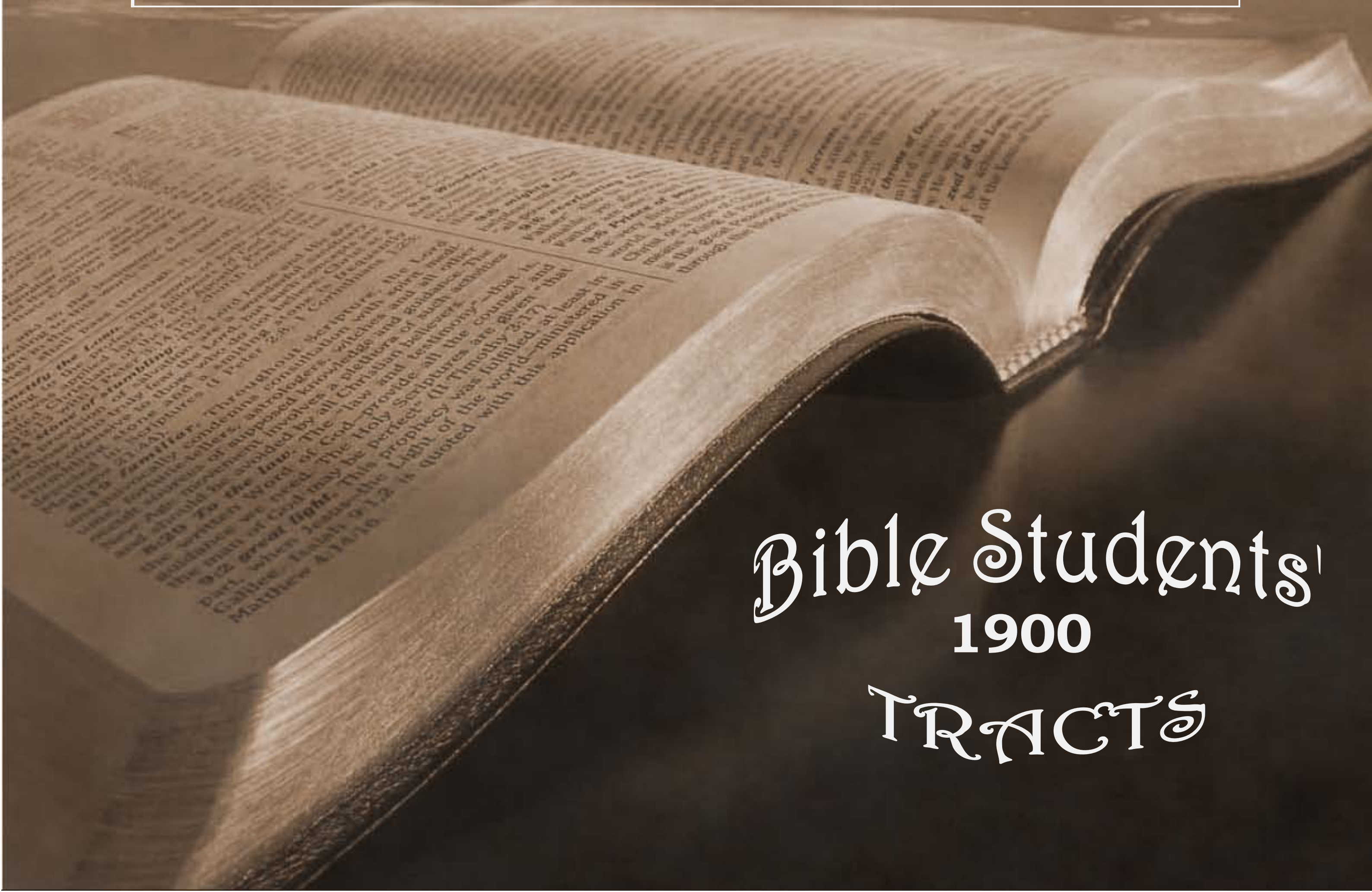
of the New Testament is valuable, as an emphasized translation, in critical study. We can supply it in cloth binding at the very low price of $1.00; postage 15 cents extra.

LEESER'S TRANSLATION

of the Old Testament will also prove useful. It is a critical translation of the Old Testament by a Hebrew—the standard among Hebrews who read English. Price $1.35, including postage.

Old Theology Quarterly

No. 49—Which Is the True Gospel?



Bible Students'
1900
TRACTS

OLD THEOLOGY QUARTERLY.

Which is the True Gospel?

I am not ashamed of the Gospel of Christ.
Rom. 1:16.

WATCH TOWER
BIBLE AND TRACT SOCIETY,
ALLEGHENY, PA., U. S. A.
1900.

No. 49. April, 1900.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

BRITISH BRANCH, 131 GREEN ST., FOREST GATE, LONDON.

NO. 3. PROTESTANTS, AWAKE!
NO. 7. THE WONDERFUL STORY, 32 pp.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 21. DO YOU KNOW?
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.
NO. 57. CALAMITIES—WHY GOD PERMITS THEM.

Nos. 21, 28, 40 and 53 can be had in Swedish.
Nos. 21, 27 and 53 can be had in Dano-Norwegian.
Nos. 3, 12, 21, 22, 28, 38, 40, 49 and 53 can be had in German,
Nos. 21 and 22 can be had in French.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28 : 17 Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen: those below at 5c (2½d.) each, 25c (*1/3*) per dozen.

THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS Illustrated.—64 pp. In Yiddish, only.

German Watch Tower & Old Theology Quarterly—Translations.

— QUARTERLY FOR ONE YEAR, 25 CENTS. —

We can supply copies of the first 19 issues at the rate of 19 copies for 25 cents.
Sample copies for free circulation, gratis, postpaid.

WHICH IS THE TRUE GOSPEL?

A Noteworthy Discourse before the
Florida Chatauqua Assembly, De Funiak Springs, on Sunday, March
4th, 1900, reported by the Associated Press.

"I am not ashamed of the Gospel of Christ."—Rom. 1:16.

NO APOLOGY seems necessary for our subject—"Which is the true Gospel of which the Apostle was not ashamed?" If time and thought may be profitably expended in the study of the earthly sciences—sociology, finance, etc., etc., built largely upon human inferences and conjectures—surely none could dispute the propriety of studying the science of divine revelation. If it be profitable to investigate the physical diseases of mankind and their causes, and the laws of medicine and of sanitation for the offset of these, it surely cannot be disputed that the Gospel which God has presented as the antidote for soul-sickness and soul-death, and as the science pertaining to life eternal, is worthy of still greater and more profound consideration.

The greatest minds, the noblest specimens of our race, have admitted our topic to be the one above all others in importance; and have weighed it carefully—whether as a result they accepted or rejected it. We are not now discussing the weight of mental acumen enlisted for and against the Gospel: we are merely noting the fact that all men of ability have recognized that the subject is worthy of their careful consideration, and as having claims upon their attention paramount to any and all others. Indeed, it may be set down as a fact that whoever has given the subject of religion no consideration is one of three things,—a novice in mental exercise, or a near relative to "the fool who hath said in his heart there is no God," or a coward, preyed upon by fears, instigated by Satan to hinder honest investigation of the divine message of love and mercy.

Even a hasty glance into the intelligent faces of this large audience assures me that you all have given some thought to our theme;—though experience assures me that comparatively few of you have ever reached conclusions on this subject fully satisfactory to yourselves. Hence your faith and love and zeal toward God and your zeal for the Gospel are less strong than you could desire. Let us hope that as we reason together on this great subject to-day, we may by God's grace, see more clearly than ever before which is the true Gospel—the one of which the Apostle was not ashamed, and of which, therefore, none of us need feel ashamed,—the Gospel, therefore, which should more and more move and energize us, as the power of God, unto salvation.

No one of intelligence will dispute the meaning of the word "Gospel": it signifies "good tidings," good news,—a good message. Nevertheless, in some unaccountable manner, by common consent, "a real Gospel sermon" is almost universally understood to signify bad tidings—tidings of eternal misery to the great mass of our race—to all except the little flock of God's faithful people. As a consequence, the preacher of a "Gospel sermon" is expected to figuratively shake the congregation over an abyss of everlasting torture, making as strong an effort as possible to intimidate them thereby to a thorough reformation of life, in hope of thus escaping an awful eternity.

True, this that we might term "the Gospel (?) of damnation" is not so generally preached as it once was, because more enlightened minds of cultured people repudiate it as a fetich of the past. Yet this perversion of the Gospel is still to be heard in country places, at camp meetings, occasionally in the city pulpit, and universally in Salvation Army meetings. Nothing is further from our intention than a criticism of the consciences and honesty of intention of those who thus preach. It is no part of our mission to criticise persons and motives, but "With malice toward none and with charity toward all" we consider it not only our privilege but our duty to criticise doctrines, that thereby the truth may be the more firmly established, and error brought into disrepute.

Before we proceed to the consideration of the Gospel of which the Apostle was not ashamed—the Gospel set forth in the Scriptures—it will be expedient for us to take a glance at the different Gospels set forth by the various denominations of Christendom. It is not our thought that each demnomination represents a different Gospel, for the differences in many instances are chiefly respecting ceremonies, forms, methods of government, name, etc. and not in respect to the message or Gospel held forth. Nevertheless, there are three distinct lines of faith, or doctrine – three distinct Gospels set forth in Christendom, all recognized as "orthodox," because they all contain as their fundamental, the doctrine of the eternal torment of all mankind, except the comparatively few "saved." Each of these three Gospels have millions of supporters, divided into numerous denominations. These in point of numbers are

(1) The Roman Catholic faith, or Gospel, in which concur the Greek Catholics and Arminian Catholics, and some of the high-church Episcopalians.

(2) The Calvinistic Gospel, which is held by the various Presbyterian denominations, the Congregationalists, Baptists, and many Lutherans and Episcopalians.

(3) The Arminian Gospel, held and chiefly represented by the Methodists of various names and connections, and by the Free-Will Baptists: however, many of other denominations at heart accept the Arminian Gospel, while their church connections identify them with the Calvinistic Gospel. Hence we may say so far as Protestantism is concerned, that the Arminian and the Calvinist Gospels are about equally supported.

It may not be possible for us to handle our subject properly and thoroughly without offering some criticism of these three Gospels which for centuries have entrenched themselves in Christian minds, each fortified by the decisions of its own Councils, backed by voluminous opinions from their several theological seminaries, but we can and assuredly will strenuously avoid saying one solitary word in criticism of those who we believe conscientiously uphold these several conflicting Gospels. We call you to witness that we are all Scripturally enjoined to "Contend earnestly for the faith once delivered to the saints," (the true Gospel) at the same time that we are enjoined by the same authority to "Speak evil of no man." We shall endeavor to keep strictly within these admittedly proper lines, and, additionally, as the Apostle admonishes, "Speak the truth in love."

THE GOSPEL ACCORDING TO ROMAN CATHOLICISM.

The Gospel according to Roman Catholicism is that all men fell into sin and under sentence of eternal torment: that Christ accomplished a redemptive work which, supplemented by the sacrifice of the mass, and by prayers and penances, permits all believers (Roman Catholics) to escape that eternal torment, which will be the sure portion of all heretics, regardless of their good works or morals. As for its own people, it holds that even its highest officials, including Bishops and Popes, go to Purgatory for refinement, purification from sin and to be prepared for heaven. It claims that some will spend only a short time in Purgatory, assisted out of it by the merit of prayers, masses, etc., on their behalf by their friends after death. But their expectation is that ultimately Purgatory will be no more, its thousands of millions being prepared for a better and happier condition. But according to all the great theologians of Papacy, and according to all the Papal bulls, all Protestants, all rejectors of Papacy's teachings, will suffer endless torment. This is the Roman Catholic Gospel fairly presented, as we understand it. It does not seems to us to be very good news—not very good tidings, even to those who get the very best it has to offer, and it certainly would be very bad tidings to all out of harmony with Papacy.

Let us next look at the great Protestant doctrine represented in the word Calvinism—the doctrine of the election of the Church and the reprobation of all others.

THE GOSPEL PRESENTED BY CALVINISM.

Calvinism claims that faith in Christ is essential to salvation and it admits that faith comes by hearing and hearing by the Word of God. Calvinism requires more than a mere knowledge of Christ and belief in him as a good and exemplary man, who died a martyr to his too extreme convictions. It requires faith in Christ's death as a sacrifice for man's sin, and at least some manifestation towards righteousness of life before any could be recognized as being of the elect Church. Consequently, according to Calvinism, the elect Church could not include the heathen of the present time and all the way back through the past, who have never heard of the only name given under heaven or amongst men whereby we must be saved. Stretched to its very broadest, Calvinism could not include more than one in twenty of earth's fifty thousand millions that are estimated to have lived from Adam's day until the present time. In other words, according to the broadest possible estimate of this view, more than forty-seven thousand millions of humanity were in the language of the Westminster Confession of Faith, "passed by" as non-elect in the divine plan.

And what does this mean—"passed by" or "non-elect?" It means, according to Calvinism, that God, who knew the end from the beginning, before creating this world and mankind upon it, determined that he would "pass by" and not elect those forty-seven thousand millions of his creatures to life and happiness, but would predestinate them to an eternity of torture, and that carrying out this diabolical plan, he prepared a great place large enough to hold forty-seven thousand millions, and fuel sufficient to produce the necessary combustion there to all eternity—did all this with a full appreciation of all the awful facts and circumstances of the case

Moreover, we remember the statement of Calvinism which many of us learned in our youth, to the effect that God's favor toward the elect is not because of any worthiness on their part, nor because of any works which they had done, but "of his own sovereign grace" he saves them from all the horrible conditions which he has predestinated shall be upon the others. Now if the salvation of the elect is not because of their works or worthiness, but because of God's sovereign grace only, the simplest mind can see that God might without any violation of principle have extended that sovereign grace to others—to all, since it was not because of worthiness nor because of works, but merely of his own volition that any are saved,—according to Calvinism.

The celebrated Jonathan Edwards, when preaching upon this subject in New England years ago, after picturing the awful torment of the non-elect, was asked the question, Would not the thought of the anguish of the lost mar the bliss of God's people in glory? His answer in substance was, No; you will be so changed that such matters will not affect you; you will look over the battlements of heaven and see in torment your neighbors and friends, yea, your own parents and children, brothers and sisters, and turning round will praise God the louder because his justice is made manifest.

Now, my dear friends, I do not charge any who are here present with having so false a view of the divine character and plan as this. Indeed, I am glad to note that our Calvinistic friends in general are repudiating this doctrine, realizing that there is in it a serious lack, not only as respects divine love, but also as respects divine justice. I was glad some years ago to note that some of our Presbyterian friends were so moved by higher and nobler conceptions of the Almighty that they wished to rid themselves of any part in so blasphemous a statement respecting his character and his plan. I was sorry, however, that when the matter of "the revision of the Presbyterian standards" was taken up it was found that only a minority was in favor of revision, and I was still more sorry to note that that minority of intelligent, godly people was willing to continue to confess to such a horrible mis-statement of their true views—willing, shall I say, to continue to "blaspheme that holy name" because a majority of their brethren were unwilling that such blasphemous misrepresentations should be discontinued.

I am glad to believe that if this matter were brought to the intelligent attention of Presbyterians in general, a large majority would be found willing, nay, anxious, to undo the wrong and to make such reparation as would be within their power, by way of honoring the great Jehovah and attesting their appreciation of his love and his justice, as well as of his wisdom and of his power. This is just the point: Calvinism, in its anxiety to establish the wisdom and power of God, his foreknowledge and his ability to carry out his plan, has conceived of a plan which is far from the correct one, lacking both in justice and in love.

It may be argued that Love is a grace and that its exercise is not incumbent upon Jehovah; that all that could be asked or expected of him would be simple Justice, and some might be ready to claim that for God to eternally torment these forty-seven thousand millions "passed by" would be in strict accord with Justice. This we deny! We claim that having the power to create mankind would not justify their creation if the Creator saw that the result would be the everlasting torture of a single creature. Justice would say that power is not to be exercised to the injury of another, and that to exercise the creative power under such foreknown conditions would be injustice. And Wisdom attuned to Justice would say, Better a thousand times never to have created anybody than to have created one being to suffer unjustly eternally.

This statement, dear friends, is a fair impartial statement of the Gospel according to our beloved brother, John Calvin, and those who subscribe to the Westminster Confession, and their allies. This surely is not the Gospel of which the Apostle Paul, in our text, declared, "I am not ashamed of the Gospel of Christ." Paul would assuredly have been ashamed of such a Gospel, and so are all true Christians, who have the true spirit of love and justice, – none more so, perhaps, than those who unfortunately, through circumstances of birth, etc., and hitherto without realizing what it meant, have been lending their names and influence to this great blasphemy against the divine character.

THE ARMINIAN VIEW OF THE GOSPEL.

Let us now examine the Arminian view. This view is growingly popular. Its message or Gospel is, God is love—he loves you; he loves everybody; he is doing all that he can to save everybody; if you are lost it will not be God's fault, but your own. On the surface, at least, this theory seems much more loving and much more just than the one already examined, but before we go far we will also find it very defective, very far from being either a reasonable or a Scriptural gospel. We will find it inconsistent with its own statement—illogical.

For instance, while it sounds nice theoretically to say that God is doing all that he can do to save the whole world at the present time, everybody knows that this is not true; that on the contrary you or I or any other intelligent human being if possessed of the one-thousandth part of the divine power and wisdom could speedily accomplish the evangelization of the whole world. Nor will it do to say that God has committed himself to a certain mode of procedure through his Church, and that if the Church fails to contribute with sufficient liberality both money and evangelists the heathen will not hear of "the only name given under heaven or amongst men whereby we must be saved," but will go to eternal torment, etc. Neither will it do to say that God is doing all that he can do and is hampered by the lack of interest in the Church; because his wisdom and foreknowledge foresaw all these conditions as they are, and he could not justly be excused from the real responsibility of the matter, since he is the Creator, and in him is vested the all-power as well as the all-wisdom. Such a claim as this would be tantamount to saying that God has erred in wisdom when he thought to leave the conversion of the world to the Church, seeing that the Church has not accomplished this. Such a claim would be merely excusing God from doing all that he can do, instead of showing that he is doing all that he can do.

But let us look more critically into this matter. If this view we are criticising is correct, if God is doing all that he can do to save the world, and if he has been doing this during all the past ages, then without question the world's conversion is a hopeless thing, and we can never expect to see better results than at present. This theory presupposes a race or battle between the Almighty and Satan, each seeking to capture the human family, and to the discredit of the theory it shows Satan the victor thus far. Starting out with one pair, both on the Lord's side, the first 1656 years ended with a flood in which the whole world of mankind was blotted out because of wickedness, and only eight persons reckoned sufficiently righteous to be preserved. Starting again with those eight persons counted sufficiently righteous for preservation, we find that there are in the world to-day sixteen hundred millions, and that out of that whole number there are about one hundred millions nominal Roman Catholics and one hundred millions nominal Protestants, and a very much smaller number of true "saints of God."

What would be the lesson from this if the Arminian theory be correct, that God is doing all that he can do to save the world? The lesson would be that with all his good intentions of love and mercy our God is thoroughly incapable of the work he undertook to do. And if these are the results in six thousand years, what could we hope for in the future? How many hundreds of millions of years would it be before the whole world would be converted? We answer that according to statistics it would never be, for statistics show that the natural increase of population throughout the world is far, far beyond the proportion of even nominal conversions from heathendom. Indeed, according to some good reckonings, the percentage of Christians every year is decreasing, the births of heathen lands so far outnumbering the births of Christian lands—even counting all the children born in Christendom as Christians.

Is any Christian, in view of these facts, prepared to claim that our God has been doing all that he could do for the conversion of the world? If so, that Christian may as well write upon his hopes at once the word "Ichabod." If we saw that the Calvinistic view magnifies the wisdom and power of God at the expense of his justice and love, we find on the other hand that the Arminian view magnifies the love of God at the expense of his wisdom and power. The true Gospel must show divine Wisdom and Power in full accord with divine Justice and Love: of any other we must needs be ashamed.

DISTINCTIONS WITHOUT PRACTICAL DIFFERENCE.

But, my dear friends, we may as well now as at any time concede that there is comparatively little difference in the outcome of these two popular Protestant Gospels—the difference is merely a theoretical one respecting how the results are to be reached. The results themselves are the same in both cases—the eternal doom and torment of over forty-seven thousand millions of human creatures. For our Arminian friends no less than Calvinists agree that there is no salvation aside from faith in Christ, the only name given; and they admit also that of those who believe in Christ only the sanctified are of the real Church; and their Gospel is also that only the real Church is to be saved and that all others are to be eternally and most horribly tormented;—some claim in literal flames, others say by the torments and gnawings of conscience and remorse, which they proceed to say will be worse than the literal flames,—and we respond, if worse, so much worse for the argument.

All will surely agree as respects these two theories or Gospels held out to the world by Protestant Christendom that it would make no difference to the forty-seven thousand millions, whether they got into that awful state of hopeless woe by divine predestination and lack of love and justice, or by divine incapacity and lack of foreknowledge and proper arrangements. We believe that no true Christian will be ready after examining the subject thus far to say that he fully approves either of these theories, and that he is not ashamed of both of them.

CONSIDER NOW THE TRUE GOSPEL.

Let us now proceed to examine what is the true Gospel, presented to us in the Word of God—the Gospel of which the Apostle was not ashamed.

The word "gospel" itself should be the clue—should save the intelligent Christian from being misled by the various theories of bad tidings of great misery for nearly all people, miscalled "gospel." He thinking it good news that one out of a thousand of the human family is to be saved and the remaining 999 to be eternally tormented, is either not a Christian at all, or he is decidedly undeveloped in Christian character, in mercy, in love, in justice. In our opinion he is at most only a "babe in Christ" who has need first of the milk of the Word and subsequently of the "strong meat" thereof, that he may grow up into Christ in all things, and be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all understanding.—Eph. 3:18, 19.

When occasionally we come across some one who gives evidence of being a Christian, and who still entertains such horribly blasphemous views respecting the Heavenly Father's character, we feel like quoting to him the Lord's words through the Prophet, "My ways are not as your ways, nor my thoughts as your thoughts, for as the heavens are higher than the earth so are my ways higher than your ways and my plans higher than your plans." (Isa. 55:8, 9) And part of our object in this discourse, dear friends, is to have those whose eyes are anointed of the Lord, that they may see spiritual things, discern some of the Lord's higher ways and higher plans which he presents to us in his Word under the name "gospel" —good tidings.

NOT UNIVERSAL SALVATION BUT A UNIVERSAL OPPORTUNITY FOR SALVATION.

The Apostle tells us that God preached the Gospel beforehand to Abraham, "beforehand" signifying before it was due to begin; for the Gospel did not begin with Abraham, but with our Lord Jesus Christ, as the Apostle again declares, "This salvation began to be declared by our Lord and was confirmed unto us by them that heard him." (Heb. 2:3.) All that ever went before our Lord's preaching was not the Gospel, but merely types and promises which foreshadowed it. Let us notice next what, according to the Apostle, constituted this forestatement of the Gospel to Abraham: he says that it was couched in the words, "In thee and in thy seed shall all nations be blessed." (Gal. 3:16, 29). Note this carefully: it does not say, In thy seed shall one out of a thousand out of the families of the earth be blessed, and the remainder be doomed to an indescribably horrible eternity, but that the whole Gospel is a Gospel of blessing, applicable to all the families of the earth—through Christ, the true seed of Abraham.

When our Lord Jesus was born into the world, the heavenly Father sent a message respecting him, and the angels who bore that message declared that it was a Gospel message. Let us hearken to what the angels said about the eternal torment of the vast majority of our race. They said to the shepherds, "Behold we bring you good tidings [gospel] of great joy, which shall be unto all people." (Luke 2:10.) Let it be distinctly noted that the Gospel of the angels, like the Gospel communicated to Abraham, contains no reference to the damnation and eternal misery of any of the Lord's creatures, and that consequently our friends of the Salvation Army and others, who in ignorance preach damnation and call it the Gospel, are doing so in utter violation of the meaning of the word and of all the uses of that word throughout the Scriptures. However well they may mean, they are in this certainly committing a wrong, a grievious wrong, and we long to see the light of the knowledge of the goodness of God shine into their hearts and relieve them of this blindness which comes not from God nor from his Word, but from the prince of darkness.—2 Cor. 4:4.

It will require all of the Millennial age (which is to follow this Gospel age in which we live) to bless all the families of the earth with the joyful knowledge of divine grace in Christ. Just so surely as the forty-seven thousand millions went down into death without hearing of the Saviour, without coming to a clear knowledge of the truth, without the good tidings of great joy reaching their ears,—just so surely must they all come forth from the grave that this very Gospel message of "good tidings" may be declared to them, and that they may be tested thereby and either be accepted to eternal life or destroyed as unworthy of life, in the Second Death. We say just so surely, for three reasons:

(1) The announcement of the Gospel to Abraham says, "In thy seed shall all the families of the earth be blessed," and all of these forty-seven thousand millions belong to this very class specified, the families of the earth—and they have not yet been blessed with this knowledge of the only name wherein is the blessing.

(2) The same is true of the message by the angels,—the good tidings of great joy is for all people, and these forty-seven thousand millions of humanity are surely the great bulk of all people.

(3) We are sure that this testimony must be given to them in the future because the Scriptural declaration is that "Christ died for the ungodly;" "he tasted death for every

man," and as a consequence every man must have an opportunity granted him for benefitting by that death, and of availing himself of the privilege of eternal life which was secured by our Lord's ransom sacrifice.

DID CHRIST DIE FOR THE CHURCH ONLY?

But some one would perhaps say, Christ died only for the sins of the Church and not for the sins of the world, and consequently the sins of the world cannot be forgiven them. We answer, No; the Scriptural declaration most positively is that "Jesus Christ by the grace of God tasted death for every man," "to be testified in due time." And, additionally, the Apostle says, "He is a propitiation [satisfaction] for our [the Church's] sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.)

What could be plainer than this? If the price for the sins of the whole world has been paid to Justice, we may rest well assured that Justice will furnish opportunity through the Redeemer whereby all these whose sins were atoned for may come to a knowledge of Christ and to an opportunity of accepting divine grace through him.

But some one will say, "Why should God adopt a plan which would necessitate a resurrection of the dead, and a post-resurrection trial for eternal life except for all the elect Church of this Gospel age?

We answer,—(1) It is not for us to inquire why the Lord adopts certain plans which differ from those which our poor finite minds might arrange for him; rather it is for us to acknowledge that our wisdom is insufficient on such a subject and that we should come humbly to the Lord to hear from his Word whatever he may be pleased to inform us respecting his purposes. (2) As a matter of fact only those who approach the question from this standpoint need expect to see the truth or to "comprehend with all saints the lengths and breadths and heights and depths of the love of God."—Eph. 3:18; 1 Cor. 2:12.

God has been pleased, however, to reveal to us some of his reasons for arranging his plan as we see it. He assures us of his full wisdom and power to manage every feature of his own work according to his own good pleasure, assuring us that he knows the end from the beginning, and that the end will fully justify every step he has taken. His Word, no less than observation, shows us that during all these six thousand years the world has been getting a lesson respecting the exceeding sinfulness of sin and its wages of sorrow and death. His Word assures us also that during the next age, the Millennium, the whole world will be brought to a knowledge of the way of righteousness and love and peace, and will see the divine law in practical operation, and witness its beneficent results in all those who will then come into harmony with the great Mediator.

Thus mankind learns the lesson of evil and its consequence first in the present life, and the lesson of righteousness and its blessed results under divine providence, in the Millennium; and when thus fully equipped with knowledge on both sides of the question and instructed by the Royal Priesthood, (the completed and glorified elect Gospel Church), mankind will be ready for the tests, that will be applied by the Lord Jesus, under which the obedient and faithful will be granted full perfection and eternal life, and the disobedient and incorrigible will "be destroyed from amongst the people."—Acts 3:23.

"IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS.

Another matter, really the key to the whole question which we are discussing, is revealed in God's Word, viz., that in the divine purpose the promised "Seed of Abraham" that should perform the great work of blessing all the families of the earth, is to be one, in the sense of one kind, but not in the sense of one person—that is to say that the seed of Abraham consists of Jesus Christ the Head, and of the Church which is his body. Not the nominal or professing church, but the true Church, "whose names are written in heaven," and who walk in the footsteps of their Lord, and are found faithful unto death, and shall be granted with their Lord the crown of life.

This Gospel age intervening between the time of the great sin offering and the time when the blessing of earth's billions will commence, God has set apart for the work of selecting or electing the body of Christ, the Church, the Bride, the "little flock," the "royal priesthood," the joint heirs with Christ in his kingdom. These, like their Head, are called with a "high calling," a "heavenly calling", and the salvation provided for them is higher than that which God purposes for the world in general. He is selecting this "little flock" and trying them and proving them, fitting them and polishing them for the heavenly Kingdom, and it is to these, as the Apostle Peter declares, God has given "exceeding great and precious promises [far beyond any promises given to any other of his creatures] that by these [promises] we might become partakers of the divine nature," and joint-heirs with his Son. This is denominated a "heavenly calling" in contrast with the earthly salvation intended for whosoever will, "in due time."

This true view of the calling and election of the Church is another feature of the Gospel. If it is splendid, good news to know that ultimately all families of the earth are to be blessed with opportunities for salvation through the Christ, it is still an additional feature to the good news to know that God has invited us to become members of the Christ company, "members in particular of the body of Christ." No wonder the Apostle calls this "our high calling," our "heavenly calling": it is to the attainment of this great prize that the Apostle exhorts all the faithful to lay aside every weight and every besetment and to run with patience the race set before us in the Gospel, looking unto Jesus, the author, until he shall have become the finisher of our faith.

This is the true Gospel, dear friends, the one we find set forth in the Scriptures, set forth by Paul himself, and of which he was not ashamed. This Gospel shows the character of our Creator in a most wonderful light,—his Wisdom, able to discern the end from the beginning; his Power, able to accomplish that which he pleases; his Justice, squaring every feature of the plan from first to last, according to the most absolute features of righteousness; his Love, whose lengths and breadths and heights and depths we have not yet been able to explore; a love which sympathizes with his creatures in their fallen estate; a love which provided a Saviour, and a great one; a love which prompted that Saviour to give his life as our ransom price; a love which met all the requirements of divine justice for us; a love which still pursues mankind, and in this Gospel age calls us to joint heirship with his Son in a nature and Kingdom far above angels, principalities and powers, of which the Apostle says:

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." This divine love, still pursuing its original plan for man's salvation, will use the "elect" glorified house of sons, of which Christ Jesus is the Head (Eph. 1:22) in blessing all families of the earth with full opportunity of knowledge and full assistance up the highway of holiness (Isa. 35:8) that so many as will may attain to restitution to all that was lost in Adam by coming back into harmony with God through the great Mediator.—Acts 3:19-23.

NONE NEED BE ASHAMED OF THE TRUE GOSPEL.

Verily, dear friends, of this Gospel we are not ashamed, "for it is the power of God unto salvation to every one that believeth." It has in our hearts a transforming and renewing power, a sanctifying power which no error could possibly have, and which all the theories of eternal torment have never equaled and never will. Let us more and more "show forth the praises of our God, who hath called us out of darkness into his marvelous light," by renouncing all God-dishonoring creeds and theories, and instead hold forth the Word of life, and witness the good confession—the "good tidings of great joy which shall be to all people."

All who will declare the true Gospel will need to be well shod with the preparation of the gospel of peace (gentleness, patience, meekness) for strange to say, they will find bitter opposition from professed servants of the Lord who have been blinded and prejudiced by Satan's misrepresentations of the Gospel,—by which he seeks to drive from the Lord all who have a remnant of reason in their religious thinking. All who have ears to hear, and who do hear the true Gospel, will quickly distinguish it from the miserable counterfeits which for so long have passed current among God's people. Let all such remember that ability to hear is an evidence of divine favor, and let them not be ashamed, but glorify God on this behalf. Let such remember, also, that their acceptance of the truth as due, in the face of unpopularity, is a part of their testing. The Lord puts his plan, his Word, as his representative, saying—He that is ashamed of me and my words, of him will the Son of Man be ashamed, when he cometh in the glory of his Father with his holy angels. —Mark 8:38.

FREE SAMPLE COPIES of this tract can be had for your friends on application; also further reading matter for yourself, showing the true teaching of the Bible respecting the Church of Christ and the object of her election in this age, and the terms or conditions upon which those called to membership in it may make their "calling and election sure."

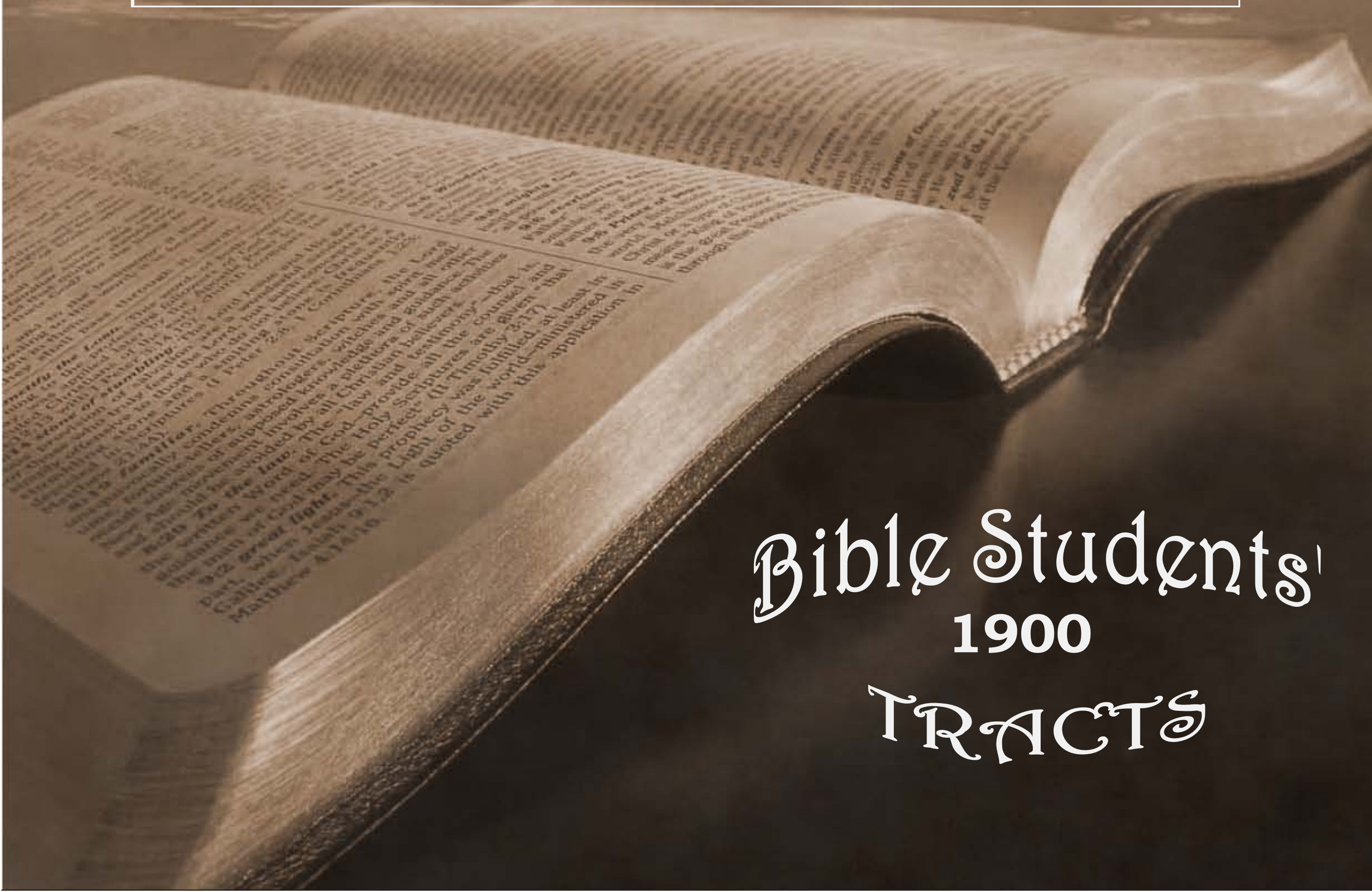
We also offer *free* a pamphlet showing the Bible teaching respecting FUTURE PUNISHMENT, which examines every testimony of God's Word on the subject, and proves conclusively that many honest souls are misled by faulty translations and by misinterpretations of some of our Lord's parables, and the symbols of Revelation.

The object of our Society is to spread a knowledge of the truth, believing that thereby our Creator and Redeemer will be more honored, and God's people greatly blessed and enabled to worship and serve the Lord more fervently—in spirit and in truth. Address us,—

WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

Old Theology Quarterly

No. 51—Heathendom's Hope Future, Therefore Wait Thou Upon the Lord



Bible Students'
1900
TRACTS

OLD THEOLOGY QUARTERLY
No. 51.—October, 1900.
Entered as Second Class Mail Matter at the P. O., Allegheny, Pa.

HEATHENDOM'S HOPE FUTURE,

—THEREFORE—

WAIT THOU UPON THE LORD.

—ISA. 25:9.—

O zealous friend of missions and men!
Thy questioning lines reveal
A Martha's care for the Master's cause
Not needful for thee to feel.

Your verse declares that heathendom wails,
And eagerly "pleads for light;"
While Christian prayer and denial fails
To rescue their souls from blight.

You say, "They cry on misery's brink
For succor within our power;"
"Yet twenty-nine hundred heathen sink
Into Christless graves each hour."

Are you more wise than the Father, who gave
To justice his cherished Son?
Or has the Lord of a conquered grave
Abandoned his work undone?

Doth God depend on fallible men
To publish "The Only Name?"
And, if they fail, can his love condemn
The helpless to endless flame?

Hath He, who claims all silver and gold,
Ordained that my scanty store
Must win a soul for the upper fold
Or sink it forevermore?

Hath He, before whose radiant face
The heavens and earth shall flee,
Consigned the fate of a blood-bought race
To mortals like you and me?

Tell us, O Christ, who suffered such loss;
Have billions of untaught slaves
Been wrecked in sight of thy bloodstained cross
And perished in hopeless graves?

Creeds answer—Yes! but reason cries—No!
And reason and truth agree:
No jot can fail of that word, I know,
"I will draw all men unto me!"

When all are drawn by wooings of love
And knowledge and duty blend,
Then only they who rebellious prove
Will merit a traitor's end.

God hasteth not: the centuries sweep
All obstacles from his path.
His gracious plan worketh wide and deep,
While slow is his righteous wrath.

His glory yet shall cover the earth
As waters o'erspread the sea:
Each soul shall learn of the Savior's worth
And blood of atonement free.

"Good will to men!"—Blest echoes that thrill
His "first-fruits" with rapture grand—
"Shall be to all," when on Zion's hill
The "Bridegroom" and "Bride" shall stand.

God works by means, or worketh alone,
As serveth his purpose best;
By finite hands makes his power known,
Or showeth his arm undressed.

O brother mine! no longer repine,
Nor question God's love and might.
He sips the cup of a joy divine
Who readeth the lesson right.

GEORGE M. BILLS.

TOWER BIBLE & TRACT SOCIETY,

"BIBLE HOUSE," ARCH ST., ALLEGHENY, PA., U. S. A.

N. B. THESE OLD THEOLOGY Tracts, quarterly, varying in number of pages are six cents per year. Send a postal card requesting a FREE SAMPLE —The World's Hope, or Bringing Back the King.

Old Theology Quarterly

No. 52—Food for Thinking Christians—Our Lord's Return—Its Object, the Restitution of All Things Spoken

Bible Students'
1901
TRACTS

OLD THEOLOGY QUARTERLY
No. 52.—JANUARY, 1901.
ENTERED AS SECOND-CLASS MAIL MATTER AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, 6 CENTS (3D) PER YEAR, 48 PAGES.

OUR LORD'S RETURN

ITS OBJECT, THE

RESTITUTION OF ALL THINGS SPOKEN

"And he shall send Jesus Christ, which before was preached unto you; whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:20, 21.

THAT our Lord intended his disciples to understand that for some purpose, in some manner, and at some time, he would come again, is, we presume, admitted and believed by all familiar with the Scriptures, for, when he said, "If I go, I will come again" (John 14:3), he certainly referred to a *second personal coming.*

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so he will continue coming until all the world is converted. Then, say they, he will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declare the reverse of their expectation: that at the time of our Lord's second coming the world will be far from converted to God; that "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God" (2 Tim. 3:1–4); that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (Verse 13.) They forget the Master's special warning to his little flock: "Take heed to yourselves lest that day come upon *you* unawares, for as a *snare* shall it come on all them [not taking heed] that dwell on the face of the whole earth." (Luke 21:34,35.) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him," when they see him coming (Rev. 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.

Some expect an actual coming and presence of the Lord, but *set the time* of the event a long way off, claiming that through the efforts of the Church in its present condition the world must be converted, and thus the Millennial age be introduced. They claim that when the world has been converted, and Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the Church in her present condition will be ended; and that when she has accomplished this great and difficult task the Lord will come to wind up earthly affairs, reward believers and condemn sinners.

Some scriptures, taken disconnectedly, seem to favor this view; but when God's Word and plan are viewed as a whole these will all be found to favor the opposite view; viz., that Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the Church is now being tried, and that the reward promised the overcomers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises:—"To him that overcometh will I grant to sit with me in my throne. . . And they lived and reigned with Christ a thousand years."—Rev. 3:21; 20:4.

The Apostle (Acts 15:14) tells us that the *main object* of the gospel in the present age is "to take out a people" for Christ's name—the overcoming Church, which, at his second advent, will be united to him and receive his name. The witnessing to the world during this age is a secondary object.

"MY PLANS ARE NOT AS YOUR PLANS."—ISA. 55:8-11.

A further examination of God's revealed plans will give a broader view of the object of both the first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to *redeem* men; and that of the second is to *restore*, and bless, and liberate the redeemed. Having given his life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the Bride, the Lamb's wife," who, to be accounted *worthy* of such honor, must overcome the influence of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by his sacrifice will be due to commence, and he will come forth to bless all the families of the earth.—Heb. 9:24, 28; Acts 15:14; Rev. 3:21.

True, the restoring and blessing could have commenced at once, when the ranson price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostle at first expected. (Acts 1:6.) But God had provided "some better thing for us"—the Christian Church (Heb. 11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these eighteen centuries.

This period between the first and second advents, between the ransom of all and the blessing of all, is for the trial and selection of the Church, which is the body of Christ; otherwise there would have been only the one advent, and the work which will be done during the period of his second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say, rather, that had Jehovah not proposed the selection of the "little flock," "the body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but one. For God has evidently designed the *permission* of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of his "little flock" of "joint-heirs." This will account to some for the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned, though, for a glorious purpose, the price was paid longer beforehand than men would have expected.

The Apostle informs us that Jesus has been absent from earth—in the heaven—during all the intervening time from his ascension to the beginning of the times of restitution, or the Millennial age—"whom the heaven must retain *until* the times of restitution of all things," etc. (Acts 3:21.) Since the Scriptures thus teach that the object of our Lord's second advent is the restitution of all things spoken, and that at the time of his appearing the nations are so far from being converted as to be angry (Rev. 11:18) and in opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the plan of God will be thus far frustrated, or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world *for a witness*, and to prepare herself under divine direction for her great future work. God has not yet by any means exhausted his power for the world's conversion. Nay, more; he has not yet *even attempted* the world's conversion.

Those who claim that Jehovah has been trying for six thousand years to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that his Word shall not return unto him void, but shall prosper in *the thing whereto it was sent.* (Isa. 55:11.) The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been *sent* on that mission.

Glancing backward, we notice the selection or election of Abraham and certain of his offspring as the channels through which the promised Seed, the blesser of all the families of the earth, shall come. (Gal. 3:16, 29.) We note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished—their deliverance from Egypt, their Canaan, their covenants, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind. God, speaking for the people, said, "You only have I known of all the families of the earth." (Amos 3:2.) This people alone was recognized until Christ came; yes, and afterwards, for his ministry was confined to them, and he would not permit his disciples to go to others—saying, as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? Because, he explains, "I am not sent but to the lost sheep of the house of Israel." (Matt. 10:5, 6; 15:24.) All his time was devoted to them until his death, and there was done his first work for the world, the first display of his free and all-abounding grace, which in "due time" shall indeed be a blessing to all. When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord—who have made their calling and election sure) is complete, then the plan of God for the *world's* salvation will be only beginning.

Not until it is selected, developed, and exalted to power, will *the Seed* bruise the serpent's head. "The God of peace shall bruise Satan under your feet *shortly*." (Rom. 16:20; Gen. 3:15.) The Gospel age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (Rev. 19:7), the Bridegroom comes, and they that are ready go in with him to the marriage—the second Adam and the second Eve become one, and then the glorious work of restitution begins. In the next dispensation, the new heaven and the new earth, the Church will be no longer the espoused virgin, but the Bride; and then shall "The Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

The Gospel age, so far from closing the Church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing the whole creation groaneth and travaileth in pain together until now, waiting for the *manifestation* of the sons of God. (Rom. 8:22, 19.) And it is a blessed fact that free grace in fullest measure, not merely for the living but for those who have died as well, is provided in our Father's plan as the blessed opportunity of the coming age.

WHERE PRE-MILLENNARIANS USUALLY COME SHORT.

Some who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by his death, fail to see this last proposition; viz., that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption—death. But as surely as Jesus died for *all*, they all must have the blessings and opportunities which he purchased with his own precious blood. Hence we shall expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "*prisoners of hope.*" What is, and is to be, their condition? Did God make no provision for these, whose condition and circumstances he must have foreseen? Or did he, from the foundation of the world, make a wretched and merciless provision for their hopeless, eternal torment as many of his children claim? Or has he yet in store in the heights and depths, and lengths and breadths of his plan, an opportunity for all to come to the knowledge of that *only name*, and, by becoming obedient to the conditions, to enjoy everlasting life? We read that "God is love," and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish." (1 John 4:8; John 3:16.) Would it not seem that if God loved the world so much he might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages. Jesus Christ, by the grace of God, tasted death *"for every man."* (Heb. 2:9.) But if he tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold I bring you good tidings of great joy, which shall be to ALL PEOPLE" (Luke 2:10), and looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the män Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5, 6.) A ransom for all? Then why should not all the ransomed have some benefit from Christ's death? Why should not *all* come to a knowledge of the truth, that they may believe?

THE PLAN OF THE AGES—THE GOD-GIVEN KEY.

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love." This key is found in the latter part of the text last quoted—"Who gave himself a ransom for all, TO BE TESTIFIED IN DUE TIME." God has a due time for everything. He could have testified it to these in their past life time; but since he did not it proves that their due time must be future. For those who will be of the Church, the bride of Christ, and share the Kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus paid our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all; in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches. Since God does not propose to save men on account of ignorance, but "will have *all men* to come unto the knowledge of the truth" (1 Tim. 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence his plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each one in his own order"—the Gospel Church, the Bride, the body of Christ, first; afterward, during the Millennial age, all who shall become his during that thousand years of his *presence* (mistranslated *coming*), the Lord's due time for all to know him, from the least to the greatest.—1 Cor. 15:22.

We see, then, that the general salvation, which will come to every individual, consists of light from the true light, and an opportunity to choose life; and, as the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Savior; also that the special salvation which believers now enjoy in hope (Rom. 8:24), and the reality of which will, in the Millennial age, be revealed also to those who "believe in that day," is a *full* release from the thraldom of sin, and the corruption of death, into the glorious liberty of children of God. But attainment to all these blessings will depend upon hearty compliance with the laws of Christ's Kingdom—the rapidity of the attainment to perfection indicating the degree of love for the

King and for his law of love. If any, enlightened by the Truth, and brought to a knowledge of the love of God, and restored (either actually or reckonedly) to human perfection, become "fearful," and "draw-back" (Heb. 10:38, 39), they, with the unbelievers (Rev. 21:8), will be destroyed from among the people. (Acts 3:23.) This is the Second Death.

Thus we see that all these hitherto difficult texts are explained by the statement—"to be testified in due time." *In due time*, that true light shall lighten every man that has come into the world. *In due time*, it shall be "good tidings of great joy to all people." And in no other way can these Scriptures be used without wresting. Paul carries out this line of argument with emphasis in Rom. 5:18, 19. He reasons that, as all men were condemned to death because of Adam's transgression, so, also, Christ's righteousness, and obedience even unto death, have become a ground of justification; and that, as all lost life in the first Adam, so all, aside from personal demerit, may receive life by accepting the second Adám.

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. (Acts 3:19–21.) They do all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behold, O my people, I will open your graves, and cause you to me up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I . . . shall put my spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:11–14.

To this Paul's words agree (Rom. 11:25, 26)—"Blindness in part is happened to Israel until the fulness of the Gentiles [the elect company, the bride of Christ] be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away his people which he foreknew." (Verse 2.) They were cast off from his favor while the bride of Christ was being selected, but will be reinstated when the work is accomplished. (Verses 28–33.) The prophecies are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel, . . . I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." (Jer. 24:5–7; 31:28; 32:40–42; 33:6–16.) These cannot merely refer to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the head and body of Christ, the "Royal Priesthood"; and the sacrifices, cleansings and atonement made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

A CRUCIAL TEST—THE SODOMITES.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. (Gen. 19:24;

Luke 17:29.) Unto the Jews of Capernaum he said, "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."—Matt. 11:23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds (verse 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the Day of Judgment and its work is shown elsewhere.* Here we merely call attention to the fact that it will be a *tolerable* time for Capernaum, and yet *more tolerable* for Sodom; because, though neither had yet had *full* knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant," sealed by the blood of Jesus, why should not the Sodomites also be blessed among "*all* the families of the earth"? They assuredly will be. And let it be remembered that since God "rained down fire from heaven and *destroyed them all*" many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "Seed." They will then be on trial for everlasting life.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom he not only permitted but commanded Israel to destroy, saying, "Go smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15:3.) This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teaching of Jesus, "Love your enemies," etc., until we come to recognize the systematic order of God's plan, the "due time" for the accomplishment of every feature of it, and the fact that

---

*See VOL. I., MILLENNIAL DAWN, *The Plan of the Ages.*

every member of the human race has a place in it.

We can now see that those Amalekites, Sodomites and others were set forth as examples of God's just indignation, and of his determination to destroy finally and utterly evil-doers: examples which will be of service not only to others, but also to themselves, when their day of judgment or trial comes.

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under greater light and knowledge, cannot conceive of the same favor being applicable under the New Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this prophecy, be speaking ironically to the Jews, implying that he would just as willingly bring back the Sodomites as them, but had no intention of restoring either. But let us see how the succeeding verses agree with this idea. (Ezek. 16:49–63.) The Lord says, "Nevertheless I *will* remember my covenant with thee in the days of thy youth, and I *will* establish unto thee an everlasting covenant. *Then, thou shalt remember* thy ways and be ashamed, when thou shalt receive thy sisters. . . . And I *will* establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, SAITH THE LORD GOD." When a promise is thus signed by the Great Jehovah, all who have set their seal that God is true may rejoice in its certainty with confidence; especially those who realize that these New Covenant blessings have been confirmed of God in Christ, who hath *sealed* the covenant with his own precious blood.

To this Paul adds his testimony, saying, "And so all Israel [living and dead] shall be saved [recovered from blindness], as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins.' . . . They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of."—Rom. 11:26–29.

We need not wonder that Jews, Sodomites, Samaritans, and all mankind, will be ashamed and confounded when in his own "due time" God shows forth the riches of his favor. Yea, many of those who are now God's children will be confounded and amazed when they see how *God so loved* THE WORLD, and how much his thoughts and plans were above their own.

How different is this glorious plan of God for the selection of a few now, in order to the blessing of the many hereafter, from the distortions of these truths, as represented by the two opposing views—Calvinism and Arminianism! The former both denies the Bible doctrine of Free Grace, and miserably distorts the glorious doctrine of Election; the latter denies the doctrine of Election, and fails to comprehend the blessed fulness of God's Free Grace.

The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still!" When the Prince of Peace shall "stand up" in authority, a great calm will be the result. Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together;" and in the reign of the Christ thus begun "shall all the families of the earth be blessed."

Then men will see that what they attribute to evolution or natural development and the smartness of the "Brain Age" was, instead, the flashings of Jehovah's lightnings (Psa. 77:18) in "the day of his preparation" for the blessing of mankind.

The Bible account of man's creation is that God created him perfect and upright, an earthly image of himself; that man sought out various inventions and defiled himself (Gen. 1:27; Rom. 5:12; Eccl. 7:29); that, all being sinners, the race was unable to help itself, and none could by any means redeem his brother, or give to God a ransom for him (Psa. 49:7, 15); that God in compassion and love had made provision for this; that, accordingly, the Son of God became a man, and paid man's ransom-price; that, as a reward for this sacrifice, and in order to the completion of the great work of atonement, he was highly exalted, even to the divine nature; and that in due time he will bring to pass a restitution of the race to the original perfection, and to every blessing then possessed. These things are clearly taught in the Scriptures, from beginning to end, and are in direct opposition to the Evolution theory; or, rather, such "babblings of science, falsely so called," are in violent and irreconcilable conflict with the Word of God.

"THE KINGDOM OF HEAVEN COMETH NOT WITH OBSERVATION."—LUKE 17:20.

The Pharisees at the first advent made the mistake of supposing that the Kingdom, which Christ proclaimed, would be a visible kingdom, composed of himself and his followers in the flesh; and seeing no army or other evidences of temporal power for the establishment of an earthly kingdom, they thought to expose the hollowness of our Lord's claims before his followers, by asking him the question,—When will your Kingdom of God appear—when will we see it? Mark well our Lord's reply, which, if the Pharisees had understood it, might have been a great revelation to them. He answered, "The Kingdom of God cometh not with observation." How strange they must have thought this answer! The Kingdom of God, then, would be a Kingdom which could not be observed or seen;—an invisible kingdom. But our Lord continued the explanation and increased their perplexity by adding, "Neither shall ye say, Lo here! or, Lo there!" Then our Lord gave the key to the matter by adding, "Because the Kingdom of Heaven is [to be] in the midst of you." That is to say, when the Kingdom of Heaven shall come it will be *amongst* mankind, everywhere present but wholly invisible; so that they cannot observe it with the natural eye, nor can they point it out or locate it, altho it will be everywhere present amongst men, an omnipresent and omnipotent rule or reign of righteousness. In our Common Version the true thought is obscured by the words, "within you," which would better be "among you." Anyone, however, can see, that it could not have been our Lord's intention to say that the Kingdom of God was then or ever would be within the hearts of the class addressed, and which elsewhere he styled "hypocrites, whited walls and sepulchers, full of all manner of corruption."

"WE SHALL BE LIKE HIM, FOR WE SHALL SEE HIM —AS HE IS."—

When the right conception of our Lord, in his glorified condition, is gained, and when the Apostle's statement is remembered, that his Church shall be like him, and "see him *as he is*," it is comparatively easy to understand that the entire glorified Church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after his resurrection; and when it is remembered that this Church constitutes the Kingdom of God, the "royal priesthood," which is to rule and bless the world during the Millennial age, our Lord's words to the Pharisees are quite intelligible, "The kingdom of God cometh not with observation—neither shall ye say, Lo here! or, Lo there! for behold the Kingdom of God is in the midst of you"—a present but invisible authority, government, rule of righteousness.

The Apostle Paul was the only one of the disciples who saw our Lord "*as he is*." He tells us that the Lord's real spiritual presence, so far from being fleshly or human-like, shone with a brightness "above the brightness of the sun at noonday."—Acts 26:13; 1 John 3:2; 1 Tim. 6:16.

AN INTERESTING BOOKLET OFFERED FREE.

THE PAROUSIA OF OUR LORD JESUS CHRIST
AND HIS SUBSEQUENT APOKALUPSIS AND EPIPHANIA AT HIS
SECOND ADVENT.—SAMPLE COPY FREE.

WATCH TOWER BIBLE AND TRACT SOCIETY

—ALLEGHENY, PA., U. S. A.—
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

This Society never solicits donations, but it uses voluntary contributions as wisely and economically as possible in the propagation of Christian knowledge along the lines presented in MILLENNIAL DAWN. It yearly circulates tons of tracts and papers free, through the mails, and through voluntary agents.

"JESUS AND THE RESURRECTION."

ACTS 17: 18.

"Concerning the hope and resurrection of the dead I am called in question."—Paul, Acts 23:6; 24:21.

"And when they heard of the resurrection of the DEAD, some mocked; and others said, we will hear thee again of this matter.—Acts 17:32.

If our wayward loved ones who died out of Christ are *already* in "the lake which burneth with fire and brimstone," and the righteous dead are *already* in bliss, why do the Scriptures say, "The Lord knoweth how to *reserve* the unjust unto the day of judgment to be punished," and "*If there be no resurrection of the dead, then they which are fallen asleep in Christ are perished*"?—Rev. 20:15; 2 Pet. 2:9; 1 Cor. 15:13–18.

If those who have "fallen asleep" have *already* "gone to their reward," why did the Master himself say that they should be "recompensed at the resurrection of the just," when the Son of Man shall come in His glory, when *every* man shall be rewarded according to his works?—Luke 14:14; Matt 16:27; Rev. 11:18.

If God's faithful are to be crowned at death, why did the apostles say that their own crowns were "laid up" for them until "the Chief Shepherd shall appear"?—2 Tim. 4:1, 8; 1 Pet. 5:4.

If they are *already* in the presence of God and singing His praises, why does "The Sweet Singer of Israel" say that "In death there is no remembrance" of God, and "*The dead praise not the Lord*"?—Psa. 6:4, 5; 115:17.

If the prophets and other ancient worthies were taken to heaven at death, why did Jesus say during his ministry, "No man hath ascended up to heaven," and Peter at a still later date declare, "David is not ascended into the heavens"?—John 3:13: Acts 2:34.

If the *apostles* were to go to heaven immediately at death why did Jesus say to them before his ascension, "Whither I go ye cannot come," but, "If I go *I will come again* and [then] receive you unto myself"? John 13:33; 14:3.

Our message like that of the apostles is Jesus the only Redeemer, and the resurrection the blessed hope, to be obtained through faith and obedience.

Is there not danger of getting mixed up by taking the "say so" of men? and is it not our duty to demand and seek a "Thus saith the Lord" for all that we accept as truth on religious subjects? And, will not the reader resolve to do this hereafter?

A flood of light on many Scriptural questions can be obtained from a pamphlet entitled, *What Say the Scriptures About Hell?*—It examines every text of the Bible containing the word *hell*, and assists the Bible student in "rightly dividing the word of truth." We will be pleased to send you a sample copy *free*. This should be followed by a studious reading of *The Plan of the Ages*, a veritable "Bible Key," opening to the consecrated children of God "hidden treasures" of divine grace, now meat in due season for such as are hungering and thirsting after righteousness. 350 pages, 25 cents, 35 cents and 60 cents, according to binding. Loaned free to the Lord's poor who will send postal card request.

Old Theology Quarterly

No. 53—The Scriptures Clearly Teach the Old Theology That Death Is the Wages of Sin, and Not Eternal Torment

Bible Students'
1901
TRACTS

The Scriptures
Clearly Teach
The Old Theology

THAT

Death is the Wages of Sin, and

NOT ETERNAL TORMENT

—— ROMANS 6:23. ——

1901
WATCH TOWER BIBLE & TRACT SOCIETY,
ALLEGHENY, PA., U. S. A.

NO. 53.—APRIL, 1901.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE
WATCH TOWER BIBLE & TRACT SOC'Y
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH, 131 GREEN ST., FOREST GATE, LONDON.

NO. 7. THE WONDERFUL STORY, 32 pp.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 15. REPLY TO INGERSOLL.
NO. 21. DO YOU KNOW?
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO. 44. GATHERING THE LORD'S JEWELS.
NO 49. WHICH IS THE TRUE GOSPEL?
NO 52. OUR LORD'S RETURN.
NO 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING
NO. 57. CALAMITIES—WHY GOD PERMITS THEM
NO. 58. PURGATORY.
NO. 59. THE WORLD'S HOPE.
NO. 60. BRINGING BACK THE KING.

Nos. 21, 28, 40 and 53 can be had in Swedish.
Nos. 21, 27 and 53 can be had in Dano-Norwegian
Nos. 3, 12, 21, 22, 28, 38, 40, 49 and 53 can be had in German.
Nos. 21 and 22 can be had in French.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17 Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp Also in German

Extra Copies of the above booklets are supplied to subscribers at 10c (5d) each, or 50c (*2/6*) per dozen: those below at 5c (2½d.) each, 25c (*1/3*) per dozen.

THY WORD IS TRUTH. A REPLY TO INGERSOLL. 48 pp.
THE BIBLE VS. THE EVOLUTION THEORY 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS Illustrated.—64 pp. In Yiddish, only.

German Watch Tower & Old Theology Quarterly—Translations.

— QUARTERLY FOR ONE YEAR, 25 CENTS. —

We can supply copies of the first 19 issues at the rate of 19 copies for 25 cents.
Sample copies for free circulation, gratis, postpaid.

✳ THE ✳

WAGES OF SIN IS DEATH

THE OLD THEOLOGY

"The wages of sin is death." "By one man sin entered into the world, and death by [as a consequence of] sin."—Rom. 6 : 23 ; 5 : 12.

The teaching of "Orthodoxy," that the wages of sin is everlasting torment, is emphatically contradicted by the above words of inspiration, and by many others, direct and indirect, which might be cited. How reasonable is the Bible statement, and how absurd the common view, which is founded neither in reason nor in the Scriptures, and which is in most violent antagonism to the plan and character of God, as presented in his Word.

The eternal torment theory had a heathen origin, though as held by the heathen it was not the merciless doctrine it afterward became, when it began gradually to attach itself to nominal Christianity during its blending with heathen philosophies in the second century. It remained for the great apostasy to tack to heathen philosophy the horrible details now so generally believed; to paint them upon the church walls, as was done in Europe; to write them in their creeds and hymns; and to so pervert the Word of God as to give a *seeming* divine support to the God-dishonoring error. The credulity of the present day, therefore, receives it as a legacy, not from the Lord, or the apostles, or the prophets, but from the compromising spirit which sacrificed truth and reason, and shamefully perverted the doctrines of Christianity, in an unholy ambition and strife for power and wealth and numbers.

Eternal torment as the penalty for sin was unknown to the patriarchs of past ages; it was unknown to the prophets of the Jewish age; and it was unknown to the Lord and the apostles; but it has been the chief doctrine of nominal Christianity since the great apostasy: it has been the scourge wherewith the credulous, ignorant and superstitious of the world have been lashed into servile obedience to tyranny. Eternal torment was pronounced against all who offered resistance to, or spurned Rome's authority, and its infliction in the present life was begun so far as she had power; and the pains of purgatory she promised, in such measure as she should dictate, to any of her votaries who showed the slightest disposition to be refractory. Under the terrible bondage of a superstitious reverence for self-exalted fellow-men, in dense ignorance of God's real plan, and tormented with a wretched fear of eternal misery, the masses of men resigned both their reason and the Word of God; and even yet, under the increasing light and liberty of this nineteenth century, men scarcely dare to think for themselves on religion and the Bible.

WHAT SAY THE SCRIPTURES?

Let God's inspired writers be heard in opposition to heathenized church traditions, and let reason judge which is the right view, and which the error. First note the Old Testament,—the divine revelation covering 4000 years. The prophets of the Old Testament do not mention a word about eternal torment; but they do repeatedly mention *destruction* as the sinner's doom, and declare over and over again that the enemies of the Lord shall *perish*. The

Law given to Israel through Moses never hinted at any other penalty than *death*, in case of its violation. The warning of Adam when placed on trial in Eden contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death,—"In the day that thou eatest thereof, dying, thou shalt *die*."—Gen. 2:17, margin. Compare 2 Pet. 3:8.

Surely, if the penalty of disobedience and failure is *everlasting life* in torment, an inexcusable wrong was done to Adam, and to the patriarchs, and to the Jewish people, when they were misinformed on the subject, and told that *death* was the penalty. Surely Adam, the patriarchs, or the Jews, were they ever to find themselves in eternal torment, where the various sectarian creeds of Christendom assert that the vast majority will find themselves, would have sufficient ground for an appeal for JUSTICE. Such, no less than the heathen billions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty, as a most atrocious misuse of power—first, in bringing them into a trial subject to such an awful and unreasonable penalty, without their consent; and secondly, for leaving the one class wholly ignorant of such a penalty, and for misleading the others by telling them that the penalty of sin would be *death*,—to *perish*. It must be admitted that the presumption to declare that death, destruction, perish, and similar terms, mean *life* in torment, belongs to word-twisting theologians *since* the days of the apostles; for, as we shall prove, the apostles taught nothing of the kind.

Look at the New Testament writings: Paul says he did not shun to declare the whole counsel of God (Acts 20:27), and yet he did not write a word about eternal torment. Neither did Peter, nor James, nor Jude, nor

John; though it is *claimed* that John did, in the symbolic figures of Revelation. But since those who make this claim consider the Book of Revelation a sealed book, which they do not and cannot understand, they have no right to interpret any portion of it literally, in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including John's plain non-symbolic epistles.

Since the apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin,—remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God."

The Apostle Paul states the matter thus: "The wages of sin is *death;*" the disobedient "shall be punished with everlasting *destruction* from the presence of the Lord, and from the glory of his power;" and "many walk, who are the enemies of the cross of Christ, whose end is *destruction.*"—Rom. 6:23; 2 Thes. 1:9; Phil. 3:19.

The Apostle John says: "The world passeth away and the lust thereof; but he that doeth the will of God *abideth forever.* . . . He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might *destroy* the works of the devil. . . . He that loveth not his brother *abideth in death.* Whosoever hateth his brother is a murderer, and we know that *no murderer hath eternal life* abiding in him. . . . He that hath the Son hath *life;* and he that hath not the Son of God *hath not life.*"—1 John 2:17; 3:8, 14, 15; 5:12.

The Apostle Peter says: The disobedient "shall be *destroyed* from among the people;" that evil doers "bring upon themselves *swift destruction;*" and that the Lord is "not desiring that any should *perish*, but that all should come to repentance."—Acts 3:23; 2 Pet. 2:1; 3:9.

The Apostle James says: "Sin, when it is finished, bringeth forth *death*." "There is one law-giver who is able to save and to *destroy*."—Jas. 1:15; 4:12.

THE REAL PENALTY SEVERE, BUT JUST.

No one who has studied the subject can consider the penalty of sin, as Scripturally set forth and defined, too slight a punishment. When understood, it is seen to be neither too slight nor too severe, but simply a *just* recompense of reward. "The gift of God," says the Apostle, "is eternal life." And that gift or favor bestowed upon Adam, and through him upon his posterity, was to be lasting only on condition of its proper use, which was to glorify God in its well-being and well-doing, and not to dishonor him by rebellion and sin. When God creates he reserves to himself both the right and the power to destroy that which he considers unworthy of continuous existence. When man sinned, therefore, God simply withdrew the favor he had granted, which had been misused, and death (destruction) followed: preceded naturally by the dying—pain, sickness, and mental, moral and physical decay.

Had God not provided redemption through Christ, the death penalty which came upon our race in Adam would have been everlasting; but in divine mercy all have been redeemed from death. Yet all must again, individually, come under the same divine law, which changes not; namely, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Did our Lord Jesus ever use the expression, eternal torment? or even once hint that he came into the world to save men from eternal torment? No, never! Yet, if this were the truth, and if they were in danger of a penalty so terrible for not receiving him, it would have been neither just nor merciful in him to have kept back a truth so important. He did tell them, however, that he came to save them *from death*, from perishing. Death, the penalty of sin, being against all, none could hope for a resurrection to any future life, but all were hopelessly *perishing*, unless Christ should redeem them from death, to that which was lost to Adam,—to righteousness and its privileges of everlasting life and favor. The Lord's title, Savior, has a weight, too, in this examination. It does not imply a deliverer or savior from torment, but a savior from death. The Lord and the apostles used the language of the Samaritans, and in that tongue the word for Savior signifies *Life-giver*.

What did our Lord say of his mission? we may well inquire. He said that he came "to preach deliverance to the *captives*." What captives could he refer to but the captives of sin, receiving daily its wages—dying by inches and entering the great prison-house, the tomb? He said he came to "open the prison-doors"—what prison, but the tomb? of which also the Prophet had spoken. (See Isa. 61: 1; Luke 4: 18.) He declared that he came that mankind "might have *life*;" that he came "to give his *life a ransom for many*" *lives*—in order that by believing in him men "should *not perish*, but have eternal *life*;" and again, "Narrow is the way that leadeth unto *life*," and "broad is the way that leadeth to *destruction*."—John 10: 10; Matt. 20: 28; John 3: 15; Matt. 7: 13.

AN UNANSWERABLE ARGUMENT.

It will generally be admitted by Christians claiming to be orthodox that our Lord Jesus redeemed mankind by his death; that he endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely he hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement for our peace was upon him; and by his stripes we are healed."—Isa. 53:4, 5.

This being admitted, it becomes an easy matter to decide, to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus did endure when "the chastisement for our peace" was inflicted upon his willing head. Is he suffering eternal torment for us? If so, that would thus be proven to be the penalty against our sins. But no one claims this, and the Scriptures teach to the contrary, that our Lord is now in glory, and not in torment, which is incontrovertible proof that the wages of sin is not torment.

But what did our Lord do to secure the cancellation of our sins? What did he *give* when he paid our ransom price—the price or *penalty* against sinners? Let the Scriptures answer. They repeatedly and explicitly declare that Christ *died* for our sins; that he gave his *life* a ransom to secure *life* for the condemned sinners; that he bought us with his own precious blood; that for this purpose the Son of God was manifested in flesh; that he might give his flesh for the *life* of the world; that as by man (Adam) came death, by man ("the man Christ Jesus") might come the resurrection of the dead.—1 Cor. 15:3; Matt. 20:28; 1 Tim. 2:5, 6; Hos. 13:14; 1 Cor. 6:20; 1 Pet. 1:18, 19; 1 John 3:8; John 6:51; 1 Cor. 15:21.

Is there room to question further the clear Bible doctrine that "the wages of sin is death"? Is there room to doubt further either the unscripturalness or the unreasonableness of the heathenish dogma of eternal torment?

OBJECTIONS BRIEFLY CONSIDERED.

Our limited space will permit merely a glance at certain of our Lord's parables and dark sayings, which, with the popular idea of torment firmly entrenched in the mind from childhood, appear to many to support that doctrine.* We will, however, briefly notice two of these, generally considered impregnable—the parable of the sheep and the goats (Matt. 25: 4–46), and the parable of the rich man and Lazarus. (Luke 16: 19–31.) We shall find that, properly interpreted, they teach nothing of the kind.

Not to enter into details—the parable of the sheep and the goats describes a trial of the world of mankind in the coming Millennial age—"When the Son of man shall sit upon the throne of his glory." The separating work will be according to character, and will require all of that period of a thousand years. Verses 41 and 46, which give expression to the final sentence upon all the lovers of unrighteousness, the goats, are the points upon which the interest of our topic centers.

Verse 41 reads, "Depart from me, accursed ones, into lasting fire, prepared for the devil and his messengers" (servants). We must infer that the fire here is as symbolic as the goats which go into it. As goats fitly represent wayward and unrighteous men, so fire fitly represents *destruction*. Fire is always destructive, never preservative. The goats cast into a fire would be consumed, destroyed, if the fire did not too soon become extinct. And hence in the parable, in order to show the certainty and completeness of the *destruction* of the finally incorrigible, the symbolic goats are represented as being cast into a *lasting fire; i. e.*, a lasting or perpetual destruction—extinction.

Verse 46 reads, "And these shall go away into everlasting punishment." We are not questioning that the unrighteous are to be punished, nor that the *punishment* upon

---

*We will cheerfully send *free* on application a pamphlet in which every text of Scripture containing the word "hell" is critically examined. Its title is,—*What Say the Scriptures About Hell?* You may also order copies of this tract for your friends *free*.

this class is to be *everlasting;* the *nature* of the punishment is the question we are investigating. Since the wages or *punishment* of sin is death, everlasting punishment would be *everlasting death*,—a death from which there would be no resurrection. As clearly stated all through the Scriptures, the punishment or wages of sin is death, and nothing else, and this parable certainly teaches nothing to the contrary.

Only the prejudice of deep-seated error makes this passage even appear, to some, to teach anything different. The Greek word rendered *punishment* in this verse, of itself, positively indicates the *kind* of punishment. The original word is *kolasin,* whereas if torment were meant the Greek word *basinos* would have been used. *Kolasin,* on the contrary, derived from *kolazoo,* signifies, (1) *To cut off,* as in pruning off branches from a tree; (2) *To restrain,* or repress. The Greeks write, "The charioteer *restrains* his fiery steeds;" (3) *To chastise,* to punish; *to cut off* an individual from life or society; or even to restrain his liberties. That the first definition, "to cut off," is the proper one in this case is evident from the antithesis of the succeeding and last clause of the verse, where *life,* the reward of the righteous, is put in contrast with the death, or cutting off from life, of the unrighteous.

THE PARABLE OF DIVES AND LAZARUS.

—LUKE 16: 19–31.—

While this is admitted to be a parable, it is generally treated as if it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to *hades* because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus is blessed, not because he was good, or full of faith in God, but simply because he was poor and sick. If this be interpreted literally, the only lesson to be logically drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment.

Again, the coveted place of favor is Abraham's bosom; and if the whole statement is literal, the bosom must be literal, and surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable, the thing said is never the thing meant; as for instance in the parable of the wheat and the tares, the Lord explained that *wheat* meant children of the Kingdom, and *tares* the children of the devil; and similar classes in another parable were represented by sheep and goats. So in this parable, the rich man must represent a *class*, and Lazarus another *class;* and the parable as a lesson applies to these classes.

The Rich Man (Dives) represented the Jewish people, which up to, and at the time of the parable "*fared sumptuously*," as the special recipients of God's favors and promises. As Paul said, the Jews had "much advantage every way, chiefly, because to them were committed the oracles of God" (the Law and the Prophets). The promises to Abraham and David invested that people with royalty, as represented by the rich man's "*purple*." The typical sacrifices of the law constituted them, in a typical sense, a "holy nation," represented by the rich man's "*fine linen*"—symbolic of righteousness.—Rev. 19:8.

The Poor Man (Lazarus) represented the God-fearing people of other nations, debarred, until the close of the Jewish Age, from those blessings conferred upon Israel specially. As the linen represented Israel's justification, so the sores represented moral defilement in this class, for whose justification no sin-offering had at that time been made. They were not even typically cleansed, and had as yet no share in the rich promises of the kingdom, the "*purple.*" They were, on the contrary, outcasts, strangers from Israel's favors. (Eph. 2:11-13). As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, and how they accounted themselves as companions of "dogs," the Lord's conversation with the Syro-Phœnician woman, who was one of this class, explains. —See Matt. 15:27.

But there came a change to both of these classes. The "rich man" (the Jewish nation) died, ceased to exist as a nation, and as the national representatives of God's favors, when those favors were taken from them (Matt. 21:43) and given to some, formerly outcasts.

The "rich man" class was cast out of favor, into trouble. And from then till now the Jews as a people have been in torment; yet are hindered by their law prejudices (as a great gulf) from accepting Christ. The "Lazarus" class also died, or ceased from their former condition, and were received into the favor of God. (Acts 10:28-35.) Accepting Christ, these thenceforth were received to Abraham's bosom—that is, they were accepted as the true children of believing Abraham, and the true heirs of the promise made to him.—See Gal. 3:16, 29; Rom. 11:7-9, 12-25.

FORGIVABLE AND UNPARDONABLE SINS.

In the preceding pages we have briefly shown the *extreme* penalty for *wilful* sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our *ransom* from that penalty, of that wilful sin, is *any forgiveness* of it or subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settled once for all. They are such as are not wilful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are *wilfully* done. As the penalty of the first wilful sin was death—extinction of being—so death is the penalty of every wilful sin against *full* knowledge and ability to choose and to do the right. This is called Second Death, in distinction from the former or Adamic penalty, from which Christ's ransom sacrifice will release all mankind.

The "sin unto [second] death," for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a *wilful* sin, but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the Holy Spirit" (Matt. 12:31, 32), for which there is no forgiveness.

But there are other partly-wilful sins, which are, therefore, partly *unpardonable*. In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share;—the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take;—repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will *forgive* such a penitent, in the sense of restoring him to his favor; but he will be made to suffer "stripes" (Luke 12:47, 48) for the sin, *in proportion* as God sees it to have been wilfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some wilfulness in it, He properly feels condemned, guilty before God; realizing his own guilt, and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who have committed sin of this sort cannot be renewed unto repentance. (Heb. 6:6.) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence not unto death, but requiring forgiveness and stripes.

Such is the wonderful provision of God, through Christ, for the acceptance of every soul which, forsaking sin and the love of it, seeks righteousness and life through him who is the Way, as well as the Truth and the Life. Thus all, whether naturally stronger or weaker, have an equal opportunity to gain everlasting life as well as to gain the great prize of joint-heirship with Christ.

FUTURE RETRIBUTION.

While the Scriptures teach that the present Gospel age is the Church's Judgment Day or period of trial, and that the world's Judgment-day or time of trial will be the Millennial age, it is, nevertheless, a reasonable question to ask,—To what extent will those who are not of the consecrated Church be held responsible, in the Millennial age, for their misdeeds, of cruelty, dishonesty and immorality, of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world;

and well would it be for them if they could realize their importance, and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires—obedience to his righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed; but we have much, in both reason and revelation, to show that as they went into death weak and depraved, so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing; and since they were sinners and unworthy of life and divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary;—for rewarding, and punishing, and giving to all mankind the *opportunity for eternal life* secured by Christ's great ransom sacrifice.

While, strictly speaking, the world is not now on trial, that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, Paul taught very clearly when, before Felix, he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled.—Acts 24: 25, *Diaglott* translation.

At the first advent of our Lord an increased measure of light came to men, and to that extent increased their responsibility, as he said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3: 19.) For those evil deeds committed against the light possessed, whether of conscience or of revelation, men will have to give an account, and will receive, in their day of judgment, a *just* recompense of reward. And, likewise, to the extent of their effort to live righteously, they will receive their reward in the day of trial.—Matt. 10: 42.

If men would consider what even reason discerns, that a time of reckoning, of judgment, is coming, that God will not forever permit evil to triumph, and that in some way he will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the age to come. Said the Prophet, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isa. 29: 15.) Behold, "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15: 3); and "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12: 14.) He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1 Cor. 4: 5.

The age of Christ's reign will be a time of just judgment; and though it will be an age of golden opportunities to all, it will be a time of severe discipline, trial and punishment to many. That the judgment will be fair and impartial, with due consideration for the circumstances and the opportunities of each individual, is also assured—by the character of the Judge (the Christ—John 5:22; 1 Cor. 6:2), by his perfect knowledge, by his unwavering justice and goodness, by his divine power and by his great love, as shown in his sacrifice to redeem men from death, that they might enjoy the privilege of this favorable, individual trial.

The varied circumstances and opportunities of men, in this and past ages, indicate that a *just judgment* will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Prov. 5:21), although they have been entirely unaware of it; and he declares that "Every idle [''pernicious,'' injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment'' (Matt. 12:36); and that even a cup of cold water, given to one of his little ones, because he is Christ's, shall in nowise lose its reward. (Matt. 10:42.) The context shows that the ''pernicious'' words to which Jesus referred were words of wilful and malicious opposition spoken against manifest light. (Matt. 12:24, 31, 32.) He also affirmed that it would be *more tolerable* for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity.—Matt. 11:20-24.

In the very nature of things, we can see that the punishments of that age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins wilfully indulged now, will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by his approval and reward to those who are rightly exercised thereby. And it will only be when punishments, instructions and encouragements fail; in short, when love and mercy have done all that wisdom can approve (which is all that could be asked), that any will meet the final punishment which his case demands—the Second Death.

None of the world will meet that penalty until they have first had *all* the blessed opportunities of the age to come. And while this is true of the world, the same principle applies now to the consecrated children of God in *this* OUR judgment (trial) day. We now receive God's favors (through faith), while the world will receive them in the next age; viz., instruction, assistance, encouragement, discipline and punishment. "For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Therefore, when we receive grievous chastisement, we should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12: 4–13.

How just and equal are God's ways! Read carefully the rules of the coming age. (See Jer. 31:29–34, and Ezek. 18:20–32.) They prove to us, beyond the possibility of a doubt, the sincerity and reality of all his professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. 33:11.

All who in *this life* repent of sin, and, as the term repentance implies, begin and continue the work of reformation to the best of their ability, will form character which will be a benefit to them in the age to come; when awakened in the resurrection age they will be to that extent advanced towards perfection, and their progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. This is implied in the words of our Lord (John 5:29, 30—*Diaglott*): "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life [those whose trial is past, and who were judged worthy of life, will be raised perfect—the faithful of past ages to perfect human life, the overcomers of the Gospel age to perfect life as divine beings], and they that have done evil, unto the resurrection of judgment."—These are awakened to judgment—to receive a course of discipline and correction—as the necessary means for their perfecting, or, otherwise, their condemnation to the Second Death.

The man who, in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. With many it will be a severe chastisement and a bitter experience to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

We are told (Dan. 12: 2) that some shall awake to shame and age-lasting contempt. And who can doubt that, when every secret thing is brought into judgment (Eccl. 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion. When the man who steals is required to refund the stolen property to its rightful owner, with the addition of 20 per cent. interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with Israel, whom he made to represent the world.—1 Cor. 10: 11; Lev. 6: 1–7. See also "*Tabernacle Shadows*," page 82.

As we are thus permitted to look into the perfect plan of God, how forcibly we are reminded of his word through the prophet Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet." (Isa 28: 17.) We also see the wholesome influence of such discipline. Parents, in disciplining their children, realize the imperative necessity of making their punishments proportionate to the character of the offences; and so in God's government: great punishments following great offences are not greater than is necessary to establish justice and to effect great moral reforms.

Seeing that the Lord will thus equitably adjust human affairs in his own due time, we can afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantage. Therefore, "Recompense to no man evil for evil." "Let this mind be in you, which was also in Christ Jesus our Lord."—Rom. 12:17–19; Phil. 2:5.

The present order of things will not always continue: a time of reckoning is coming. The just Judge of all the earth says, "Vengeance is mine, I will repay;" and the Apostle Peter adds, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) And, as we have seen, those punishments will be adapted to the nature of the offences, and the benevolent object in view—man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows:—2 Sam. 3:39; Matt. 16:27; 1 Pet. 3:12; Psa. 19:11; 91:8; Prov. 11:18; Isa. 40:10; 49:4; Matt. 5:12; 10:41, 42; Luke 6:35; Rev. 22:12; Rom. 14:11, 12.

LET HONESTY AND TRUTH PREVAIL.

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, and confessions, and hymn-books, and theological treatises, are its only supporters; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the dark ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God's Word and for his character, and willing to destroy their grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense, and spend time and money for their support, though at heart ashamed of them, and privately denying them.

The general influence of all this is, to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally reverenced, is being practically repudiated. Thus the Bible, the great anchor of Truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be, first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know, or ought to know better, are responsible. Many such are willing to compromise the truth, to slander God's character, and to stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who, by uttering a word for an unpopular truth, will risk the loss of his stipend and his reputation for being "established" in the bog of error, is considered a bold man, even though he ignominiously withhold his name from his published protests.

If professed Christians would be honest with themselves and true to God they would soon learn that "their fear toward God is taught by the precepts of men." (Isaiah 29:13.) If all would decide to let God be true, though it should prove every man a liar (Rom. 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as a "just recompense of reward."

WHAT SAY THE SCRIPURES
ABOUT HELL?

AN EXAMINATION OF EVERY TEXT OF SCRIPTURE IN WHICH THE WORD "HELL" IS FOUND.

A CORRECT understanding of the subject of this booklet is almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which he purposed to bring into being; that this abyss he had named "hell;" and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

While glad to see superstitions fall, and truer ideas of the great, and wise, and just, and loving Creator prevail, we are alarmed to notice that the *tendency* with all who abandon this long revered doctrine is toward doubt, scepticism, infidelity. Why should this be the case, when the mind is merely being delivered from an error?—do you ask? Because Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deeplaid and firmly fixed in the Word of God—the Bible—and consequently, to whatever degree their belief in "hell" is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also;—so that those who have dropped their belief in a "hell," of some kind of endless torment, are often open infidels, and scoffers at God's Word.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject derogatory to God's character nor to an intelligent reason, we have attempted in this booklet to lay bare the Scripture teaching on this subject that thereby faith in God and his Word may be reëstablished, on a better, a reasonable foundation. Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations will, at the same time, learn to trust hereafter less to his own and other men's imaginings, and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation; and on this mission, under God's providence, it is sent forth.

PRICE 10 CENTS [5d.] PER COPY.—88 PAGES.

Special wholesale rates to colporteurs and those who desire to aid in circulating these booklets widely.

ADDRESS:—

WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

A WORD TO THE WATCHERS.

WE ARE sending forth in the name of the Lord a very large edition of this issue, hoping thus to reach some of the "Watchers";—with all of whom, the world over, we desire to come into communication. By "Watchers" we mean those true Christians on the alert to know and to do the Lord's will in all things;—and especially those whose watchings and searchings of God's Word have led them to be out of harmony with sin, injustice, hypocrisy, churchianity, etc.; and who still further watch and wait for the establishment of God's will on earth as done in heaven, through the establishment of the *heavenly* Kingdom (Christ and the elect Church glorified), and its earthly representatives, during the Millennium.

These "Watchers" the world over we note are finding themselves more and more out of accord with Great Babylon (confusion), and more and more drawn to the Lord himself and away from all sectarianism and the pulpit infidelity known as higher criticism, and the evolution theory, which make void the Bible teaching of the fall of man, the *ransom* from it effected by the death of our Redeemer, and the restitution and other blessings promised to eventually result. (Acts 3:19–21.) Neither are these satisfied with the miscalled "Christian Science," under which Satan rewards with health those who "believe a lie," and who, by denying facts, so pervert their minds that they become confused upon every subject,—"led captive at his will."

Rather the "Watchers" are seeking for fellowship with the Lord's brethren, who trust in his precious blood for forgiveness of sins that are past, and for covering and cleansing of imperfections present; and who have made a full consecration of their justified all to the Lord and his service. We greet all such as being of the true "Watchers"; and we request that we may hear from you speedily, for the time is short in which to put on the whole armor of God that we may be able to stand in the evil day which is now so near at hand.—Eph. 6:11-13.

For many years the great Adversary, who puts light for darkness and darkness for light, has misrepresented our labors and our teachings and has more or less blinded many of the "Watchers" to the "harvest" light now shining upon God's Word and the plan of salvation therein revealed. Gradually, however, the Lord is bringing his own message to all who are Israelites indeed in whom is no guile;—to their comfort and joy and assistance in the narrow way. To all "Watchers" who will write us requesting it we will take pleasure in sending *free* a book entitled "Tabernacle Shadows of Better Sacrifices," a veritable Bible key.

BIBLE STUDY HELPS AND HINDRANCES.

MANY socalled Bible-study helps are really hindrances, as some have proven after the waste of valuable time. Real assistance leads not away from the Scriptures into human philosophy, but directly to the Word—explaining *it*, not in an arbitrary fashion, but in full accord with the context. But, according to this test, real *helps* are few. We will enumerate some which we can recommend—mentioning as first and chief our own publications referred to on the second page of this issue. These are specially prepared as "helping hands for Bible students," and are sold at extremely low prices, and gladly loaned to any desiring to study them but too poor to purchase.

Other helps mentioned below we will take pleasure in supplying at wholesale rates,—some of them much below, as we have special facilities; these we willingly place at your convenience, glad to in any way assist God's people in the study of his Word, and aware that few of them have much of this world's riches.

In Bibles there is little choice amongst what are known as "Teachers' Bibles" of the Oxford, the Holman and the Bagster editions—the "helps" in these are practically alike. Additional features are found in the Holman Art Edition which gives eighty photo-engravings of views in Palestine, etc. The Holman Linear Bible has besides the other "helps," the readings of the changes made in the Revised Version most conveniently shown in the same line. The Variorum Bible gives besides the other usual "helps," the readings of various old MSS. and various renderings of scholars as foot-notes to each page. The Combination Art Bible besides the usual "helps," gives the various readings of the Revised Version as foot-notes to each page. The discounts we can procure for our patrons on these Bibles varies—from 20 per cent. to 60 per cent.

A Concordance is indispensable to Bible study. We can procure for you Cruden's, Strong's or Young's. On some we give a cash discount, while others oblige us to sell at list price, but we give our patrons the profit in *premiums* and in prepaying express charges.

Revised Versions of the Old and New Testaments are useful in critical study, even when, as we advise, the

Common Version is retained as the standard. We mention these in what we consider to be their order of value to the student: (1) *The Emphatic Diaglott* New Testament gives the Greek text and a word-for-word English translation beneath it; while at one side is an Anglicised translation. (2) Leeser's translation of the Old Testament. Leeser is a Hebrew and his work is accepted by Hebrews as a standard English translation. (3) Rotherham's *newly revised* translation of the New Testament. (4) Murdoch's translation of the New Testament from the Syriac-Peshito. (5) The Revised Version Bible (also New Testaments separate). (6) The American Committee's Revised Version from Oxford Press. (7) American Committee's Later Revised Version, from Nelson Press. (8) Young's Translation of the Bible. (9) Lastly, but by the way one of the most valuable books published, is the Tischendorf New Testament. It has the Common Version text and gives as foot-notes to each page the readings of the oldest Greek MSS. extant.

Correspondence on these topics addressed to our Society will have careful and prompt attention,—as done unto the Lord; for we delight to "lay down our lives for the brethren," in any helpful service.—1 John 3:16; Heb. 2:11; 1 Pet. 1:22.

We have a new system of helpful *Bible Markings*, which we will be pleased to supply *free* to all who may request it.

FOR FURTHER READING MATTER

to assist in Bible study, with a view to getting rid of all false traditions of men, and to the full recovery of the old theology of our Lord and the apostles,

ADDRESS

WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," ALLEGHENY, PA., U. S. A.

THINGS ALL NEED TO KNOW

—BUT WHICH—

"NONE OF THE WICKED WILL UNDERSTAND"

—DAN. 12:10—

"THE WISE SHALL UNDERSTAND" THAT—

—The Gospel age is to close with a "Day of Vengeance."
—It will affect the whole world but specially "Christendom."
—All Political, Social, Financial and Religious systems will fall.
—These judgments must begin with the House of God and extend to all.
—This period is noted by the Prophets as "the Day of Jehovah."
—It is symbolically styled "a Dark Day" a "Day of clouds," etc.
—Its trouble is symbolically likened to a Hurricane, to a Flood, to a Fire, etc., these strong figures being used to give an appreciation, yet to hide the real nature, of that "Time of Trouble such as Never Has Been since there was a Nation"—Dan. 12:1.
—Preparations for this symbolic "Fire" and "Tempest" are now well under way and shortly will rage furiously.
—It will be a contest between the Masses and the Classes.
—Many see it coming and trust to various schemes to avert it.
—But all worldly Schemes and Panaceas will fail utterly.
—God's Kingdom, the only hope for Church and World, is sure.
—Man's extremity will prove to be God's opportunity—in the establishment of God's Kingdom—Christ's Millennial Kingdom which will establish righteousness by force. —Rev. 2:26, 27; Dan. 2:34, 35, 44, 45.

All the subjects are simply yet forcefully treated, and Matthew 24th Chapter elucidated, in

"The Day of Vengeance"

(In English and German)

—CLOTH BOUND, 35 CENTS [1s. 6d.] POSTAGE 10 CENTS [4d.] EXTRA; PAPER COVERS, 25 CENTS [1s.] POSTPAID.

ADDRESS ORDERS TO PUBLISHERS
WATCH TOWER BIBLE & TRACT SOCIETY
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

THE AT-ONE-MENT IS BELIEVED IN

—BY—

ALL CHRISTIAN BIBLE STUDENTS

Nevertheless, but few even of the best informed could explain either the fact or the philosophy of the At-One-Ment between God and man.

ALL SHOULD KNOW

—What the Scriptures declare respecting the great Author of The At-one-ment, Jehovah God
And concerning the great Mediator of the At-one-ment, our Lord Jesus Christ.

—Respecting the necessity for the At-one-ment
And the necessity that the "Only Begotten" must be "made flesh," and then die, and then rise from the dead in order to effect the At-one-ment.

—Respecting the office and work of the holy Spirit in connection with the At-one-ment
And the important part of the At-one-ment not yet finished—which awaits the Second Coming of our Lord in his Kingdom glory.

—Respecting the central doctrine of At-one-ment, namely, the *Ransom*—what it was;—why it was and is the center or "hub" around which and into which all Bible doctrines fit.

—How this doctrine is the test of the truth or falsity of all doctrines; so that once understood clearly it is a guard against error in every form.

—Respecting man, the subject of the great At-one-ment, his nature; his sin; his penalty; his deliverance through Christ; his future possibilities through acceptance of the At-one-ment.

All these interesting and very important themes are lucidly discussed in simple language, and corroborated by fourteen hundred Scripture citations, in

"The At-One-Ment Between God and Man"

(In English only. German edition in preparation)

507 PAGES—CLOTH BOUND, 35 CENTS [1s. 6d.], POSTAGE 10 CENTS [4d.] EXTRA; PAPER COVERS, 25 CENTS [1s.] POST PAID.

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY
BIBLE HOUSE, ALLEGHENY, PA., U. S. A
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

THINGS YOU OUGHT TO KNOW

AS

CHRISTIAN BIBLE STUDENTS

THE SATISFACTORY PROOFS THAT—

—The Bible is a divine revelation—reasonable and trustworthy, revealing a systematic plan full of Justice, Wisdom and Love.
—"The Key of Knowledge" of the Scriptures, long lost (Luke 11:52), is found, and gives God's faithful people access to the "Hidden Mystery." Col. 1:26.
—The Lord Jesus and his faithful are to be not only priests but kings.
—This Kingdom is to come and God's will be done at the Second Advent.
—God's plan is to select and save the Church in the Gospel age, and to use this Church in blessing the world in the Millennium.
—A ransom for all implies an opportunity for restitution to all.
—The Day of Judgment is 1.000 years long—the world's trial day.
—Spiritual and human natures are distinct and separate.
—"The narrow way" of self-sacrifice will cease with this age.
—"The highway" of righteousness without suffering will be open to all the redeemed race in the Millennium.—Isa. 35: 8, 9.
—"The kingdoms of this world" are but for an ordained period and must then give place to the "Kingdom of Heaven"—"Thy Kingdom Come."

Especially You Ought to Know

—Why God has permitted evil for six thousand years, and
—The relationship of God's people to this "Reign of Sin and Death" and to the results.

These subjects and many others of deep interest to all of God's people are discussed fully and in language easy of comprehension in

"The Plan of the Ages"

(In English, German, Swedish, Dano-Norwegian and French.)

355 PAGES—CLOTH BOUND, 35 CENTS [1s. 6d.], POSTAGE 10 CENTS [4d.] EXTRA; PAPER COVERS, 25 CENTS [1s.] POST PAID.

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

THINGS YOU OUGHT TO KNOW

—AS—

CHRISTIAN BIBLE STUDENTS

DO YOU KNOW THAT

—We are now living in "the Time of the End" of this Gospel age?

—Our epoch is "the Day of God's Preparation" for the Millennial age?

—The "Days of Waiting" are ended and the "Cleansing of the Sanctuary—the Church,—the separating of its Wheat and Tares, is now in progress?

—This is the reason for the beginning of the Return of Divine Favor to Fleshly Israel—blinded for centuries, to permit the gathering of an elect class from among the Gentiles?

—This favor is gradually taking shape and known as Zionism?

—Immanuel's Kingdom is now in process of establishment?

—The Great Pyramid in Egypt is a Witness to all these events of the ages and of our day—testifying in symbols?

—The Pyramid's downward passage under "a Draconis" symbolizes the course of Sin? Its First Ascending Passage symbolizes the Jewish age? Its Grand Gallery symbolizes the Gospel age? Its Upper Step symbolizes the approaching period of tribulation and anarchy, "Judgment," upon Christendom? Its King's Chamber the Divine Nature, etc., of the Overcoming Church—the Christ, Head and Body? Its Ante-Chamber the Correction in Righteousness of the "Great Company" etc.? Its Queen's Chamber those of Israel and the world who attain Restitution?

All these interesting topics with ten Pyramid illustrations can be had in

"Thy Kingdom Come"

(In English, German and Swedish)

360 PAGES—CLOTH BOUND, 35 CENTS [1s. 6d.], POSTAGE 10 CENTS [4d.] EXTRA; PAPER COVERS, 25 CENTS [1s.] POST PAID.

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY

BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

Old Theology Quarterly

No. 54—Bible Study and Needful Helps Thereto

Bible Students'
1901
TRACTS

PEOPLE'S PULPIT.

(Special Issue, No. 54.)

BIBLE and TRACT SOCIETY,

LANCASTER GATE, LONDON, W.

"I bring you good tidings of great joy, which shall be unto all people."
"There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

A Dark Cloud and its Silver Lining.

BY JOHN G. WHITTIER.

In the Minister's morning sermon he told of the primal fall,
And how, henceforth, the wrath of God rested on each and all;
And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to eternal torture, and held in the way thereto.
Yet never, by Faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.
And after the painful service, on that pleasant, bright first day,
He walked with his little daughter thro' the apple bloom of May.
Sweet in the fresh green meadow sparrow and blackbird sung;
Above him its tinted petals the blossoming orchard hung.
Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these gifts from His hand, my child."
"Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the garden of the Lord."
Then upspake the little maiden, treading on snow and pink,
"O father! these pretty blossoms are very wicked, I think.
"Had there been no garden of Eden, there never had been a fall;
And if never a tree had blossomed, God would have loved us all."
"Hush, child!" the Father answered, "By His decree men fell;
His ways are in clouds and darkness, but He doeth all things well."
"And whether by His ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love Him still."
"Oh, I fear Him!" said the daughter, "and I try to love Him, too;
But I wish He were kind and gentle—kind and loving as you."

The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes uplifted, questioned his own in vain.
Bowing his head, he pondered the words of his little one,
Had he erred in his life-long teachings, and wrong to his Master done?
To what grim and dreadful idol had he lent the holiest name?
Did his own heart, loving and human, the God of his worship shame?
And lo! from the bloom and greenness, from the tender skies above,
And the face of his little daughter, he read a lesson of love.
No more as the cloudy terror of Sinai's mount of law,
But as Christ in the Syrian lilies the vision of God he saw.
And as when, in the clefts of Horeb, of old was His presence known,
The dread, ineffable glory was infinite goodness alone.
Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again,
And the scoffing tongue was prayerful, and the blinded eyes found sight,
And hearts, as flint aforetime, grew soft in his warmth and light.

The Silver Lining of the Dark Cloud.

The poet has graphically pictured the darkness which has so long oppressed God's people: but the same God who is now lifting the curtain and bringing to light labor-saving conveniences, preparatory to the great reign of righteousness, peace and blessing, called the Millennium, is also bringing to light certain teachings in his Word bearing upon the same period, showing that he has yet in store for that time great spiritual blessings for men. And this is only what we should expect, according to God's promise (Dan. 12 : 4, 9 ; 1 Thes. 5 : 4-6 ; Luke 8 : 10), and according to our prayer, "Thy Kingdom come, thy will be done on earth as in heaven."

In the light of this further unfolding of the Scriptures it appears that we and many of God's people have been right in urging that God's character would yet be cleared of the charges of injustice and cruelty so long urged against Him by scoffers, and supported not only by the creeds of Christendom, but seemingly also by some dark-looking passages in the Bible.

But we can only give you a mere hint of the blessing and encouragement now obtainable by those who hunger and thirst after righteousness—truth, etc. The light has come through studying God's plan *dispensationally*—recognizing the various ages as connected in one great, good, loving plan which God had purposed in himself before the creation of our race, which *began* to be accomplished when Christ our Lord died for our sins, and which is to be fully accomplished by Christ and His Church glorified, during an age just dawning, whose light is even now waking up the world. The key to the understanding of God's gracious plan as long laid hidden in six words in our text—"*A ransom for all*," and the assurance that this favour for all shall reach them in God's "*due time*."

Thus we introduce to you a book which, in the name of God and for the blessing of His Church, we are circulating eveywhere, at the unremunerative price of one shilling, and loaning it freely to those too poor to purchase—

"The Plan of the Ages."

VOL. 1.—STUDIES IN THE SCRIPTURES.

STRONG WORDS OF COMMENDATION,

BY THE

Associate Editor of the 'Atlanta Constitution.'

FOOD AND COMFORT FOR ALL THINKERS.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and sceptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! . . .

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes **a pyramid of God's love, and mercy, and wisdom.**

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals, and many orthodox ministers of different denominations, have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light is the watchword."—*C. T. Smith* ("B. Arp.")

"I am surprised at the truth it reveals. Truly 'the half was never told.' I am greatly blessed in the study of God's Word, which is made more plain."—*C. E. Cook.*

"The reading of it was the grandest feast I ever enjoyed." —*N. Rany.*

The cloth bound edition of this work, of which thousands of copies **were at first sold** at four shillings, has been reduced to one shilling by this Society, **which** also offers to loan it *free to all too poor to buy*, who will promise a careful reading of it, and to remail it. **So, then, none need** be without it. DELAY NOT. ORDER AT ONCE.

3,350,000 already in circulation.

The price is "nothing" for such a book—380 pages. Take several copies, remember your sceptical friends. All need this "Helping Hand."

Delivered by Colporteurs, 1/-.

This work may also be procured in the German, Swedish, Dano-Norwegian, French, Italian, Spanish, and Greek languages at the same price as the English.

VOL. II., *The Time is at Hand*, 384 pp., may be obtained in the English, German, Swedish, Dano-Norwegian and French languages. Price, 1/-

VOL. III., *Thy Kingdom Come*, 400 pp., may be obtained in the English, German and Swedish languages. Price 1/-

VOL. IV., *The Day of Vengeance*, English, 672 pp., delivered by colporteurs, 1/6, German, 376 pp., 1/6.

VOL. V. *The Atonement between God and Man*, 512 pp., English, German and Swedish, price, 1/6

VOL. VI., *The New Creation*, 738 pp., English, price, 1/6

BIBLE AND TRACT SOCIETY.

CRAVEN TERRACE, LANCASTER GATE, LONDON, W.

And at BROOKLYN; BARMEN: COPENHAGEN; OREBRO; MELBOURNE; and DURBAN.

Send a postal requesting a *Free Sample* of "Which is the True Gospel? Food for Thinking Christians"; "What is the Soul?"; and "Where are the Dead?"

Old Theology Quarterly

No. 56—Epistle to the Hebrews

(*Yiddish*)

Bible Students'
1902
TRACTS

Epistle to the Hebrews

BY ST. PAUL

ALSO
LEVITICUS 16:1–34 AND ISAIAH 52:13 TO 53:8

IN THE
YIDDISH HEBREW LANGUAGE

WATCH TOWER BIBLE AND TRACT SOCIETY
BIBLE HOUSE
ALLEGHENY, PA., U. S A.

No. 56.—January, 1902.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E., ENGLAND

NO. 2. CALAMITIES—WHY GOD PERMITS THEM.
NO. 3. PROTESTANTS, AWAKE!
NO. 7. THE WONDERFUL STORY, 32 pp.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 21. DO YOU KNOW?
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.

Nos. 21, 28, 40 and 53 can be had in Swedish.
Nos. 21, 27 and 53 can be had in Dano-Norwegian.
Nos. 3, 12, 21, 22, 28, 38, 40, 49 and 53 can be had in **German.**
Nos. 21 and 22 can be had in French.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen: those below at 5c (2½d.) each, 25c (*1/3*) per dozen.

THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only.

German Watch Tower & Old Theology Quarterly—Translations.

— QUARTERLY FOR ONE YEAR, 25 CENTS. —

We can supply copies of the first 19 issues at the rate of 19 copies for 25 cents.
Sample copies for free circulation, gratis, postpaid.

THE EPISTLE TO THE HEBREWS.

This little booklet is prepared especially for Hebrews. The first two articles are brief extracts from the sacred writings of Leviticus and Isaiah—portions well known to all Jews. These are followed by the Epistle to the Hebrews, written by one of the ablest and best educated of the Hebrew race, once known as Saul of Tarsus. It manifests a very extensive knowledge of the various features of the Jewish Law pertaining to the sacrifices of the Atonement Day, etc.

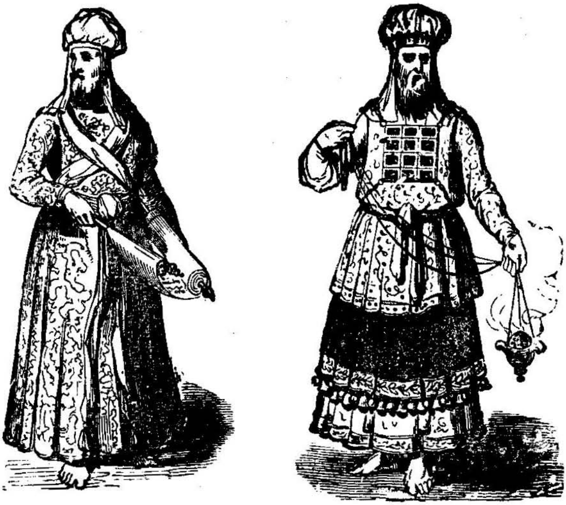
The booklet is sent forth with the thought and the prayer that it may prove of interest and profit to some of our Hebrew neighbors. We supply it to our readers, one copy each, as a number of the "Old Theology Quarterly," without extra charge; additional copies will be sold at 5c. (2½d.) each, 25c. (*1/3*) per dozen. A sample copy will be sent free to any Jewish friends requesting it and promising to read it carefully and prayerfully.

All who may read this pamphlet with interest should, if able to read English or German, write us for another booklet which we publish, viz., "Tabernacle Shadows of Better Sacrifices," 10c. (5d.) each, 50c. (*2/6*) per dozen.

It is presumed that those of our subscribers who have requested this publication desire it for loaning to their Hebrew neighbors, and that they will make faithful use of the means thus put into their hands.

WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U. S. A.
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON.

דער בריעף
אן דיא עברים



אויפ'ס נייע ארויסגעגעבען פון

מרדכי שמואל בערגמאנן.

ויקרא.

אחרי מות טז.

---

1 אוּנְד גָאט הָאט גֶערֶעט צוּ משֶׁה נָאךְ דֶעם טוֹיט פוּן דִיא
צְווייא זִיהְן פוּן אַהֲרֹן, וֶוען זֵייא הָאבֶּען זִיךְ גֶענֶעהֶנט
2 צוּ פַאר גָאט אוּנְד זֵייא זֶענֶען גֶעשְׁטָארְבֶּען: אוּנְד גָאט
הָאט גֶעזָאגְט צוּ משֶׁה, רֵייד צוּ אַהֲרֹן דֵיין בְּרוּדֶער
אַז עֶר זָאל נִיט קִימֶען אַלֶע צֵייט אִין דִיא הֵיילִיגְקֵייט
אִינְוֵוייניג פוּן דֶעם פָארְהַאנְג פַאר דֶעם אִיבֶּערְדֶעקֶעל
(כַּפֹּרֶת) וָואס אִיז אוֹיף דֶעם קַאסְטֶען, אַז עֶר זָאל
נִיט שְׁטַארְבֶּען, דֶען אִיךְ וֶועל מִיךְ בֶּעווייזֶען אִין דֶעם
3 וָואלְקֶען אוֹיף דֶעם כַּפֹּרֶת: מִיט דִיעֶזֶעם זָאל אַהֲרֹן
קוּמֶען אִין דִיא הֵיילִיגְקֵייט אַרֵיין, מִיט אֵיין יוּנְגֶען
שְׁטִיעֶר צוּ אֵיין זִינְדְאָפְּפֶער, אוּנְד אֵיין וִוידֶער צוּ אֵיין
4 בְּרַאנְדְאָפְּפֶער: עֶר זָאל אָנְקְלֵיידֶען דָאס הֵיילִיגֶע
לֵיינֶענֶע הֶעמְד, אוּנְד דִיא לֵיינֶענֶע הוֹיזֶען זָאלֶען זֵיין
אוֹיף זֵיין לֵייבּ, אוּנְד מִיט דֶעם לֵיינֶענֶען גַארְטֶעל זָאל עֶר
זִיךְ גַארְטְלֶען, אוּנְד דִיא לֵיינֶענֶע הוֹיבּ זָאל עֶר אוֹיפְזֶעצֶען,
זֵייא זֶענֶען דִיא הֵיילִיגֶע קְלֵיידֶער, אוּנְד עֶר זָאל וַואשֶׁען
מִיט וַואסֶער זֵיין לֵייבּ, אוּנְד עֶר זָאל זֵייא אָנְקְלֵיידֶען:

אוּנד

ויקרא טז

5 אוּנְד פוּן דִיא גֶעמֵיינְדֶע פוּן דִיא קִינְדֶער יִשְׂרָאֵל זָאל עֶר
נֶעמֶען צְװייא צִיגֶען־בֶּעקְלֶעךְ פִיר אַיין זִינְדאָפְּפֶער,
6 אוּנְד אַיין װִידֶער פִיר אַיין בְּרַאנְדאָפְּפֶער: אוּנְד אַהֲרן
זָאל גֶענֶעהְמֶען דֶעם שְׁטִיעֶר פוּן דֶעם זִינְדאָפְּפֶער, װָאס
אִיז פַאר אִיהְם, אוּנְד עֶר זָאל מְכַפֵּר זַיין פוּן װֶעגֶען זִיךְ
7 אוּנְד פוּן װֶעגֶען זַיין הױזְגֶעזִינְד: אוּנְד עֶר זָאל נֶעמֶען
דִיא צְװייא בֶּעקְלֶעךְ, אוּנְד עֶר זָאל זֵייא שְׁטֶעלֶען צוּ פַאר
גָאט, בַּייא דֶער טִיר פוּן דֶעם גֶעצֶעלְט, פוּן דִיא
8 פֶערְזַאמְלוּנְג: אוּנְד אַהֲרן זָאל גוֹרָל װַארְפֶען אִיבֶּער
דִיא צְװייא בֶּעקְלֶעךְ, אַיין גוֹרָל צוּ גָאט, אוּנְד דָאס
9 אַנְדֶערֶע גוֹרָל צוּ עֲזָאזֵל: אוּנְד אַהֲרן זָאל גֶענֶעהְמֶען
דָאס בֶּעקֶעל װָאס דֶער גוֹרָל אִיז גֶעפַאלֶען אױף אִיהְם
צוּ גָאט, אוּנְד עֶר זָאל עֶס מַאכֶען אַיין זִינְדאָפְּפֶער:
10 אוּנְד דָאס בֶּעקֶעל װָאס דֶער גוֹרָל אִיז גֶעפַאלֶען אױף
אִיהְם צוּ עֲזָאזֵל, זָאל גֶעשְׁטֶעלְט װֶערֶען לֶעבֶּעדִיג פַאר
גָאט, מְכַפֵּר צוּ זַיין מִיט אִיהְם, אִיהְם אַװֶעקְצוּשִׁיקֶען
11 צוּ עֲזָאזֵל, אִין דֶער מִדְבָּר אַרַיין: אוּנְד אַהֲרן זָאל
גֶענֶעהְמֶען דֶעם שְׁטִיעֶר פוּן דֶעם זִינְדאָפְּפֶער װָאס אִיז
צוּ אִיהְם, אוּנְד עֶר זָאל מְכַפֵּר זַיין פוּן זַיינֶעטְװֶעגֶען
אוּנְד פוּן װֶעגֶען זַיין הױזְגֶעזִינְד, אוּנְד עֶר זָאל שֶׁעכְטֶען
דֶעם שְׁטִיעֶר פוּן דֶעם זִינְדאָפְּפֶער װָאס אִיז צוּ אִיהְם:
12 אוּנְד עֶר זָאל נֶעמֶען דִיא כְּפַאן פוּל פוּן בְּרֶענֶענְדֶע
קױלֶען, פוּן דֶעם אָפְּפֶערְשְׁטוּהְל (מִזְבֵּחַ), פוּן פַאר
גָאט, אוּנְד זַיינֶע הֶענְד פוּל פוּן װֵייהְרױךְ פוּן װָאױל
שְׁמֶעקֶענְדֶע גֶעװִירְץ, דִין גֶעשְׁטױסֶען, אוּנְד עֶר זָאל עֶס
13 בְּרֶענְגֶען אִינְװֵיינִיג פוּן דֶעם פָארְהַאנְג: אוּנְד עֶר זָאל
לֵייגֶען דָאס רױךְ־װֶערְק אױף דֶעם פֵייעֶר פַאר גָאט, אוּנְד
דֶער װָאלְקֶען פוּן רױךְ־װֶערְק זָאל בֶּעדֶעקֶען דָאס כַּפֹּרֶת
װָאס

װָאס אִיז אויף דֶעם צֵייגְנִים (גֶעזֶעץ), אַז עֶר זָאל
14 נִיט שְׁטַארְבֶּען: אוּנְד עֶר זָאל נֶעמֶען פוּן דֶעם בְּלוּט
פוּן דֶעם שְׁטִיעֶר, אוּנְד עֶר זָאל שְׁפְּרֶענְגֶען מִיט זֵיין
פִינְגֶער אויף דֶעם כַּפֹּרֶת אִין מִזְרָח זֵייט, אוּנְד פַאר
דֶעם כַּפֹּרֶת זָאל עֶר שְׁפְּרֶענְגֶען זִיעבֶּען מָאל פוּן דֶעם
15 בְּלוּט מִיט זֵיין פִינְגֶער: אוּנְד עֶר זָאל שֶׁעכְטֶען דָאס
בֶּעקֶעל פוּן דֶעם זִינְדאָפְּפֶער װָאס אִיז פַאר דֶעם פָאלְק,
אוּנְד עֶר זָאל בְּרֶענְגֶען זֵיין בְּלוּט אִינְוֶוייניג פוּן דֶעם
פָּארהַאנְג, אוּנְד עֶר זָאל מַאכֶען מִיט זֵיין בְּלוּט גְלֵייך
אַזוֹי וִויא עֶר הָאט גֶעמַאכְטמִיט דֶעם בְּלוּט פוּן דֶעם
שְׁטִיעֶר, אוּנְד עֶר זָאל שְׁפְּרֶענְגֶען אויף דֶעם כַּפֹּרֶת
16 אוּנְד פַאר דֶעם כַּפֹּרֶת: אוּנְד עֶר זָאל מְכַפֵּר זֵיין אויף
דִיא הֵיילִיגְקֵייט, פוּן װֶעגֶען דִיא אוּמְרֵיינִיגְקֵייטֶען פוּן
דִיא קִינְדֶער יִשְׂרָאֵל, אוּנְד פוּן װֶעגֶען זֵיירֶע אִיבֶּערְ־
טְרֶעטוּנְגֶען, צוּ אַלֶע זֵיירֶע זִינְד, אוּנְד אַזוֹי זָאל עֶר
מַאכֶען צוּ דֶעם גֶעצֶעלְט פוּן דֶער פֶערְזַאמְלוּנְג, װָאס
רוּהְט מִיט זֵייא, צְוִוישֶׁען זֵיירֶע אוּמְרֵיינִיגְקֵייטֶע:
17 אוּנְד קֵיין מֶענְשׁ זָאל נִיט זֵיין אִין דֶעם גֶעצֶעלְט פוּן
דִיא פֶערְזַאמְלוּנְג, װֶען עֶר װֶעט קוּמֶען מְכַפֵּר צוּ זֵיין
אִין דִיא הֵיילִיגְקֵייט, בִּיז עֶר װֶעט אַרוֹיסגֵיין. אוּנְד עֶר
זָאל מְכַפֵּר זֵיין פוּן זֵיין גֶעטְוֶועגֶען אוּנְד פוּן װֶעגֶען זֵיין
הֵיוזְגֶעזִינְד, אוּנְד פַאר דִיא גַאנְצֶע פֶערְזַאמְלוּנְג פוּן
18 יִשְׂרָאֵל: אוּנְד עֶר זָאל אַרוֹיסגֵיין צוּ דֶעם מִזְבֵּחַ װָאס
אִיז פַאר גָאט, אוּנְד עֶר זָאל מְכַפֵּר זֵיין װֶעגֶען אִיהְם,
אוּנְד עֶר זָאל נֶעמֶען פוּן דֶעם בְּלוּט פוּן דֶעם שְׁטִיעֶר,
אוּנְד פוּן דֶעם בְּלוּט פוּן דֶעם בֶּעקֶעל, אוּנְד עֶר זָאר עֶס
טְהוּן אויף דִיא הֶערְנֶער פוּן דֶעם מִזְבֵּחַ רִינְגְס אַרוּם:
19 אוּנְד עֶר זָאל שְׁפְּרֶענְגֶען אויף אִיהְם פוּן דֶעם בְּלוּט

מיט

מִיט זַיין פִינְגֶער זִיעבֶּען מָאל, אוּנְד עֶר זָאל אִיהְם
רֵיינִיגֶען, אוּנְד עֶר זָאל אִיהְם הֵיילִיגֶען, פוּן וֶועגֶען דִיא
20 אוּמְרֵיינִיגְקֵייטֶען פוּן דִיא קִינְדֶער יִשְׂרָאֵל: אוּנְד וֶוען עֶר
וֶועט אוֹיפְהֶערֶען מְכַפֵּר צוּ זַיין וֶועגֶען דִיא הֵיילִיגְקֵייט
אוּנְד דֶעם גֶעצֶעלְט פוּן דִיא פֶערְזַאמְלוּנְג אוּנְד דֶעם מִזְבֵּחַ,
אַזוֹי זָאל עֶר גֶענֶעהֶען דָאס לֶעבֶּעדִיגֶע בֶּעקֶעל:
21 אוּנְד אַהֲרן זָאל לֵייגֶען זַיינֶע צְווייא הֶענְד אוֹיף דֶעם
קָאפְּף פוּן דֶעם לֶעבֶּעדִיגֶען בֶּעקֶעל, אוּנְד עֶר זָאל
מִתְוַדֶּה זַיין אִיבֶּער אִיהְם אַלֶע דִיא מִיסְטְהַטֶען פוּן
דִיא קִינְדֶער יִשְׂרָאֵל אוּנְד אַלֶע זַיירֶע אִיבֶּערְטְרֶעטוּנְגֶען
פוּן אַלֶע זַיירֶע זִינְד, אוּנְד עֶר זָאל זַייא טְהוּן אוֹיף דֶעם
קָאפְּף פוּן דֶעם בֶּעקֶעל, אוּנְד עֶר זָאל עֶס אַוֶועקְשִׁיקֶען,
דוּרְךְ דִיא הַאנְד פוּן אַיין פָארְבֶּערֵייטֶעטֶען מַאן, אִין
22 דֶער מִדְבָּר אַרֵיין: אוּנְד דָאס בֶּעקֶעל זָאל טְרָאגֶען אוֹיף
זִיךְ אַלֶע זַיירֶע מִיסְטְהַאטֶען, אִין אֵיינֶעם וִויסְטֶען לַאנְד,
אוּנְד עֶר זָאל אַוֶועקְשִׁיקֶען דָאס בֶּעקֶעל אִין דֶער מִדְבָּר:
23 אוּנְד אַהֲרן זָאל קוּמֶען אִין דֶעם גֶעצֶעלְט פוּן דִיא פֶערְזַאמְלוּנְג,
אוּנְד עֶר זָאל אוֹיסְצִיהֶען דִיא לֵיינֶענֶע קְלֵיידֶער
וָואס עֶר הָאט אָנְגֶעקְלֵיידֶעט וֶוען עֶר אִיז גֶעקוּמֶען אִין דִיא
24 הֵיילִיגְקֵייט, אוּנְד עֶר זָאל זַייא לָאזֶען דָארְטֶען: אוּנְד עֶר
זָאל וַואשֶׁען זַיין לֵייבּ מִיט וַואסֶער אִין דֶעם הֵיילִיגֶען אָרְט,
אוּנְד עֶר זָאל אָנְקְלֵיידֶען זַיינֶע קְלֵיידֶער, אוּנְד עֶר זָאל
אַרוֹיסְגֵיין, אוּנְד עֶר זָאל מַאכֶען זַיינֶע בְּרַאנְדאָפְּפֶער,
אוּנְד דָאס בְּרַאנְדאָפְּפֶער פוּן דֶעם פָאלְק, אוּנְד עֶר זָאל
מְכַפֵּר זַיין פוּן זַיינֶעטְוֶועגֶען אוּנְד פוּן וֶועגֶען דֶעם פָאלְק:
25 אוּנְד דָאס פֶעט פוּן דֶעם זִינְדאָפְּפֶער זָאל עֶר דֶעמְפְּפֶען
26 אוֹיף דֶעם מִזְבֵּחַ: אוּנְד דֶער וָואס הָאט אַוֶועקְגֶעשִׁיקְט
דָאס בֶּעקֶעל צוּ עֲזָאזֵל זָאל וַואשֶׁען זַיינֶע קְלֵיידֶער, אוּנְד

עֶר

עֶר זָאל וַואשֶׁען זַיין לֵייבּ מִיט וַואסֶער, אוּנְד דֶערְנָאךְ
27 זָאל עֶר קוּמֶען אִין דֶעם לַאגֶער אַרַיין, אוּנְד דֶעם
שְׁטִיעֶר פוּן דֶעם זִינְדאָפְּפֶער, אוּנְד דָאס בֶּעקֶעל פוּן דֶעם
זִינְדאָפְּפֶער, וָואס זֵייעֶר בְּלוּט אִיז גֶעבְּרַאכְט גֶעוָוארֶען
מְכַפֵּר צוּ זַיין אִין דִיא הֵיילִיגְקֵייט, זָאל עֶר אַרוֹיסְ־
בְּרֶענְגֶען אוֹיסְוֶוענִיג פוּן דֶעם לַאגֶער, אוּנְד זֵייא זָאלֶען עֶס
פֶערְבְּרֶענֶען מִיט פֵייעֶר, זֵייעֶר פֶּעל אוּנְד זֵייעֶר פְלֵיישׁ
28 אוּנְד זֵייעֶר מִיסְט: אוּנְד דֶער וָואס פֶערְבְּרֶענְט זֵייא זָאל
וַואשֶׁען זַיינֶע קְלֵיידֶער, אוּנְד זָאל וַואשֶׁען זַיין לֵייבּ מִיט
וַואסֶער, אוּנְד דֶערְנָאךְ זָאל עֶר קוּמֶען אִין דֶעם לַאגֶער
29 אַרַיין: אוּנְד עֶס זָאל זַיין צוּ אֵייךְ צוּ אֵיין אֵייבִּיגֶעם
גֶעזֶעץ אִין דֶעם זִיבְּטֶען חֹדֶשׁ, אִין דֶעם צֶעהְנְטֶען
צוּ דֶעם חֹדֶשׁ זָאלְט אִיהְר פֵּינִיגֶען אֵיירֶע זֶעעלֶען,
אוּנְד קֵיינֶערְלֵייא אַרְבֵּייט זָאלְט אִיהְר נִיט טְהוּן, דֶער
אֵיינְגֶעבּוֹירֶענֶער אוּנְד דֶער פְרֶעמְדֶער וָואס וְואוֹינְט
30 צְוִוישֶׁען אֵייךְ: וָוייל אִין דֶעם דָאזִיגֶען טָאג וֶועט עֶר
מְכַפֵּר זַיין אוֹיף אֵייךְ, אֵייךְ צוּ רֵיינִיגֶען, אַז אִיהְר זָאלְט
31 רֵיין זַיין פוּן אַלֶע אֵיירֶע זִינְד פַאר גָאט: דָאס אִיז
אֵיין שַׁבָּת פוּן רוּהוּנְג צוּ אֵייךְ, אוּנְד אִיהְר זָאלְט פֵּינִיגֶען
אֵיירֶע זֶעעלֶען, עֶס אִיז אֵיין אֵייבִּיגֶעם גֶעזֶעץ:
32 אוּנְד דֶער כֹּהֵן וָואס מֶען הָאט אִיהְם גֶעזַאלְבְּט,
זָאל מְכַפֵּר זַיין, אוּנְד וָואס מֶען הָאט דֶערְפִילְט זַיינֶע
הַאנְד צוּ זַיין אֵיין כֹּהֵן אַנְשְׁטַאט זַיין פָאטֶער, אוּנְד עֶר
זָאל אָנְקְלֵיידֶען דִיא לֵיינֶענֶע קְלֵיידֶער, דִיא הֵיילִיגֶע
33 קְלֵיידֶער: אוּנְד עֶר זָאל מְכַפֵּר זַיין פַאר דֶעם הֵיילִיגֶען
הֵיילִיגְטְהוּם (מִקְדַּשׁ הַקֹּדֶשׁ), אוּנְד פַאר דֶעם גֶעצֶעלְט פוּן
דִיא פֶערְזַאמְלוּנְג, אוּנְד דֶעם מִזְבֵּחַ זָאל עֶר מְכַפֵּר זַיין,
אוּנְד אוֹיף דִיא כֹּהֲנִים, אוּנְד פַאר דִיא גַאנְצֶע פֶערְזַאמְלוּנְג

פון

34 פוּן דֶעם פָאלְק זָאל עֶר מְכַפֵּר זַיין: אוּנְד דִיזֶעס זָאל זַיין
צוּ אֵייךְ צוּ אֵיין אֵייבִּיגֶעם גֶעזֶעץ מְכַפֵּר צוּ זַיין פַאר
דִיא קִינְדֶער יִשְׂרָאֵל וֶועגֶען אַלֶע זַיירֶע זִינְד אֵיין מָאל
אִים יָאהְר, אוּנְד עֶר הָאט גֶעטְהוּן גְלֵייךְ וִויא גָאט הָאט
גֶעבָּאטֶען צוּ מֹשֶׁה:

* * *

ישעיה

קאפיטעל נ״ב, פסוק י״ג—ביז צום סוף פון נ״ג.

13 זֶעהְט! מֵיין קְנֶעכְט וֶועט בֶּעגְלִיקֶען, עֶר וֶועט דֶערְהֵייכְט
וֶוערֶען, אוּנְד דֶערְהוֹיבֶּען וֶוערֶען, אוּנְד עֶר וֶועט זֶעהְר
14 הוֹיךְ זַיין: אַזוֹי וִויא פִילֶע הָאבֶּען זִיךְ אִיבֶּער דִיר
פֶערְוְואוּנְדֶערְט אַזוֹי אִיז זַיין אָנְזֶעהֶען פֶערְדָארְבֶּען פוּן
אַ מֶענְשׁ, אוּנְד זַיינֶע גֶעשְׁטַאלְט פוּן מֶענְשֶׁען־קִינְדֶער:
15 אַזוֹי וֶועט עֶר בֶּעשְׁפְּרֶענְקֶלֶען פִילֶע גוֹיִם, אִיבֶּער אִיהְם
וֶועלֶען דִיא מְלָכִים אִיהְרֶע מֵיילֶער צוּהַאלְטֶען, וָוארִין
דָאס וָואס אִיז צוּ זֵייא נִיט דֶערְצֵיילְט גֶעוָוארֶען וֶועלֶען
זֵייא זֶעהֶען, אוּנְד דָאס וָואס זֵייא הָאבֶּען נִיט גֶעהֶערְט
וֶועלֶען זֵייא בֶּעטְרַאכְטֶען:

קאפיטעל נג.

1 וֶוער הָאט גֶעגְלוֹיבְּט צוּ אוּנְזֶער הֶערוּנְג? אוּנְד צוּ
וֶועמֶען אִיז דֶער אָרֶעם פוּן גָאט אֶנְטְפְּלֶעקְט גֶעוָוארֶען?
2 וָוארִין עֶר אִיז אוֹיפְגֶעגַאנְגֶען פַאר אִיהְם וִויא אַ יוּנְג צְווייגֶעל
אוּנד

אוּנְד וִויא אַ וְואוּרְצֶעל פוּן אַ טְרוּקֶען לַאנְד, עֶר הָאט
נִיט קֵיין גֶעשְׁטַאלְט אוּנְד קֵיין שֵׁיינְהֵייט, אוּנְד וֶוען מִיר
וֶועלֶען אִיהְם אָנְזֶעהֶען אַזוֹי אִיז עֶר נִיט קֵיין מַרְאֶה אַז
3 מִיר זָאלֶען אָן אִיהְם גְלִיסְטֶען: עֶר אִיז גֶעוָוארֶען
פֶערְשֶׁעמְט אוּנְד פֶערְמִיטֶען פוּן מֶענְשֶׁען, אַ מַאן פוּן
וֵוייטָאג אוּנְד בֶּעקֶענְט מִיט קְרַאנְקְהֵייט, אוּנְד מִיר
הָאבֶּען אוּנְזֶער פָּנִים פוּן אִיהְם פֶערְבָּארְגֶען, עֶר אִיז
גֶעוֶועזֶען פֶערְשֶׁעמְט אוּנְד מִיר הָאבֶּען אִיהְם נִיט
4 גֶעאַכְט: פַארְוָואהְר עֶר הָאט גֶעטְרָאגֶען אוּנְזֶערֶע
קְרַאנְקְהֵייטֶען, אוּנְד אוֹיף זִיךְ גֶעלָאדֶען אוּנְזֶערֶע
וֵוייטָאג, אָבֶּער מִיר הָאבֶּען אִיהְם גֶעהַאלְטֶען אַלְס
אֵיינֶער וָואס אִיז גֶעפְּלָאגְט פוּן גָאט, גֶעשְׁלָאגֶען אוּנְד
5 גֶעפֵּיינִיגְט: אָבֶּער עֶר אִיז קְרַאנְק גֶעוָוארֶען וֶועגֶען
אוּנְזֶערֶע זִינְד, עֶר אִיז צֶערְשְׁטוֹיסֶען גֶעוָוארֶען וֶועגֶען
אוּנְזֶערֶע אוּנְגֶערֶעכְטִיגְקֵייטֶען, דִיא שְׁטְרָאף פוּן אוּנְזֶער
פְרִידֶען אִיז אוֹיף אִיהְם, אוּנְד דוּרְךְ זַיינֶע בֵּיילֶען
6 זֶענֶען מִיר גֶעהֵיילְט גֶעוָוארֶען: מִיר זֶענֶען אַלֶע
פַארְאִירְט גֶעוָוארֶען וִויא שָׁאף, אִיטְלִיכֶער מֶענְשׁ הָאט
זִיךְ גֶעקֶעהְרְט צוּ זַיין וֶועג, אָבֶּער גָאט הָאט אוֹיף
אִיהְם גֶעלָאזְט טְרֶעפֶען דִיא זִינְד פוּן אוּנְס אַלֶע:
7 עֶר אִיז גֶעוֶועזֶען גֶעצְוָואוּנְגֶען, אוּנְד עֶר אִיז גֶעוֶועזֶען
גֶעפֵּיינִיגְט, דָאךְ הָאט עֶר נִיט אוֹיפְגֶעמַאכְט זַיין מוֹיל,
עֶר אִיז גֶעבְּרַאכְט גֶעוָוארֶען וִויא אַלֶעמֶעלֶע צוּם שֶׁעכְטֶען,
אוּנְד וִויא אַ שָׁאף אִיז שְׁטוּם פַאר אִיהְר שֶׁערֶער, אַזוֹי
8 הָאט עֶר נִיט אוֹיפְגֶעמַאכְט זַיין מוֹיל: עֶר אִיז גֶענוּמֶען גֶעוָוארֶען פוּן דֶעם גֶעפֶּענְגְנִיס אוּנְד גֶערִיכְט,
אָבֶּער וֶוער קֶען אוֹיסְדֶערְצֵיילֶען זַיין דוֹר, וָוארִין עֶר
אִיז אָפְּגֶעשְׁנִיטֶען גֶעוָוארֶען פוּן דֶעם לַאנְד פוּן דִיא

לעבעדיגע

לֶעבֶּעדִיגֶע, וֶועגֶען דֶער אִיבֶּערְטְרֶעטוּנְג פוּן מֵיין פָאלְק,
9 אִיז עֶר גֶעפְּלָאגְט גֶעוָוארֶען: אוּנְד עֶר הָאט גֶעגֶעבֶּען
מִיט דִיא רְשָׁעִים זֵיין קֶבֶר, אוּנְד מִיט דִיא רֵייכֶע אִין
זֵיין טוֹיט, אוֹיבְּוָואוֹיל עֶר הָאט קֵיין אוּנְרֶעכְטֶעס
גֶעטְהוּן, אוּנְד עֶס אִיז נִיט גֶעוֶועזֶען קֵיין פַאלְשְׁהֵייט
10 אִין זֵיין מוֹיל: אָבֶּער גָאט הָאט אִיהְם גֶעוָואלְט
צוּשְׁטוֹיסֶען, עֶר הָאט אִיהְם קְרַאנְק גֶעמַאכְט, וֶוען דוּא
וֶוערְסְט מַאכֶען זֵיין נֶפֶשׁ אַלְס אַ קָרְבָּן אָשָׁם, וֶועט עֶר
זֶעהֶען זָאמֶען אוּנְד לַאנְג לֶעבֶּען, אוּנְד דָאס בֶּעגֶערֶען פוּן
11 גָאט וֶועט אִין זֵיינֶע הֶענְד בֶּעגְלִיקֶען: פוּן וֶועגֶען
דֶעם וָואס זֵיין נֶפֶשׁ הָאט זִיךְ בֶּעמִיהְט וֶועט עֶר
זֶעהֶען אוּנְד זַאט וֶוערֶען; דוּרְךְ זֵיינֶע עֶרְקֶענְטֶענִיס
וֶועט עֶר, מֵיין גֶערֶעכְטֶער קְנֶעכְט פִילֶע גֶערֶעכְט
12 מַאכֶען, ווייל עֶר וֶועט טְרָאגֶען זֵיירֶע זִינְדֶען: דָארוּם
וֶועל אִיךְ צוּ אִיהְם גֶעבֶּען אַ הֵלֶק מִיט דִיא גְרוֹיסֶע,
אוּנְד מִיט דִיא שְׁטַארְקֶע וֶועט עֶר אוֹיסְטֵיילֶען רוֹיבּ,
ווייל עֶר הָאט אוֹיסְגֶעגָאסֶען זֵיינֶע נְשָׁמָה צוּם טוֹיט,
אוּנְד עֶר אִיז גֶעצֵיילְט גֶעוָוארֶען מִיט דִיא אִיבֶּערְ־
טְרֶעטֶער, אוּנְד עֶר הָאט גֶעטְרָאגֶען דִיא זִינְד פוּן פִילֶע,
אוּנְד עֶר הָאט גֶעבֶּעטֶען פַאר דִיא אִיבֶּערטְרֶעטֶער:

דער בריעף צו דיא עברים

קאפיטעל א

א גָאט וָואס הָאט פַארצַייטֶען פִיעל מָאל אוּנְד אוֹיף פִילֶערלֵייא אַרְט[1] גֶערֶעט צוּ דִיא אָבוֹת דוּרְךְ דִיא נְבִיאִים[2] הָאט אִין דִיזֶע לֶעצְטֶע צַייטֶען צוּ אוּנְס גֶערֶעט דוּרְךְ זַיין זוּהְן:

[1] במדבר י״ב ו׳ ח; [2] דברים י״ח, י״חי

2 וֶועלְכֶען עֶר הָאט גֶעמַאכְט אַלְס אֵיין יוֹרֵשׁ אִיבֶּער אַלֶעס[1] אוּנְד דוּרְךְ וֶועלְכֶען עֶר הָאט אוֹיךְ דִיא וֶועלְטֶען גֶעמַאכְט:

[1] תהלים ב׳ ח׳; ל״ג ו׳.

3 וֶועלְכֶער וַואר דֶער שַׁיין פוּן זַיינֶער הֶערלִיכְקֵייט, אוּנְד דִיא גֶעשְׁטַאלְט פוּן זַיין בֶּעשְׁטַאנְד (הויה), אוּנְד עֶר עֶרהַאלְט אַלֶעס דוּרְךְ דָאס וָוארְט פוּן זַיינֶע קְרַאפְט, אוּנְד אַלְס עֶר הָאט דוּרְךְ זִיךְ זֶעלְבְּסט גֶעמַאכְט דִיא רֵיינִיגוּנְג פוּן אוּנְזֶערֶע זִינְדֶען הָאט עֶר זִיךְ אַנִידֶער גֶעזֶעצְט צוּ דֶער רֶעכְטֶער הַאנְד פוּן דֶער גְרוֹיסְהֵייט אִין דֶער הֵייךְ[1]:

[1] תהלים ק״י א.

4 אוּנְד וֵוייל עֶר אִיז אַזוֹי פִיעל בֶּעסֶער גֶעוָוארֶען וִויא דִיא מַלְאָכִים, זָא דָאס עֶר הָאט גֶעעֶרְבְּט אֵיין פִיעל הֶעכֶערֶען נָאמֶען פוּן זֵייא:

5 וָוארִין צוּ וֶועלְכֶע פוּן דִיא מַלְאָכִים הָאט עֶר אַ מָאל גֶעזָאגְט, דוּא בִּיזְט מֵיין זוּהְן, הֵייטֶע הָאבּ אִיךְ דִיךְ גֶעבָּארֶען?[1] אוּנְד נָאךְ אֵיינְמָאל, אִיךְ וֶועל צוּ אִיהְם זַיין אַ פָאטֶער, אוּנְד עֶר וֶועט צוּ מִיר זַיין אַ זוּהְן?[2]

[1] תהלים ב׳ ז׳; פ״ט כ״ו כ״ז; [2] שמואל ב ז׳ י״ד.

אונד

6 אוּנְד װֶוען עֶר װִידֶער בְּרֶענְגְט דֶען עֶרְשְׁט־גֶעבָּארֶענֶען
אִין דִיא װֶעלְט אַרַיין זָאגְט עֶר, אַלֶע מַלְאָכִים פוּן גָאט,
זָאלֶען זִיךְ צוּ אִיהְם בִּיקֶען[1] : [1]תהלים צ״ז ז׳.

7 אוּנְד װֶוענֶען דִיא מַלְאָכִים זָאגְט עֶר, עֶר מַאכְט זַיינֶע
מַלְאָכִים גֵייסְטֶער אוּנְד זַיינֶע דִינֶער פֵייעֶרפְלַאמֶען[1] :
[1]תהלים ק״ד ד.

8 אָבֶּער װֶוענֶען דֶעם זוּהְן (זָאגְט עֶר), דַיין שְׁטוּל אָ גָאט,
אִיז אוֹיף אֵייבִּיג, אֵיין סְצֶעפְּטֶער פוּן גְרָאדְהֵייט (יוֹשֶׁר) אִיז
דָאס סְצֶעפְּטֶער פוּן דַיין קֶענִיגְרַייךְ[1] : [1]תהלים מ״ה ו׳ ז׳.

9 דוּא הָאסְט לִיבּ גֶערֶעכְטִיגְקֵייט, אוּנְד הָאסְט פֵיינְד רִשְׁעוּת,
דָארוּם הָאט דִיךְ, אָ גָאט, דַיין גָאט גֶעזַאלְבְּט מִיט פְרֵיידֶענְאֵייל
אִבֶּער דַיינֶע פְרַיינְדֶע[1]: [1]תהלים מ״ה, ז׳ ; ישעיה ס״א, א.

10 אוּנְד דוּא, אָ הַאר, הָאסְט אִים אָנְפַאנְג דִיא עֶרְד
גֶעגְרִינְדֶעט, אוּנְד דִיא הִימֶעלְן זֶענֶען דִיא װֶוערְקֶע פוּן דַיינֶע
הֶענְד[1] : [1]תהלים ל״ג ו׳ ; ק״ב כ״ה

11 זֵייא װֶועלֶען פֶערלוֹירֶען װֶוערֶען, אָבֶּער דוּא װֶועסְט
בְּלֵייבֶּען,[1] אוּנְד זֵייא אַלֶע װֶועלֶען װִיא אֵיין קְלֵייד אַלְט
װֶוערֶען : [1] ישעיה ל״ד ד.

12 אוּנְד װִיא אֵיין מַאנְטֶעל װֶועסְט דוּא זֵייא פֶערְעֶנְדֶערְן,
אוּנְד זֵייא װֶועלֶען פֶערעֶנְדֶערְט װֶוערֶען, אָבֶּער דוּא בִּיזְט
דֶערְזֶעלְבִּיגֶע אוּנְד דַיינֶע יָארֶען װֶועלֶען נִיט פֶערְגֵיין:

13 אוּנְד צוּ װֶועלְכֶע פוּן דִיא מַלְאָכִים הָאט עֶר אַמָאל
גֶעזָאגְט, זֶעץ[1] דִיךְ צוּ מַיין רֶעכְטֶער הַאנְד, בִּיז אִיךְ װֶועל
דַיינֶע פֵיינְד מַאכֶען צוּ דַיינֶע פוּס־בַּאנְק ? [1]תהלים ק״י א.

14 זֶענֶען זֵייא נִיט אַלֶע בֶּעדִינֶער, גֵייסְטֶער, אוֹיסְגֶעשִׁיקְט
צוּ בֶּעדִינֶען, דִיא װָאס װֶועלֶען יַרְשֶׁנֶען דִיא זֶעלִיגְקֵייט[2] ?
[2]בראשית ל״ב א׳ ב׳ כ״ד ; ל״ד, ז׳; כ״א י״א

קאפיטעל ב

א דָארוּם מוּזֶען מִיר דָאךְ מֶעהְר אַכְטוּנְג גֶעבֶּען צוּ דִיא
זַאכֶען וָועלְכֶע מִיר הָאבֶּען גֶעהֶערְט, דָאס מִיר זָאלֶען
נִיט אָפְּפַאלֶען :

2 דֶען וָוען דָאס וָוארְט וָועלְכֶעס וַואר גֶערֶעט דוּרְךְ
מַלְאָכִים, אִיז פֶעסְט גֶעוֶועזֶען, אוּנְד יֶעדֶערֶע אִיבֶּער־
טְרֶעטוּנְג[1] אוּנְד ווִידֶערְשְׁפֶּענִיגְקֵייט הָאט עֶרְהַאלְטֶען
אֵיין גֶערֶעכְטֶען שְׂכַר : [1] במדבר ט״ו ל״א

3 וִויא אַזוֹי וֶועלֶען מִיר עֶנְטְרִינֶען וֶוען מִיר וֶועלֶען נִיט
אַכְטוּנְג גֶעבֶּען אוֹיף אַזַא גְרוֹיסֶע (יְשׁוּעָה)[1] זֶעלִיגְקֵייט ?
וָואס אִיז אִין אָנְהֵייבּ גֶעזָאגְט גֶעוָוארֶען דוּרְךְ דֶעם הַאר,
אִיז צוּ אוּנְס בֶּעשְׁטֶעטִיגְט גֶעוָוארֶען בֵּייא דִיא וָואס
הָאבֶּען עֶס גֶעהֶערְט : [1] ישעיה מה י״ז

4 וֶוען גָאט הָאט אוֹיךְ זֵייא בֶּעצֵייגְט מִיט צֵייכֶען
אוּנְד ווְאוּנְדֶער אוּנְד פִילֶערְלֵייא גְבוּרוֹת, אוּנְד הָאט[1]
אוֹיסְגֶעטֵיילְט דֶעם רוּחַ הַקוֹדֶשׁ נָאךְ זֵיין ווִילֶען : [1] ישעיה מ״ב. א׳

5 ווֵייל עֶר הָאט נִיט צוּ מַלְאָכִים אוּנְטֶערְטֶענִיג גֶעמַאכְט
דִיא אַנְדֶערֶע וֶועלְט פוּן וֶועלְכֶע מִיר רֶעדֶען :

6 אָבֶּער אֵיינֶער בֶּעצֵייגְט אוֹיף אֵיין אָרְט אוּנְד זָאגְט,
[1] וָואס אִיז דֶער מֶענְשׁ דָאס דוּא זָאלְסְט אָן אִיהְם גֶעד־
דֶענְקֶען ? אוּנְד דֶער זוּהְן פוּן אַ מֶענְשׁ וָואס דוּא זָאלְסְט
אִיהְם בֶּעזוּכֶען ? [1] תהלים ח׳ ד׳

7 דוּא הָאסְט אִיהְם אַבִּיסֶעל נִידְרִיגֶער גֶעמַאכְט פוּן דִיא
מַלְאָכִים, אוּנְד הָאסְט אִיהְם גֶעקְרֵיינְט מִיט עֶהְרֶע אוּנְד
הֶערְלִיכְקֵייט, אוּנְד הָאסְט אִיהְם גֶעזֶעצְט אִיבֶּער דִיא
מַעֲשִׂים פוּן דֵיינֶע הֶענְד[1] : [1] תהלים ח׳ ו׳

8 דוּא הָאסְט אַלֶעס אוּנְטֶערְטֶענִיג גֶעמַאכְט אוּנְטֶער זֵיינֶע
פים

פִּים, [1] דֶען אִין דֶעם וָואס עֶר הָאט אַלֶעס צוּ אִיהְם
אוּנְטֶערטֶענִיג גֶעמַאכְט, אַזוֹי הָאט עֶר קֵיין זַאךְ נִיט
אִיבֶּער גֶעלָאזֶען וָואס אִיז נִיט אוּנְטֶערטֶענִיג צוּ אִיהְם,
אָבֶּער יֶעצְט זֶעהֶען מִיר נָאךְ נִיט אַז אַלֶעס אִיז צוּ אִיהְם
אוּנְטֶערטֶענִיג : [1] תהלים ח׳ ז׳

9 אָבֶּער מִיר זֶעהֶען אַז יֵשׁוּעַ וָואס אִיז אַבִּיסֶעל נִידֶערִיגֶער
פוּן דִיא מַלְאָכִים דוּרְךְ דִיא לֵיידֶען פוּן דֶעם טוֹיט, אִיז
גֶעקְרֵיינְט מִיט עֶהְרֶע אוּנְד הֶערְלִיכְקֵייט, אַז עֶר זָאל דוּרְךְ
דֶער גְנָאד פוּן גָאט פֶערְזוּכֶען דֶעם טוֹיט פַאר אַלֶע :

10 דֶען עֶס הָאט גֶעפַּאסְט צוּ אִיהְם וָואס אַלֶעס אִיז פוּן
זַיינֶעט וֶועגֶען אוּנְד אַלֶעס אִיז דוּרְךְ אִיהְם, וֶוען עֶר הָאט
גֶעוָואלְט בְּרֶענְגֶען פִילֶע קִינְדֶער צוּ הֶערְלִיכְקֵייט, אַז עֶר
זָאל דוּרְךְ לֵיידֶען [1] גַאנְץ מַאכֶען דֶעם פְּרִינְץ פוּן זַייעֶר
זֶעלִיגְקֵייט : [1] ישעיה ס״ג ט׳

11 דֶען דֶער וָואס הֵיילִיגְט אוּנְד דִיא וָואס וֶוערֶען גֶעהֵיילִיגְט זֶענֶען אַלֶע פוּן אֵיינֶעם, דְרוּם שֶׁעמְט עֶר זִיךְ נִיט
עֶר זָאל זֵייא רוּפֶען בְּרִידֶער :

12 וֶוען עֶר זָאגְט [1] אִיךְ וֶועל עֶרְצֵיילֶען דֵיין נָאמֶען צוּ
מֵיינֶע בְּרִידֶער, אִין דֶער מִיטֶען פוּן דֶער גֶעמֵיינְדֶע וֶועל
אִיךְ דִיךְ לוֹיבֶּען : [1] תהלים כ״ב כ״ג

13 אוּנְד וִוידֶער, [1] אִיךְ וֶועל מִיךְ אִין אִיהְם פֶערְזִיכְעֶרְן,
אוּנְד וִוידֶער, [2] אָט, דָא בִּין אִיךְ אוּנְד דִיא קִינְדֶער וָואס
גָאט הָאט מִיר גֶעגֶעבֶּען : [1] תהלים י״ח ב׳ג; [2] ישעיה ח׳ י״ח

14 דְרוּם וַוייל דִיא קִינְדֶער הָאבֶּען אַטֵייל אִין פְלֵיישׁ אוּנְד
בְּלוּט אַזוֹי הָאט עֶר אוֹיךְ אַטֵייל גֶענוּמֶען אִין זֵייא אַז עֶר
זָאל דוּרְךְ דֶעם טוֹיט צוּשְׁטֶערֶען [1] דֶעם וָואס הָאט מַאכְט
אִיבֶּער דֶעם טוֹיט דָאס אִיז דֶער שָׂטָן : [1] ישעיה כ״ה ח׳
הושע י״ג י״ד

אונד

15 אוּנְד אַז עֶר זָאל בֶּעפְרַייֶען דִיא וָואס דוּרְךְ דֶער
פוּרְכְט פוּן [1] דֶעם טוֹיט וֶועגֶען זַייעֶר גַאנְצֶעס לֶעבֶּען אִין
קְנֶעכְטשַׁאפְט גֶעוֶועזֶען : [1] זכריה ג׳ א׳ ב׳

16 דֶען עֶר הָאט נִיט אוֹיף זִיךְ גֶענוּמֶען דִיא נַאטוּר פוּן
דִיא מַלְאָכִים, נֵייעֶרְט עֶר הָאט אוֹיף זִיךְ גֶענוּמֶען דֶעם
זָאמֶען פוּן אַבְרָהָם :

17 דָארוּם הָאט עֶר גֶעדַארְפְט אִין אַלֶעס גְלֵייךְ זַיין צוּ
זַיינֶע בְּרִידֶער, אַז עֶר זָאל זַיין אַ בַּארֶעמְהֶערְצִיגֶער אוּנְד
אַ גֶעטְרֵייעֶר כֹּהֵן גָדוֹל פַאר גָאט, עֶר זָאל פַארְגֶעבֶּען דִיא
זִינְדֶען פוּן דֶעם פָאלְק [1] : [1] ישעיה נ״ה ז׳ : ירמיה ל״א ל״ד

18 דֶען עֶר הָאט זֶעלְבְּסְט גֶעלִיטֶען, וֶוען עֶר אִיז גֶעפְּרִיפְט
גֶעוָוארֶען, אַזוֹי אִיז עֶר אִימְשְׁטַאנְד צוּ הֶעלְפֶען
דִיא וָואס וֶוערֶען גֶעפְּרִיפְט [1] : [1] ישעיה נ״ג ד—י״ב

קאפיטעל ג

א דָארוּם, הֵיילִיגֶע בְּרִידֶער, חַבֵרִים פוּן דֶער הִימְלִישֶׁע
בֶּערוּפוּנְג, בֶּעטְרַאכְטֶעט דָאךְ דֶעם אַפָּסְטֶעל (שָׁלִיחַ) אוּנְד
כֹּהֵן גָדוֹל פוּן אוּנְזֶער בֶּעקֶענְטֶענִיס, יֵשׁוּעַ הַמָּשִׁיחַ :

2 וֶועלְכֶער וַואר גֶעטְרֵייא צוּ דֶעם וָואס הָאט אִיהְם
גֶעמַאכְט, אַזוֹי וִויא אוֹיךְ מֹשֶׁה [1] וַואר אִין זַיין גַאנְצֶען
הויז : [1] במדבר י״ב ז׳

3 דֶען עֶר אִיז גְרֶעסֶערֶע הֶערְלִיכְקֵייט וֶוערְט אַלְס מֹשֶׁה,
אַזוֹי וִויא דֶער וָואס הָאט דָאס הויז גֶעבּוֹיעֶט [1] הָאט מֶעהְר
כָּבוֹד פוּן דֶעם הויז : [1] זכריה ו׳ י״ב

4 דֶען יֶעדֶעס הויז אִיז גֶעבּוֹיעֶט פוּן אַ מֶענְשׁ, אָבֶּער דֶער
וָואס הָאט אַלֶעס גֶעבּוֹיעֶט אִיז גָאט [1] : [1] ישעיה ס״ו ב׳

5 אוּנְד מֹשֶׁה וַואר וָואהְל גֶעטְרֵייא אִין זַיין גַאנְצֶען הויז,

וויא

וִויא אַ קְנֶעכְט, [1] פַאר אַן עֵדוּת פִיר דִיא זַאכֶען וָואס
הָאבֶּען גֶעזָאלְט גֶערֶעט וֶוערֶען: [1] דברים י״ח ט״ו—י״ט׳

6 אָבֶּער דֶער מָשִׁיחַ וָואס אִיז אַלְס זוּהְן אִיבֶּער זַיין
אֵייגֶען הויז, אוּנְד מִיר זֶענֶען זַיין הויז, וֶוען מִיר הַאלְטֶען
פֶּעסְט דִיא הַבְטָחָה, אוּנְד דֶעם לויב פוּן דֶער הָאפֶענוּנְג
בִּיז צוּם סוֹף:

7 דָארוּם וִויא דֶער רוּחַ הַקוֹדֶשׁ זָאגְט, [1] הֵיינְט וֶוען
אִיהְר וֶועלְט זַיין קוֹל הֶערֶען[2]: [1] שמואל ב כ״ג ב׳; [2] תהלים צ״ה ז

8 פֶערְהַארְטֶעט נִיט אֵייעֶרֶע הֶערְצֶער וִויא אִין דֶעם
קְרִיג, וִויא אִין דֶעם טָאג פוּן פְּרִיפוּנְג אִין דֶער מִדְבָּר:

9 וֶוען אֵיירֶע עֶלְטֶערֶען הָאבֶּען מִיךְ פַארְזוּכְט, אוּנְד
גֶעפְּרִיפְט, אוּנְד הָאבֶּען גֶעזֶעהֶען מֵיינֶע וֶוערְקֶע, פֶערְצִיג
יָאהְר[1]: [1] תהלים צ״ה ז׳ ט׳

10 דָארוּם הָאבּ אִיךְ מִיךְ גֶעקְרִיגְט מִיט דִיזֶען גֶעשְׁלֶעכְט
אוּנְד הָאבּ גֶעזָאגְט, זֵייא אִירֶען שְׁטֶענְדִיג אִין זֵייעֶר הַארְץ,
אוּנְד זֵייא הָאבֶּען נִיט עֶרְקָאנְט מֵיינֶע וֶועגֶע[1]: [1] תהלים צ״ה י׳

11 אַזוֹי הָאבּ אִיךְ גֶעשְׁוָוארֶען אִין מֵיין צָארְן, זֵייא זָאלֶען
נִיט צוּ מֵיינֶע רוּהֶע קוּמֶען[1]: [1] תהלים צ״ה י״א

12 זֶעהְט צוּ, בְּרִידֶער, אַז עֶס זָאל נִיט אִין קֵיינֶעם פוּן
אֵייךְ זַיין אֵיין בֵּייז הַארְץ פוּן אוּמְגְלֵייבֶּען, אִיהְר זָאלְט
אֵייךְ אָבְּקֶערֶען פוּן דֶעם לֶעבֶּעדִיגֶען גָאט[1]: [1] ישעיה א׳ ב-ד׳

13 זָאנְדֶערֶען וָוארֶענְט אֵיינֶער דֶעם אַנְדֶערֶען טֶעגְלִיךְ,
אַזוֹי לַאנְג עֶס הֵייסְט הֵיינְט, אַז קֵיינֶער פוּן אֵייךְ זָאל נִיט
פֶערְהַארְטֶעט וֶוערֶען דוּרְךְ דִיא פַארְפִירוּנְג פוּן דֶער
זִינְדֶע:

14 דֶען מִיר הָאבֶּען אַ טֵייל אִין מָשִׁיחַ, וֶוען מִיר הַאלְטֶען
פֶּעסְט דֶעם אָנְהֵייבּ פוּן אוּנְזֶער בִּטָחוֹן בִּיז צוּם סוֹף:

ווייל

15 וַוייל עֶס אִיז גֶעזָאגְט,[1] הַיינְט, וֶוען אִיר ווִילְט זַיין קוֹל צוּ הֶערֶען, פַאַרְהַארְטֶעט נִיט אֵיירֶע הֶערְצֶער ווִיא אִין דֶעם קְרִיג:

[1] תהלים צ״ה ז׳, ח׳

16 דֶען[1] וֶוען אֵיינִיגֶע הָאבֶּען גֶעהֶערְט הָאבֶּען זַייא דָאךְ גֶעקְרִיגְט, אָבֶּער נִיט אַלֶע וָואס זֶענֶען אַרויס גֶעגַאנְגֶען פוּן מִצְרַיִם דוּרְךְ משֶׁה:

[1] במדבר י״ד ב׳-ה׳

17 אָבֶּער מִיט וֶועלְכֶע הָאט עֶר זִיךְ גֶעקְרִיגְט פֶערְצִיג יָאר? וַואר עֶס נִיט מִיט דִיא וָואס הָאבֶּען גֶעזִינְדִיגְט, דִיא וָואס זַיירֶע לֵייבֶּער[1] זֶענֶען גֶעפַאלֶען אִין דֶער מִדְבָּר?

[1] במדבר י״ד כ״ט

18 אוּנְד צוּ וֶועלְכֶע הָאט עֶר גֶעשְׁוָוארֶען זַייא זָאלֶען נִיט צוּ זַיינֶע רוּהֶע קוּמֶען?[1] וַואר עֶס נִיט צוּ דִיא וָואס הָאבֶּען ווִידֶערְגֶעשְׁפֶּענִיגְט?

[1] תהלים צ״ה י״א

19 אַזוֹי זֶעהֶען מִיר[1] אַז זַייא הָאבֶּען נִיט גֶעקֶענְט אַרֵיין קוּמֶען ווַייל זַייא הָאבֶּען נִיט גֶעגְלוֹיבְּט:

[1] תהלים צ״ה י״א

ד קאַפִּיטעל ד

א דָארוּם לָאמִיר זִיךְ פָּארְכְטֶען, וֶוען אֵיין הַבְטָחָה אִיז אוּנְס גֶעבְּלִיבֶּען מִיר זָאלֶען אִין זַיינֶע רוּהֶע אַרֵיין קוּמֶען, דָאס קֵיינֶער פוּן אוּנְס זָאל נִיט דְרוֹיסֶען בְּלֵייבֶּען:

2 דֶען צוּ אוּנְס אִיז דִיא בְּשׂוֹרָה גֶעזָאגְט אַזוֹי ווִיא צוּ אֵייךְ, אָבֶּער דָאס גֶעדַארְשֶׁענְטֶע וָוארְט הָאט אֵייךְ נִיט גֶעהָאלְפֶען, ווַייל עֶס הָאט זִיךְ נִיט פֶערְאֵיינִיגְט מִיט גְלוֹיבֶּען צוּ דִיא וָואס הָאבֶּען עֶס גֶעהֶערְט:

3 דֶען מִיר וָואס גְלוֹיבֶּען קוּמֶען אַרֵיין אִין זַיינֶע רוּהֶע, אַזוֹי ווִיא עֶר הָאט גֶעזָאגְט,[1] ווִיא אִיךְ הָאבּ גֶעשְׁוָוארֶען אִין מֵיין צָארְן, דָאס זַייא זָאלֶען נִיט צוּ מֵיינֶע רוּהֶע אַרֵיין

קוּמֶען

קוּמֶען, חָאטְשֶׁע דִיא וֶוערְקֶע וַוארֶען פֶערְטִיג פָאן דֶער
גְרינְדוּנג דֶער וֶועלְט : [1] תהלים צ״ה י״א

4 דֶען עֶר זָאגְט אַזוֹי אויף אֵיין אָרְט וֶועגֶען דֶעם
זִיבֶּעטֶען טָאג,[1] אוּנְד גָאט הָאט גֶערוּהְט דֶעם זִיבֶּעטֶען
טָאג פוּן אַלֶע זֵיינֶע וֶוערְקֶע : [1] בראשית ב׳ ב׳

5 אוּנְד דָא ווִידֶער, דָאס [1] זֵייא זָאלֶען נִיט צוּ מֵיינֶע
רוּהֶע אַרֵיין קוּמֶען : [1] תהלים צ״ה י״א

6 דָארוּם ווֵייל עֶס בְּלֵייבְּט אַז אֵיינִיגֶע זָאלֶען יָא דְרִינֶען
אַרֵיין קוּמֶען, אָבֶּער דִיא, וֶועלְכֶע עֶס אִיז צוּם עֶרְשְׁטֶען
אָנְגֶעזָאגְט גֶעוָוארֶען זֶענֶען נִיט אַרֵיין גֶעגַאנְגֶען ווֵייל זֵייא
הָאבֶּען נִיט גֶעגְלוֹיבְּט :

7 אַזוֹי הָאט עֶר אֵיין אַנְדֶערֶען טָאג בֶּעשְׁטִימְט, וֶוען עֶר
זָאגְט דוּרְךְ דָוִד, הֵיינְט, נָאךְ אַזַא לַאנְגֶע צֵייט ווִיא עֶס
אִיז שׁוֹין גֶעזָאגְט גֶעוָוארֶען הֵיינְט, וֶוען אִיהְר ווִילְט זֵיין
קוֹל צוּ הֶערֶען פַארְהַארְטֶעט נִיט אֵיירֶע הֶערְצֶער :

8 דֶען וֶוען יְהוֹשֻׁעַ וָואלְט זֵייא רוּהֶע גֶעגֶעבֶּען, וָואלְט
עֶר דָאךְ נִיט גֶערֶעט פוּן אֵיין אַנְדֶערֶען טָאג :

9 דָארוּם אִיז נָאךְ אִיבֶּערְגֶעבְּלִיבֶּען אַ שַׁבָּת פַאר דֶעם
פָאלְק פוּן גָאט :

10 דֶען דֶער וָואס אִיז אִין זֵיינֶע רוּהֶע אַרֵיין גֶעקוּמֶען
דֶער רוּהֶעט אויךְ פוּן זֵיינֶע וֶוערְקֶע, אַזוֹי ווִיא גָאט פוּן
זֵיינֶע :

11 דָארוּם לָאמִיר זִיךְ אֵיילֶען צוּ דִיזֶער רוּהֶע אַרֵיין צוּ
קוּמֶען, דָאס קֵיינֶער זָאל נִיט פַאלֶען [1] נָאךְ דֶעם זֶעלְבֶּען
גְלֵייכֶען פוּן אַזֶעלְכֶער אוּנְגְלֵייבִּיקֵייט : [1] תהלים צ״ה י״א

12 דֶען דָאס וָוארְט פוּן גָאט אִיז לֶעבֶּעדִיג אוּנְד
קְרֶעפְטִיג, אוּנְד שַׁארְפֶער ווִיא אַ צְווֵייא שְׁנֵיידִיגֶעס שְׁוֶוערְד,[1]

אוּנְד דְרִינְגְט דוּרְךְ בִּיז עֶם צוּטֵיילְט דִיא נְשָׁמָה אוּנְד גֵייסְט, אוּנְד גְלִידֶער אוּנְד מַארְךְ, אוּנְד פְּרִיפְט דִיא גֶעדַאנְקֶען אוּנְד זִינֶען פוּן הֶערְצֶען[1] :

[1] ישעיה מ"ט ב׳; ירמיה כ"ג כ"ט

13 אוּנְד קֵיין בֶּעשֶׁעפֶּענִים אִיז פַאר אִיהְם פֶערְבָּארְגֶען, זָאנְדֶערְן אַלֶעס אִיז נַאקֶעט[1] אוּנְד בְּלוֹיס אוּנְד אוֹיפְגֶעדֶעקְט פַאר דִיא אוֹיגֶען פוּן דֶעם פוּן וֶועלְכֶען מִיר רֶעדֶען :

[1] משלי ט"ו ג׳

14 דָארוּם וַוייל מִיר הָאבֶּען אַזַא כֹּהֵן גָדוֹל וֶועלְכֶער אִיז אִין הִימֶעל אַרַיינְגֶעגַאנְגֶען, יֵשׁוּעַ דֶער זוּהְן פוּן גָאט, אַזוֹי לָאמִיר זִיךְ פֶעסְט הַאלְטֶען[1] אִין אוּנְזֶער בֶּעקֶענְטְנִיס :

[1] משלי ט׳ י"ב, כ"ד

15 דֶען מִיר הָאבֶּען נִיט אַ כֹּהֵן גָדוֹל וָואס קֶען קֵיין מִיטְלֵייד הָאבֶּען מִיט אוּנְזֶערֶע שְׁוַואכְהֵייטֶען, נֵייעֶרְט עֶר וַואר אִין אַלֶעס גֶעפְּרוּפְט גְלֵייךְ וִויא מִיר, אָבֶּער[1] אָהְנֶע זִינְד :

[1] ישעיה נ"ג ט׳

16 דָארוּם לָאמִיר צוּטְרֶעטֶען מִיט אַ פֶערְזִיכֶערוּנְג צוּם גְנַאדֶען־שְׁטוּהְל, דָאס מִיר זָאלֶען בַּארְמְהֶערְצִיגְקֵייט עֶרְהַאלְטֶען, אוּנְד מִיר זָאלֶען גֶעפִינֶען גְנָאד צוּ דֶער צֵייט וֶוען מִיר בֶּעדַארְפֶען הִילְף :

ה

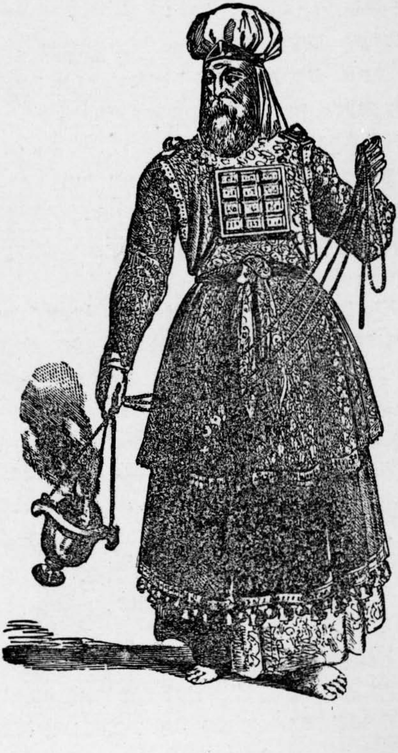
קאַפּיטעל ה

א דֶען אִיטְלִיכֶער כֹּהֵן גָדוֹל וָואס אִיז גֶענוּמֶען גֶעוָוארֶען פוּן מֶענְשֶׁען, אִיז פַאר מֶענְשֶׁען אֵיינְגֶעשְׁטֶעלְט[1] אִין גָאטֶעס זַאכֶען אַז עֶר זָאל מַקְרִיב זֵיין גָאבֶּען אַלְס שְׁפֵּייז־אָפְּפֶער, אוּנְד שְׁלַאכְט־אָפְּפֶער פַאר דִיא זִינְדֶען :

[1] ויקרא ט׳ ט"ז

2 וֶועלְכֶער קֶען מִיטְלֵייד הָאבֶּען מִיט דֶעם אוּנְוִויסֶענְדֶען אוּנְד דֶעם פַארְאִירְטֶען, וַוייל עֶר אַלֵיין[1] אִיז אַרוּם

גֶערִינְגֶעלְט



גֶעריֵיגֶעלְט מִיט שְׁוַואכְהֵייטֶען : [1] ישעיה נ״ג ד׳ה׳
3 אוּנְד דַארִיבֶּער מוּז עֶר מַקְרִיב זֵיין אַזוֹי וִויא פַאר דִיא
זִינְדֶען פוּן דֶעם פָאלְק, [1] אַזוֹי אוֹיךְ פַאר זִיךְ זֶעלְבְּסְט :
[1] ויקרא ט״ז
4 אוּנְד קֵיין מֶענְשׁ [1] נֶעמְט פַאר זִיךְ אַלֵיין דִיזֶען כָּבוֹד,
נֵייעֶרְט דֶער וֶועלְכֶער וַואר אוֹיסְעֶרְווֶעהלְט פוּן גָאט, אַזוֹי
וִויא אַהֲרֹן [2] : [1] דב״ה ב כ״ו י״ח; [2] שמות כ״ח א׳; במדבר י״ו מ׳
5 אוּנְד אַזוֹי אוֹיךְ דֶער מָשִׁיחַ הָאט זִיךְ נִיט אַלֵיין
פֶערְהֶערְלִיכְט צוּ זֵיין אַ כֹּהֵן גָדוֹל, נֵייעֶרְט דֶער וָואס
הָאט צוּ אִיהְם גֶעזָאגְט, [1] דוּא בִּיסְט מֵיין זוּהְן, הֵיינְט
הָאבּ אִיךְ דִיךְ גֶעבּוֹירֶען : [1] תהלים ב׳ ז׳
6 אַזוֹי וִויא עֶר זָאגְט אוֹיךְ אוֹיף אֵיין אַנְדֶערֶען אָרְט, [1]
דוּא בִּיסְט אַ כֹּהֵן אוֹיף אֵיבִּיג נָאךְ דֶער אָרְדֶענוּנְג פוּן
מַלְכִּי־צֶדֶק : [1] תהלים ק״י ד׳
7 וֶועלְכֶער הָאט אִין דִיא טֶעג פוּן זֵיין פְלֵיישׁ אוֹיפְּ־
גֶעבְּרַאכְט גֶעבֶּעט אוּנְד בַּקָשׁוֹת מִיט שְׁטַארְק גֶעשְׁרֵייא
אוּנְד טְרֶערֶען, צוּ דֶעם וָואס הָאט אִיהְם גֶעקֶענְט מַצִיל
זֵיין פוּן דֶעם טוֹיט, אוּנְד אִיז עֶרְהֶערְט גֶעוָוארֶען וֶועגֶען
דֶעם וָואס עֶר הָאט זִיךְ גֶעפָארְכְטֶען :
8 חָאטְשֶׁע עֶר אִיז גֶעוֶועזֶען אַ זוּהְן, הָאט עֶר דָאךְ
גֶעלֶערֶענְט צוּ גֶעהָארְכֶען דוּרְךְ דֶעם וָואס עֶר הָאט
גֶעלִיטֶען :
9 אוּנְד [1] אַלְס עֶר אִיז פָאלְקָאמֶען גֶעוָוארֶען, אִיז עֶר
גֶעוָוארֶען דֶער אָנְהֵייבֶּער פוּן אֵייבִּיגֶער הֵילְפֶע צוּ אַלֶע
וָואס הֶערֶען אִיהְם צוּ : [1] תהלים ב׳ י׳
10 ווַייל עֶר וַואר פוּן גָאט גֶערוּפֶען אַ כֹּהֵן גָדוֹל [1] נָאךְ
דֶער אָרְדֶענוּנְג פוּן מַלְכִּי־צֶדֶק : [1] תהלים ק״י ד׳

11 פוּן וֶועלְכֶען מִיר הָאבֶּען פִיל צוּ רֶעדֶען וָואס עֶס אִיז שְׁוֶוער אוֹיסְצוּלֵייגֶען, וַוייל אִיהְר קֶענְט עֶס אַזוֹי שְׁוֶוער פַארְשְׁטֵיין:

12 דֶען אִין דֶער צַייט וָואס אִיהְר הָאט גֶעדַארְפְט זַיין לֶעהְרֶערְס, דַארְפְט אִיהְר ווִידֶער אַז מֶען זָאל אֵייךְ לֶערְנֶען דִיא עֶרְשְׁטֶע גְרִינְדוּנְג (דָאס א. ב.) פוּן גָאטֶעס וָוארְט, אוּנְד אִיהְר זַייט גֶעוָוארֶען וַויא דִיא וָואס בֶּעדַארְפֶען מִילְךְ, אוּנְד נִיט קֵיינֶע שְׁטַארְקֶע שְׁפֵּייז:

13 דֶען אֵיינְלִיבֶער וָואס מוּז נָאךְ הָאבֶּען מִילְךְ אִיז נִיט אַ מֵבִין, אִין דֶעם וָוארְט פוּן גֶערֶעכְטִיגְקֵייט, דֶען עֶר אִיז אַ יוּנְג קִינְד:

14 אָבֶער שְׁטַארְקֶע שְׁפֵּייז אִיז פַאר דִיא פָאלְקָאמֶענֶע מֶענְשֶׁען, וֶועלְכֶע קֶענֶען דוּרְךְ דֶער אִיבּוּנְג פוּן גֶעבְּרוֹיךְ אוּנְטֶערְשֵׁיידֶען צְווִישֶׁען דֶעם גוּטֶען אוּנְד שְׁלֶעכְטֶען:

ו קאַפִּיטעל ו

א דָארוּם לָאמִיר אוֹיפְהֶערֶען צוּ רֶעדֶען פוּן דֶעם אָנְפַאנְג דֶער לֶערְנוּנְג פוּן מָשִׁיחַ, אוּנְד לָאמִיר קוּמֶען צוּ דֶער פָאלְקָאמֶענְהַייט, נִיט נָאךְ אַמָאל צוּ לֵייגֶען דֶען גְרוּנְד דֶער תְּשׁוּבָה פוּן טוֹיטֶע וֶוערְקֶע, אוּנְד פוּן דֶעם גְלוֹיבֶען אִין גָאט:

2 אוּנְד פוּן דֶער לֶערְנוּנְג פוּן טְבִילוֹת (טוֹיפֶע), אוּנְד פוּן סְמִיכַת יָדַיִם (הֶענְדֶע־לֵייגֶען), אוּנְד פוּן תְּחִיַית הַמֵּתִים, אוּנְד פוּן דֶעם אֵייבִּיגֶען מִשְׁפָּט:

3 אוּנְד דָאס וֶועלֶען מִיר טְהוּן מִיט גָאטֶעס ווִילֶען:

4 דֶען עֶס אִיז אוּנְמֶעגְלִיךְ אַז דִיא וָואס זֶענֶען אַמָאל עֶרְלֵייכְטֶעט גֶעוָוארֶען, אוּנְד הָאבֶּען פֶּערְזוּכְט דִיא מַתָּנָה

פוּן

פוּן הִימֶעל, אוּנְד זֶענֶען בֶּעהֶעפְּט גֶעוָוארֶען אִין דֶעם
הֵיילִיגֶען גֵייסְט :

5 אוּנְד הָאבֶּען פֶּערְזוּכְט דָאס וָוארְט פוּן גָאט, אוּנְד
דִיא קְרֶעפְּטֶען פוּן עוֹלָם הַבָּא :

6 אוּנְד [1] זֶענֶען ווִידֶער אָבְּגֶעפַאלֶען, אַז מֶען זָאל זֵייא
ווִידֶער אַמָאל עֶרְנֵייעֶרֶען צוּ תְּשׁוּבָה, ווֵייל זֵייא הָאבֶּען
פִיר זִיךְ אַלֵיין נָאךְ אַמָאל גֶעקְרֵייצִיגְט דֶען זוּהְן פוּן גָאט, אוּנְד
הָאבֶּען אִיהְם עֶפֶענְטְלִיךְ פַארְשֶׁעמְט : [1] ישעיה א׳ד׳ ט״ז-כ״ח

7 דֶען דִיא עֶרְד וָואס טְרִינְקְט אִין דֶעם רֶעגֶען וָואס
קוּמְט אָפְּט דְרוֹיף, אוּנְד בְּרֶענְגְט אַרוֹיס גוּטֶע קְרֵייטֶער
פַאר דִיא וָואס אַרְבֵּייטֶען דְרִינֶען, אוּנְד נֶעמֶען אֵיין טֵייל
אִין זֶעגֶען [1] פוּן גָאט : [1] תהלים ס״ה י׳

8 אָבֶּער דִיא עֶרְד וָואס בְּרֶענְגְט אַרוֹיס דֶערֶענֶער [1] אוּנְד
דִיסְטְלֶען אִיז פַארְוָוארְפֶען, אוּנְד אִיז נָאהֶענְט צוּ אֵיין
פְלוּךְ אוּנְד עֶס וֶוערְט צוּם סוֹף פַארְבְּרֶענְט : [1] ישעיה ה׳ ו׳

9 אָבֶּער גֶעלִיבְּטֶע, מִיר הָאפֶען בֶּעסֶערֶע זַאכֶען פוּן
אֵייךְ, זַאכֶען וָואס גֶעהֶערֶען צוּר יְשׁוּעָה, חָאטְשֶׁע מִיר
רֶעדֶען אַזוֹי :

10 דֶען גָאט אִיז נִיט אוּנְגֶערֶעכְט, דָאס עֶר זָאל פַארְגֶעסֶען
אֵיירֶע וֶוערְקֶען אוּנְד דִיא לִיבֶּע, וָואס אִיהְר הָאט
בֶּעווִיזֶען גֶעגֶען זֵיינֶעם נָאמֶען, אִין דֶעם וָואס אִיהְר הָאט
בֶּעדִינְט דִיא הֵיילִיגֶע, אוּנְד טְהוּט זֵייא נָאךְ בֶּעדִינֶען :

11 אָבֶּער מִיר ווִילֶען דָאס אֵיין יֶעדֶערֶער פוּן אֵייךְ זָאל
בֶּעווייזֶען דִיזֶעלְבֶּע פְלֵייסִיגְקֵייט אוּם צוּ דֶערְגְרֵייכֶען דֶעם
גַאנְצֶען בִּטָחוֹן פוּן דֶער הָאפְנוּנְג בִּיז צוּם עֶנְדֶע :

12 דָאס אִיהְר זָאלְט נִיט פוֹיל וֶוערֶען, [1] נֵייעֶרְט דָאס
אִיהְר זָאלְט נָאכְפָאלְגֶען דִיא וָואס הָאבֶּען דוּרְךְ גְלוֹיבֶּע,

אוּנְד

אוּנְד גֶעדוּלד גֶעעֶרְבְּט דִיא הַבְטָחוֹת :

[1] שופטים י״ח ט׳

13 דֶען וֶוען גָאט הָאט מַבְטִיחַ גֶעוֶועזֶען צוּ אַבְרָהָם, אַלְס עֶר הָאט נִיט גֶעקָאנְט שְׁוֶוערֶען בֵּייא אֵיין גְרֶעסֶערֶען, הָאט עֶר [1] גֶעשְׁוָוארֶען בֵּייא זִיךְ אַלֵיין :

[1] בראשית כ״ב ט״ז

14 אוּנְד עֶר הָאט גֶעזָאגְט [1] אִין בֶּענְשֶׁען וֶועל אִיךְ דִיךְ בֶּענְשֶׁען, אוּנְד מֶעהְרֶען וֶועל אִיךְ דִיךְ פַארְמֶעהְרֶען :

[1] בראשית כ״ב ט״ז י״ז

15 אוּנְד אַלְס עֶר הָאט גֶעהַארְט מִיט גֶעדוּלְד, הָאט עֶר דִיא הַבְטָחָה עֶרְהַאלְטֶען :

16 דֶען מֶענְשֶׁען שְׁוֶוערֶען בֵּייא אֵיינֶעם גְרֶעסֶערֶען,[1] וַוייל דִיא שְׁבוּעָה אִיז צוּא זֵייא אֵיין בֶּעשְׁטֶעטִיגוּנְג אוּנְד אֵיין סוֹף צוּ אַלֶע קְרִיג :

[1] שמות כ״ב י׳

17 אִיבֶּער דֶעם, וֶוען גָאט הָאט גֶעוָואלְט נָאךְ מֶעהְר בֶּעוַוייזֶען צוּ דִיא יוֹרְשִׁים פוּן זַיין הַבְטָחָה אַז זַיין וָוארְט פֶערֶענְדֶערְט נִיט, אַזוֹי הָאט עֶר עֶס פֶערְשְׁטַארְקְט מִיט אַ שְׁבוּעָה :

18 דָאס דוּרְךְ צְוַוייא אוּמְפֶערֶענְדֶערְלִיכֶע זַאכֶען, אִין וֶועלְכֶע עֶס אִיז אוּנְמֶעגְלִיךְ פַאר גָאט צוּ לֵייקֶענֶען, לָאמִיר הָאבֶּען אַ שְׁטַארְקֶען טְרֵייסְט, דִיא וָואס מִיר זֶענֶען עֶנְטְרִינֶען אוּם צוּ עֶרְגְרֵייפֶען דִיא הָאפְנוּנְג וָואס אִיז פַאר אוּנְס גֶעזֶעצְט :

19 וֶועלְכֶע הָאפְנוּנְג מִיר הָאבֶּען וִוייא אֵיין אַנְקֶער צוּ אוּנְזֶער נְשָׁמָה, זִיכֶער אוּנְד פֶעסְט, אוּנְד וָואס גְרֵייכְט אַרַיין אִינְוֵוייניג פוּן דֶעם [1] פָּרוֹכֶת :

[1] ויקרא ט״ז ט״ו

20 וָואהִין [1] יֵשׁוּעַ, דֶער פָארְלֵייפֶער, אִיז פַאר אוּנְס אַרַיין גֶעגַאנְגֶען, וָואס עֶר אִיז גֶעוָוארֶען אַ כֹּהֵן גָדוֹל אוֹיף אֵייבִּיג נָאךְ דֶער אָרְדֶענוּנְג פוּן מַלְכִּי־צֶדֶק :

[1] ויקרא ד׳ י״ד ; תהלים ק״י ד׳

ז

קאפיטעל ז

א דֶען דִיזֶער מַלְכִּי־צֶדֶק,[1] דֶער מֶלֶךְ פוּן שָׁלֵם, אַ כֹּהֵן פוּן דֶעם אֵייבֶּערְשְׁטֶען גָאט, וָואס הָאט בֶּעגֶעגֶענְט אַבְרָהָם וֶוען עֶר הָאט זִיךְ אוּמְגֶעקֶערְט נָאךְ דֶעם אַז עֶר הָאט גֶעשְׁלָאגֶען דִיא מְלָכִים, אוּנְד הָאט אִיהְם גֶעבֶּענְשְׁט :

[1] בראשית י״ד י״ח

2 צוּ וֶועלְכֶען אַבְרָהָם הָאט אָבְּגֶעטֵיילְט מַעֲשֵׂר פוּן אַלֶעס, צוּעֶרְשְׁט וֶוערְט עֶר פֶערְדָאלְמֶעטְשְׁט אַ קֶענִיג פוּן גֶערֶעכְטִיגְקֵייט, אוּנְד דֶערְנָאךְ אוֹיךְ אַ קֶענִיג פוּן שָׁלֵם, וָואס הֵייסְט קֶענִיג פוּן פְרִידֶען :

3 אָן אַ פָאטֶער, אָן אַ מוּטֶער, אָן אַ יִחוּס, וָואס הָאט קֵיין אָנְהֵייבּ פוּן טֶעג אוּנְד נִיט קֵיין סוֹף פוּן לֶעבֶּען, אוּנְד וָואס עֶר אִיז גְלֵייךְ צוּם זוּהְן פוּן גָאט, אוּנְד בְּלֵייבְּט אַ כֹּהֵן אוֹיף אֵייבִּיג :

4 נוּן בֶּעטְרַאכְטֶעט וִויא גְרוֹיס עֶר וַואר, צוּ וֶועלְכֶען דֶער עֶרְץ־פָאטֶער אַבְרָהָם הָאט גֶעגֶעבֶּען מַעֲשֵׂר פוּן דֶעם רוֹיבּ :

5 אוּנְד דִיא וָואס זֶענֶען דִיא קִינְדֶער פוּן לֵוִי[1] וָואס הָאבֶּען עֶרְהַאלְטֶען דִיא כְּהוּנָה, הָאבֶּען אַ גֶעבָּאט זֵייא זָאלֶען נֶעמֶען מַעֲשֵׂר פוּן דֶעם פָאלְק נָאךְ דֶעם גֶעזֶעץ, דָאס אִיז פוּן זֵיירֶע בְּרִידֶער, הָאטְשֶׁע זֵייא קוּמֶען אַרוֹיס פוּן דִיא לֶענְדֶען פוּן אַבְרָהָם :

[1] במדבר י״ח כ״א כ״ו

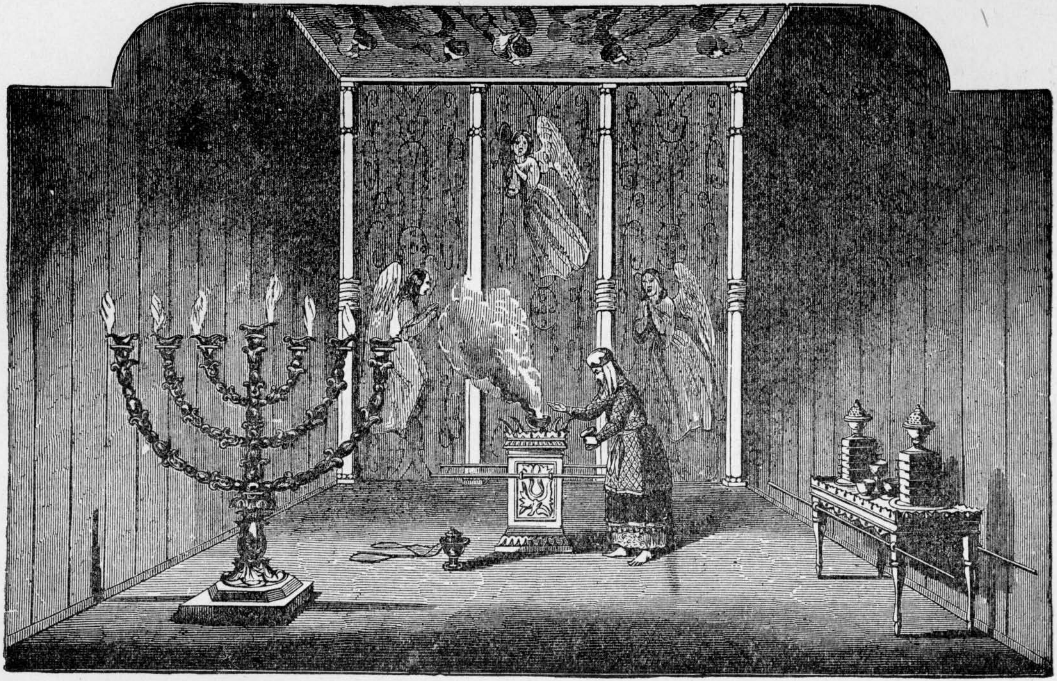
6 אָבֶּער דֶער וָואס אִיז נִיט פוּן זֵייעֶר מִשְׁפָּחָה הָאט גֶענוּמֶען[1] מַעֲשֵׂר פוּן אַבְרָהָם, אוּנְד הָאט גֶעבֶּענְשְׁט דֶעם וָואס הָאט גֶעהַאט דִיא הַבְטָחוֹת :

[1] בראשית י״ד כ׳

7 אוּנְד אָן שׁוּם אָבְּוֶוענְדוּנְג, דֶער קְלֶענֶערֶער וֶוערְט גֶעבֶּענְשְׁט פוּן דֶעם בֶּעסֶערֶען :

8 אוּנְד דָא נֶעמֶען שְׁטֶערְבְּלִיכֶע מֶענְשֶׁען מַעֲשֵׂר, אָבֶּער

דארטען



דָארְטֶען, [1] דֶער וָואס אִיז בֶּעצֵייגְט אַז עֶר לֶעבְּט :

[1] תהלים ק״י ד׳

9 אוּנְד אַזוֹי צוּ זָאגֶען, לֵוִי וָואס נֶעמְט מַעֲשֵׂר, הָאט
אוֹיךְ מַעֲשֵׂר גֶעגֶעבֶּען דוּרְךְ אַבְרָהָם[1] :

[1] בראשית י״ד כ׳

10 דֶען עֶר וַואר נָאךְ אִין דִיא לֶענְדֶען פוּן זַיין פָאטֶער,
וֶוען מַלְכִּי־צֶדֶק אִיז אִיהְם אֶנְטְקֶעגֶען גֶעקוּמֶען :

11 וֶוען [1] נוּן עֶס זָאל זַיין דִיא פָאלְקָאמֶענְהֵייט אִין דִיא
כְּהוּנָה פוּן לֵוִי (דֶען דָאס פָאלְק הָאט דַארוֹיף דִיא תּוֹרָה
עֶרְהַאלְטֶען), וָואס הָאט מֶען נָאךְ בֶּעדַארְפְט אַז אַיין
אַנְדֶערֶער כֹּהֵן זָאל אוֹיפְשְׁטֵיין נָאךְ דֶער אָרְדֶענוּנְג פוּן
מַלְכִּי־צֶדֶק, אוּנְד נִיט נָאךְ דִיא אָרְדֶענוּנְג פוּן אַהֲרֹן ?

[1] תהלים ק״י ד׳

12 דֶען וֶוען דִיא כְּהוּנָה וֶוערְט פֶערְעֶנְדֶערְט, אַזוֹי מוּז
אוֹיךְ זַיין אַ פֶערְעֶנְדֶערוּנְג אִין דֶער תּוֹרָה :

13 דֶען דֶער אוֹיף וֶועלְכֶען דִיזֶעס אִיז גֶעזָאגְט גֶעוָארֶען,
גֶעהֶערְט צוּ אַיין אַנְדֶערֶען שֵׁבֶט, וָואס קֵיינֶער פוּן זַייא
הָאט נִיט גֶעגֶעהַנְט צוּם מִזְבֵּחַ :

14 דֶען עֶס אִיז קְלָאר [1] דָאס אוּנְזֶער הַאר אִיז אַרוֹיס־
גֶעקוּמֶען פוּן יְהוּדָה, אוּנְד פוּן דִיזֶען שֵׁבֶט הָאט מֹשֶׁה גָאר
נִיט גֶערֶעט וֶועגֶען דֶער כְּהוּנָה :

[1] בראשית מ״ט י׳ ; ישעיה י״א א׳

15 אוּנְד (וָואס מִיר זָאגֶען) אִיז נָאךְ פִיל מֶעהְר קְלָארֶער,
וֶוען עֶס זָאל אַיין אַנְדֶערֶער כֹּהֵן אוֹיפְשְׁטֵיין עֶר זָאל זַיין
גְלֵייךְ צוּ מַלְכִּי־צֶדֶק :

16 וֶועלְכֶער וַואר נִיט גֶעמַאכְט נָאךְ דֶעם פְלֵיישְׁלִיכֶען
גֶעזָאץ, זָאנְדֶערֶען נָאךְ דֶער קְרַאפְט פוּן אַ לֶעבֶּען וָואס
הֶערְט נִיט אוֹיף :

17 דֶען עֶר וֶוערְט בֶּעצֵייגְט, [1] דוּא בִּיסְט אַיין כֹּהֵן אוֹיף

אייביג

אֵייבִּיג נָאךְ דֶער אָרְדֶענוּנְג פוּן מַלְכִּי־צֶדֶק:

18 דֶען עֶס אִיז אֵיינֶע אָבְּשַׁאפוּנְג פוּן דֶעם פָארִיגֶען גֶעבָּאט, ווייל עֶס ווַאר שְׁוַואךְ אוּנְד אוּמְנִיצִיג:

19 (דֶען דִיא תּוֹרָה הָאט נִיט גַאנְץ גֶעמַאכְט), אוּנְד דָא אֵיינְפִירוּנְג פוּן אַ בֶּעסֶערֶע הָאפְנוּנְג, דוּרְךְ ווֶעלְכֶער מִיר קוּמֶען נָאהֶענְט צוּ גָאט:

20 אוּנְד דָאס אִיז נִיט גֶעשֶׁעהֶען אָן אַ שְׁבוּעָה:

21 (דֶען יֶענֶע זֶענֶען גֶעווָארֶען כֹּהֲנִים אָן אַ שְׁבוּעָה); אָבֶּער עֶר אִיז מִיט שְׁבוּעָה, דוּרְךְ דֶעם ווָאס עֶר הָאט צוּ אִיהְם גֶעזָאגְט, [1] דֶער הַאר הָאט גֶעשְׁוָואוֹרֶען אוּנְד עֶס ווֶעט אִיהְם נִיט לֵייד טְהוּן, דוּא בִּיסְט אַ כֹּהֵן אוֹיף אֵייבִּיג נָאךְ דֶער אָרְדֶענוּנְג פוּן מַלְכִּי־צֶדֶק:

22 אוּם אַזוֹי פִיל מֶעהְר אִיז יֵשׁוּעַ אֵיין עָרֵב גֶעווָארֶען פַאר אַ בֶּעסֶערֶען בּוּנְד:

23 אוּנְד יֶענֶע זֶענֶען גֶעווֶען פִילֶע כֹּהֲנִים, ווייל זֵייא הָאבֶּען נִיט גֶעקָאנְט בְּלֵייבֶּען, דוּרְךְ דֶעם טוֹיט ווָאס הָאט זֵייא גֶעהִינְדֶערְט:

24 אָבֶּער דִיזֶער, ווייל עֶר בְּלֵייבְּט אוֹיף אֵייבִּיג, אַזוֹי הָאט עֶר אַ כְּהוּנָּה [1] ווָאס פַארְגֵייט נִיט:

25 דָארוּם קֶען עֶר אוֹיךְ גָאר אִין גַאנְצֶען זֶעלִיג מַאכֶען, דִיא ווָאס קוּמֶען צוּ גָאט דוּרְךְ אִיהְם, ווייל עֶר לֶעבְּט אַז עֶר זָאל פַאר זֵייא בֶּעטֶען [1]:

26 דֶען אַזַא כֹּהֵן גָּדוֹל בֶּעדַארְפֶען מִיר צוּ הָאבֶּען, ווָאס אִיז הֵיילִיג, אוּנְשׁוּלְדִיג, אָן אַ פְלֶעק, אָבְּגֶעשֵׁיידֶעט פוּן זִינְדֶער, אוּנְד ווָאס ווַאר הֶעכֶער פוּן דִיא הִימְלֶען:

27 ווָאס עֶר בֶּעדַארְף נִיט ווִיא יֶענֶע כֹּהֲנִים גְּדוֹלִים, אַז עֶר זָאל טֶעגְלִיךְ מַקְרִיב זֵיין קָרְבָּנוֹת, צוּ עֶרְשְׁט פַאר

---

[1] תהלים ק"י ד׳

[1] תהלים ק"י ד׳

[1] שמואל א ב׳ ל"ה

[1] ישעיה נ"ג י"ב

זַיינֶע אֵייגֶענֶע זִינְדֶען, [1] אוּנְד דֶערְנָאךְ פַאר דִיא זִינְדֶען פוּן דֶעם פָאלְק, דֶען דָאס הָאט עֶר אֵיין אֵיינְצִיג מָאל גֶעטְהוּן, וֶוען עֶר הָאט זִיךְ אַלֵיין מַקְרִיב גֶעוֶועזֶען:

[1] ויקרא ט׳ז

28 דֶען דָאס גֶעזֶעץ מַאכְט מֶענְשֶׁען פַאר כֹּהֲנִים גְדוֹלִים, וָואס הָאבֶּען שְׁוַואכְהֵייטֶען, אָבֶּער דָאס וָוארְט פוּן דֶער שְׁבוּעָה וָואס אִיז נָאךְ דֶעם גֶעזֶעץ, מַאכְט דֶעם זוּהְן, וָואס אִיז פָאלְקָאמֶען, אוֹיף אֵייבִּיג:

ח קאפיטעל ח

א אוּנְד נוּן דָאס אִיז דִיא הוֹיפְּטזַאךְ פוּן דֶעם וָואס מִיר הָאבֶּען גֶערֶעט, מִיר הָאבֶּען אַ זָאלְכֶען כֹּהֵן גָדוֹל, וָואס הָאט זִיךְ גֶעזֶעצְט צוּ דֶער רֶעכְטֶער הַאנְד פוּן דֶעם שְׁטוּהל פוּן דֶער מַאיֶעסְטֶעט אִין הִימֶעל [1]:

[1] תהלים ק״י א׳

2 אַ מְשָׁרֵת פוּן דֶעם הֵיילִיגְטְהוּם, אוּנְד פוּן דֶעם אֶמֶת׳ן מִשְׁכָּן וָואס גָאט הָאט אוֹיפְגֶעריכְטֶעט, אוּנְד נִיט קֵיין מֶענְשׁ:

3 דֶען יֶעדֶער כֹּהֵן גָדוֹל אִיז גֶעזֶעצְט מַקְרִיב צוּ זַיין גָאבֶּען (מִנְחָה) אוּנְד שְׁלַאכְט־אָפְּפֶער, דָארוּם אִיז נֵייטִיג דָאס דִיזֶער (כֹּהֵן גָדוֹל), זָאל אוֹיךְ עֶטְוָואס מַקְרִיב זַיין:

4 דֶען וֶוען עֶר זָאל זַיין אוֹיף דֶער עֶרְד אַזוֹי הֶעט עֶר גָאר קֵיין כֹּהֵן גֶעוֶוען, ווַייל עֶס זִינְד כֹּהֲנִים וָואס זֶענֶען מַקְרִיב גָאבֶּען אוּנְד (שְׁלַאכְט־אָפְּפֶער) נָאךְ דֶעם גֶעזֶעץ:

5 וֶועלְכֶע דִינֶען אַלְס בֵּייִשְׁפִּיל אוּנְד שָׁאטֶען פוּן דִיא הִימְלִישֶׁע זַאכֶען, אַזוֹי וִויא מֹשֶׁה וַואר גֶעוָוארֶענְט (אָדֶער בֶּעלֶעהְרְט) פוּן גָאט וֶוען עֶר הָאט גֶעדַאכְט דָאס מִשְׁכָּן צוּ בּוֹיעֶן; דֶען עֶר הָאט גֶעזָאגְט, [1] זֶעה דָאס דוּא זָאלְסְט

אַלֶעס מַאכֶען נָאךְ דֶעם גֶעשְׁטַאלְט וָואס אִיךְ הָאבּ דִיר עווִיזֶען אוֹיף דֶעם בַּארְג :

[1] שמות כ״ה מ׳, במדבר ח׳ ד׳

6 אָבֶער יֶעצְט הָאט עֶר אַ פִּיל בֶּעסֶערֶען דִינְסְט עֶרְהַאלְטֶען, ווייל עֶר אִיז אוֹיךְ אַ פַארְמִיטְלֶער פוּן אֵיין בֶּעסֶערֶען בּוּנְד (בְּרִית), וָואס אִיז בֶּעשְׁטִימְט אוֹיף פִּיל בֶּעסֶערֶע הַבְטָחוֹת :

7 דֶען וֶוען [1] דֶער עֶרְשְׁטֶער בְּרִית וָואלְט גֶעוֶועזֶען אָן אַ פֶּעהְלֶער, אַזוֹי וָואלְט מֶען נִיט גֶעזוּכְט אֵיין פְּלַאטְץ פַאר אֵיין אַנְדֶערֶען :

[1] שמות ג׳ ח׳ ; י״ט ה׳

8 דֶען וֶוען עֶר קְרִיגְט זִיךְ מִיט זֵייא זָאגְט עֶר, [1] זֶעהְט דִיא צֵייט קוּמְט, זָאגְט דֶער הַאר, וֶוען אִיךְ וֶועל מַאכֶען מִיט דֶעם הוֹיז יִשְׂרָאֵל אוּנְד מִיט דֶעם הוֹיז יְהוּדָה אַ נֵייעֶם בּוּנְד :

[1] ירמיה ל״א ל״א-ל״ד

9 נִיט וִויא דֶער בּוּנְד וָואס אִיךְ הָאבּ גֶעמַאכְט מִיט זֵייעֶרֶע עֶלְטֶערֶען, אִין דֶעם טָאג וֶוען אִיךְ הָאבּ זֵייא גֶענוּמֶען בֵּייא דֶער הַאנְד, אַז אִיךְ זָאל זֵייא אַרוֹיס צִיהֶען פוּן דֶעם לַאנְד מִצְרַיִם, דֶען זֵייא זֶענֶען נִיט גֶעבְּלִיבֶּען אִין מֵיין בּוּנְד, אוּנְד אִיךְ הָאבּ זֵייא פַארְוָוארְפֶען, זָאגְט דֶער הַאר (גָאט) :

10 גֵייעֶרְט דָאס אִיז דֶער בּוּנְד וָואס אִיךְ וֶועל מַאכֶען מִיט דֶעם הוֹיז פוּן יִשְׂרָאֵל נָאךְ דִיזֶער צֵייט, זָאגְט דֶער הַאר (גָאט), אִיךְ וֶועל גֶעבֶּען מֵיין תּוֹרָה אִין זֵייעֶרֶע אִינְוֶוענִיג, אוּנְד אִיךְ וֶועל זִיא אָנְשְׁרֵייבֶּען אוֹיף זֵייעֶר הַארְץ, [1] אוּנְד אִיךְ וֶועל זֵיין זֵייעֶר גָאט, אוּנְד זֵייא וֶועלֶען זֵיין מֵיין פָאלְק :

[1] זכריה ח׳ ח׳

11 אוּנְד זֵייא וֶועלֶען נִיט מֶעהְר לֶערְנֶען אִיטְלִיכֶער זֵיין חָבֵר, אוּנְד אִיטְלִיכֶער זֵיין בְּרוּדֶער, (לֵאמֹר) אַזוֹי צוּ

זָאגֶען, קֶענְט דֶעם הַאר,[1] דֶען אַלֶע וֶועלֶען מִיךְ קֶענֶען פוּן דֶעם קְלֵיינְסְטֶען בִּיז צוּ דֶעם גְרֶעסְטֶען:

[1] ישעיה נ״ד י״ג

12 דֶען אִיךְ וֶועל מִיךְ דֶערְבַּארְמֶען אִיבֶּער זֵייעֶרֶע אוּנְגֶערֶעכְטִיגְקֵייטֶען, אוּנְד זֵייעֶרֶע זִינְדֶען וֶועל אִיךְ נִיט מֶעהְר גֶעדֶענְקֶען[1]:

[1] ירמיה כ׳ כ׳, מיכה ז׳ י״ח

13 אִין דֶעם דָאס עֶר זָאגְט אֵיין נֵייעֶן בּוּנְד, הָאט עֶר דֶעם עֶרְשְׁטֶען אַלְט גֶעמַאכְט: אָבֶּער דָאס וֶועלְכֶעס אִיז אַלְט גֶעוָוארֶען, אוּנְד אִיז פֶערְעֶלְטֶערְט, אִיז נָאהֶענְט צוּם פֶערְשְׁווִינְדֶען:

ט קאַפִּיטעל ט

א נוּן הָאט אוֹיךְ דֶער עֶרְשְׁטֶער (בְּרִית) גֶעהַאט גֶעזֶעצֶע פוּן גָאטֶעס דִינְסְט,[1] אוּנְד אַ הֵיילִיגְטְהוּם, אֵיין מִשְׁכָּן אוֹיף דֶער עֶרְד:

[1] שמות כ״ה ח׳

2 דֶען דָאס עֶרְשְׁטֶע מִשְׁכָּן[1] אִיז פַארְפַארְטִיגְט גֶעוָוארֶען, וָואס עֶס וַואר דַארִינֶען דִיא מְנוֹרָה אוּנְד דֶער שֻׁלְחָן,[2] אוּנְד דָאס לֶחֶם הַפָּנִים,[3] אוּנְד עֶס הָאט גֶעהֵייסֶען הֵילִיגְטְהוּם:

[1] שמות כ״ו א׳, ל״ה; [2] שמות מ׳ ד׳; [3] שמות כ״ה ל׳

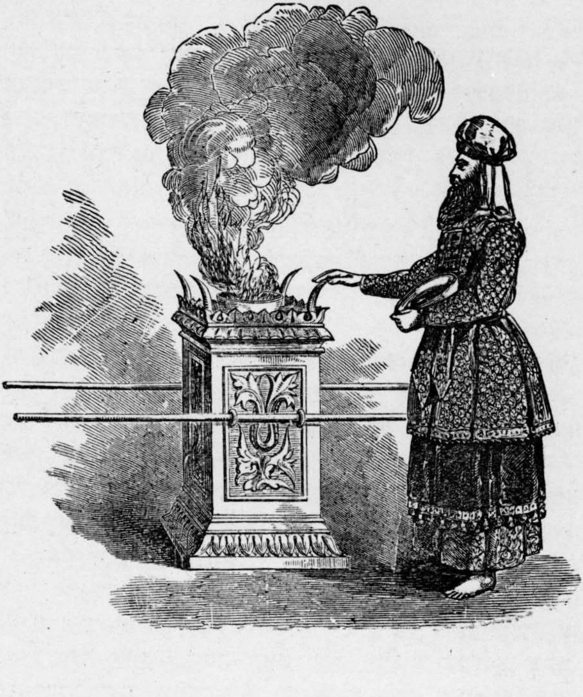
3 אָבֶּער הִינְטֶער דֶעם אַנְדֶערֶען פָּרוֹכֶת וַואר דָאס מִשְׁכָּן וָואס וַואר גֶערוּפֶען דָאס אַלֶער הֵיילִיגְסְטֶע[1]:

[1] שמות כ״ו ל״א-ל״ג

4 וָואס הָאט גֶעהַאט אַ גָאלְדֶענֶע פֵייעֶר־פַאן,[1] אוּנְד דֶעם אָרוֹן פוּן דֶעם בְּרִית,[2] וָואס וַואר אַרוּם גֶעדֶעקְט מִיט גָאלְד פוּן אַלֶע זֵייטֶען, אוּנְד דְרִינֶען אִיז גֶעוֶועזֶען אַ גָאלְדֶענֶער קְרוּג[3] וָואס הָאט אִין זִיךְ גֶעהַאלְטֶען דֶעם מָן, אוּנְד דֶעם שְׁטֶעקֶען[4] פוּן אַהֲרֹן וָואס הָאט גֶעבְּלִיט, אוּנְד דִיא לוּחוֹת[1] פוּן דֶעם בְּרִית:

[1] ויקרא ט״ז י״ב; [2] שמות כ״ה י׳; [3] שמות ט״ז ל״ג; [4] בּמדבּר י״ז י׳; [1] שמות ל״ד כ״ט; דברים י׳ ב׳ ה׳

אוּנְד



עִבְרִים ט

5 אוּנְד אוֹיבֶּען דַארִיבֶּער וַוארֶען דִיא כְּרוּבִים דֶער הֶערְלִיכְקַייט, וָואס הָאבֶּען בֶּעדֶעקְט דֶעם כַּפֹּרֶת, פוּן וֶועלְכֶע זַאכֶען מִיר קֶענֶען יֶעצְט נִיט אֵיינְצִיגְוַוייז רֶעדֶען :

6 אוּנְד וֶוען דִיזֶע זַאכֶען זֶענֶען זָא אֵיינְגֶערִיכְטֶעט גֶעוָוארֶע, זֶענֶען דִיא כֹּהֲנִים 1 בֶּעשְׁטֶענְדִיג אִין דֶעם עֶרְשְׁטֶען מִשְׁכָּן אַרֵיינְגֶעגַאנְגֶען אוּנְד הָאבֶּען דֶען דִינְסְט גֶעטְהוּן :

1 במדבר כ"ח ג'

7 אָבֶּער אִין דֶעם אַנְדֶערֶען אִיז נָאר דֶער כֹּהֵן גָּדוֹל אַלֵיין 1 אַרֵיינְגֶעגַאנְגֶען אֵיין אֵיינְצִיג מָאל אִין יָאהְר, נִיט אָן בְּלוּט, וָואס עֶר הָאט מַקְרִיב גֶעוֶועזֶען פַאר זִיךְ אַלֵיין אוּנְד פַאר דִיא אִירְטִימֶער 2 (שְׁגָגוֹת) פוּן דֶעם פָאלְק :

1 שמות ל' י', ויקרא ט"ז י"ז ; 2 במדבר ט"ו כ"ז, ל'

8 דֶער רוּחַ הַקּוֹדֶשׁ הָאט דָאס צוּ פַארְשְׁטֵיין גֶעגֶעבֶּען, אַז דֶער וֶועג צוּם קוֹדֶשׁ הַקֳּדָשִׁים אִיז נָאךְ נִיט אָפֶען גֶעוֶועזֶען, אַזוֹי לַאנְג וִויא דֶער עֶרְשְׁטֶער מִשְׁכָּן אִיז נָאךְ גֶעשְׁטַאנֶען :

9 וָואס וַואר אֵיין גְלֵייכְנִיס אוֹיף יֶענֶער צֵייט, וֶוען מֶען הָאט מַקְרִיב גֶעוֶועזֶען גָאבֶּען אוּנְד אָפְּפֶער, וָואס הָאבֶּען נִיט גֶעקֶענְט פָאלְקָאמֶען מַאכֶען 1 דָאס גֶעוִויסֶען 2 פוּן דֶעם וָואס טְהוּט דֶען גָאטֶעס דִינְסְט :

1 תהלים מ' ו', ז' ; 2 תהלים נ"א ט"ז, י"ט

10 ווייל עֶס בֶּעשְׁטֶעהְט (אִין עֶסֶען 1 אוּנְד טְרִינְקֶען אוּנְד פֶערְשִׁידֶענֶע מְבִילוֹת 2) אוּנְד אִין פְלֵיישְׁלִיכֶע גֶעזֶעצֶען וָואס וַואר אוֹיף אִיהְם אוֹיפְגֶעלֵייגְט, בִּיז צוּ דֶער צֵייט פוּן פַארְבֶּעסֶערוּנְג :

1 ויקרא י"א ב' ; 2 במדבר י"ט ז'

11 אָבֶּער דֶער מָשִׁיחַ אִיז גֶעקוּמֶען צוּ זַיין אַ כֹּהֵן גָּדוֹל פוּן בֶּעסֶערֶע זַאכֶען, דוּרְךְ אַ גְרֶעסֶערֶען אוּנְד פָאלְקָאמֶע־

גֶעם מִשְׁכָּן, נִיט מִיט דֶער הַאנְד גֶעמַאכְט, דָאס הֵייסְט, נִיט פוּן דִיזֶען בֶּעשֶׁעפֶּענִים:

12 אויךְ נִיט דוּרְךְ דֶעם בְּלוּט פוּן צִיגֶען[1] אוּנְד קֶעלְבֶּער, נֵייעֶרְט דוּרְךְ זַיין אויגֶען בְּלוּט, אִיז עֶר אַרֵיינְגֶעגַאנְגֶען אֵיין פִּיר אַלֶע מָאל אִין דֶעם הֵיילִיגֶען אָרְט, אוּנְד הָאט עֶרהַאלְטֶען אֵיינֶע עֶווִיגֶע עֶרְלֵייזוּנְג:

13 דֶען וֶוען דָאס בְּלוּט פוּן צִיגֶען אוּנְד אָקְסֶען, אוּנְד דִיא אַשׁ[1] פוּן דֶער קוּה וָואס וַואר גֶעשְׁפְּרִינְקֶעלְט אויף דִיא אוּנְרֵיינֶע, הָאט גֶעהֵיילִיגְט צוּר רֵיינִיגוּנְג צוּ דֶעם פְלֵיישׁ:

14 וִויפִיל מֶעהְר וֶועט דָאס בְּלוּט פוּן מָשִׁיחַ, וָואס הָאט זִיךְ אַלֵיין דוּרְךְ דֶעם אֵייבִּיגֶען גֵייסְט מַקְרִיב גֶעוֶועזֶען אָן אַ מוּם צוּ גָאט, אוּם צוּ רֵיינִיגֶען אוּנְזֶער גֶעווִיסֶען פוּן טוּיטֶע וֶוערְקֶע אוּנְד צוּ דִינֶען דֶעם לֶעבֶּעדִיגֶען גָאט:

15 אוּנְד דָארוּם אִיז עֶר דֶער פַארְמִיטְלֶער (מֵלִיץ) פוּן דֶעם נֵייעֶם בְּרִית, דָאס דוּרְךְ דֶעם טוּיט וָואס וַואר אֵיין אוּיסְלֵייזוּנְג פוּן דִיא זִינְדֶען וָואס וַוארֶען אוּנְטֶער דֶעם עֶרְשְׁטֶען בְּרִית, דָאס דִיא בֶּערוּפֶענֶע זָאלֶען עֶרהַאלְטֶען דִיא הַבְטָחָה פוּן דֶעם אֵייבִּיגֶען עֶרְבְטֵייל:

16 דֶען[1] וָוא אֵיין צַוָואָה אִיז דָא מוּז זַיין דִיא נוּיטְוֶוענְדִיגְקֵייט פוּן דֶעם טוּיט פוּן דֶעם וָואס הָאט גֶעמַאכְט דִיא צַוָואָה:

17 דֶען אֵיין צַוָואָה וֶוערְט בֶּעשְׁטֶעטִיגְט נוּר דוּרְךְ דֶעם טוּיט, דֶען עֶס הָאט קֵיין שְׁטַארְקֵייט נִיט וֶוען דֶער וָואס הָאט גֶעמַאכְט דִיא צַוָואָה לֶעבְּט:

18 דָארוּם אִיז זָאגַאר דֶער עֶרְשְׁטֶער בְּרִית אויךְ נִיט גֶעשְׁטִיפְטֶעט גֶעוָוארֶען, אָן בְּלוּט[1]:

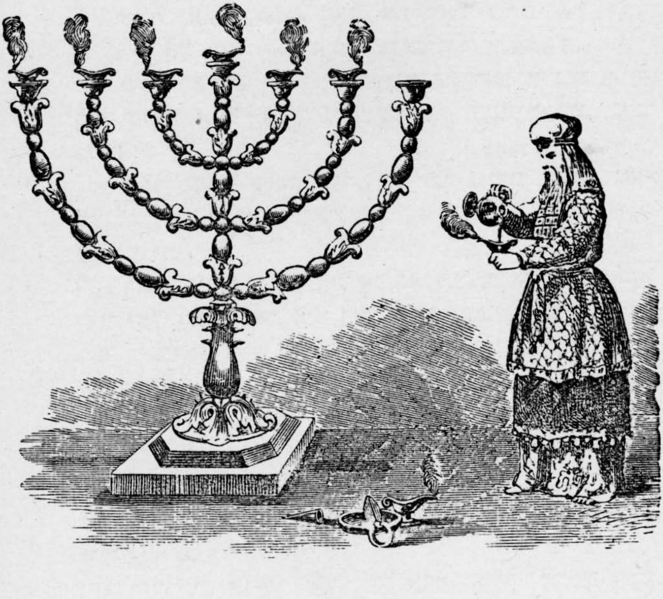
---

[1] דניאל ט׳ כ״ד

[1] במדבר י״ט ב׳, י״ז

[1] בראשית ט״ו ח׳, י״ח

[1] שמות כ״ד ו׳-ח׳



19 דֶען וֶוען מֹשֶׁה הָאט אויסְגֶערֶעט יֶעדֶעם גֶעבָּאט צוּ דֶעם גַאנְצֶען פָאלְק נָאךְ דֶעם גֶעזֶעץ, אַזוֹי הָאט עֶר גֶענוּמֶען דָאס בְּלוּט פוּן קֶעלְבֶּער אוּנְד צִיגֶען, מִיט וַואסֶער אוּנְד פוּרְפֶּער־וָואל, אוּנְד אֵזוֹב, אוּנְד הָאט עֶס בֶּעשְׁפְּרֶענְגְט אוֹיף דֶעם סֵפֶר אוּנְד אוֹיף דֶעם גַאנְצֶען פָאלְק:

20 אוּנְד הָאט גֶעזָאגְט, דָאס אִיז דָאס בְּלוּט פוּן דֶעם בְּרִית[1] וָואס גָאט הָאט אֵייךְ גֶעבָּאטֶען:

21 אוּנְד הָאט אוֹיךְ[1] בֶּעשְׁפְּרֶענְגְט אִין דֶער זֶעלְבֶּער וַוייזֶע דָאס מִשְׁכָּן אוּנְד אַלֶע גֶעפֶעסֶע פוּן דֶעם דִינְסְט, מִיט בְּלוּט:

22 אוּנְד כִּמְעַט אַלֶעס וֶוערְט גֶערֵיינִיגְט מִיט בְּלוּט נָאךְ דֶעם גֶעזֶעץ, אוּנְד אָן פַארְגִיסוּנְג פוּן בְּלוּט[1] אִיז קֵיינֶע פַארְגֶעבּוּנְג:

23 דָארוּם וַואר עֶס נֵייטִיג אַז דָאס גֶעשְׁטַאלְט פוּן דִיא הִימְלִישֶׁע זַאכֶען זָאל מִיט דִיזֶען גֶערֵיינִיגְט וֶוערֶען, אָבֶּער[1] דִיא הִימְלִישֶׁע אַלֵיין מוּזֶען גֶערֵיינִיגְט וֶוערֶען מִיט בֶּעסֶערֶע קָרְבָּנוֹת פוּן דִיזֶען:

24 דֶען דֶער מָשִׁיחַ אִיז נִיט אַרֵיינְגֶעקוּמֶען אִין דֶעם הֵיילִיגֶען אָרְט וָואס אִיז גֶעמַאכְט מִיט הֶענְד, וָואס וַואר אַ גֶעשְׁטַאלְט פוּן דֶעם וָואהְרֶען, זָאנְדֶערֶען אִין דֶעם הִימֶעל זֶעלְבְּסְט, אַז עֶר זָאל זִיךְ יֶעצְט וַוייזֶען פַאר גָאט וֶועגֶע אוּנְס:

25 אוֹיךְ נִיט אַז עֶר זָאל זִיךְ אָפְט אַלֵיין מַקְרִיב זַיין, אַזוֹי וִויא דֶער כֹּהֵן גָדוֹל אִיז אַרֵיינְגֶעגַאנְגֶען אִין דֶעם הֵיילִיגֶען אָרְט, אַלֶע יָאהְר מִיט פְרֶעמְדֶעם בְּלוּט:

26 דֶען וֶוען נִיט אַזוֹי הָאט עֶר גֶעמוּסְט אָפְט לֵיידֶען זֵייט דֶער גְרִינְדוּנְג דֶער וֶועלְט, אָבֶּער יֶעצְט הָאט עֶר זִיךְ

בעוויזען

---

[1] שמות כ״ד ו׳-ח׳

[1] שמות כ״ט י״ב, ל״ו

[1] ויקרא י״ז י״א

[1] שמות כ״ה י״א, י״ב

בֶּעווִיזֶען אֵיין מָאל אַם עֶנְדֶע דֶער צֵייט, אַז עֶר זָאל פַארְלֶעְדֶען דִיא זִינְדֶע דוּרְךְ דֶעם קָרְבָּן פוּן זִיךְ אַלֵיין[1] :

[1] דניאל ט׳ כ״ה-כ״ו

27 אוּנְד אַזוֹי וִויא עֶס אִיז בֶּעשְׁטִימְט[1] פַאר דִיא מֶענְשֶׁען אֵיינְמָאל צוּ שְׁטַארְבֶּען, אוּנְד דֶערְנָאךְ דָאס מִשְׁפָּט :

[1] בראשית ג׳ י״ט

28 אַזוֹי אוֹיךְ אִיז דֶער מָשִׁיחַ אֵיין מָאל אוֹיפְגֶעאָפְּפֶערְט גֶעוָוארֶען, אַז עֶר זָאל אַוֶועק נֶעמֶען דִיא זִינְדֶען פוּן פִילֶע, אוּנְד עֶר וֶועט זִיךְ דָאס צְווֵייטֶע מָאל בֶּעווֵייזֶען אָן זִינְדֶע, צוּ דִיא וָואס הָאפֶען אוֹיף אִיהְם פַאר[1] זֶעלִיגְקֵייט :

[1] ישעיה כ״ה ט׳

קאפיטעל י

א דֶען דָאס גֶעזֶעץ, וָואס הָאט דֶעם שָׁאטֶען פוּן גוּטֶע זַאכֶען, אוּנְד נִיט דָאס בִּילְד אַלֵיין פוּן דִיא זַאכֶען, קֶען קֵיין מָאל נִיט פָאלְקָאמֶען מַאכֶען[1] דִיא וָואס קוּמֶען דֶערְצוּ מִיט דִיא זֶעלְבֶּע קָרְבָּנוֹת וָואס זֵייא זֶענֶען שְׁטֶענְדִיג מַקְרִיב אַלֶע[2] יָאהְר :

[1] ויקרא ט״ז כ״ט, ל׳; [2] ויקרא ט״ז י״ד

2 דֶען וֶוען נִיט, אַזוֹי וָואלְטֶען זֵייא אוֹיפְגֶעהֶערְט מַקְרִיב צוּ זַיין, ווייל דִיא דִינֶערְם וָואס זֶענֶען אֵיינְמָאל גֶערֵיינִיגְט גֶעוָוארֶען וָואלְטֶען מֶעהְר נִיט גֶעהַאט קֵיין גֶעוִויסֶען פוּן זִינְדֶע :

3 אָבֶּער אִין דִיזֶע קָרְבָּנוֹת אִיז אַלֶע יָאהְר דָא אַ גֶעדֶעכְטֶענִים פוּן זִינְדֶען[1] :

[1] ויקרא כ״ג כ״ז-כ״ט

4 דֶען דָאס אִיז אוּנְמֶעגְלִיךְ אַז דָאס בְּלוּט פוּן אָקְסֶען אוּנְד פוּן צִיגֶען זָאלֶען זִינְדֶען[1] אַוֶועק נֶעמֶען :

[1] מיכה ו׳ ו׳, ח׳

5 דָארוּם ווֶען עֶר קוּמְט אִין דֶער ווֶעלְט אַרַיין, זָאגְט
עֶר,[1] שְׁלַאכְט־אָפְּפֶער אוּנְד שְׁפֵּיז־אָפְּפֶער דָאסְטוּ נִיט
גֶעוָואלְט, אָבֶּער אַ לֵייבּ הָאסְטוּ מִיר אָנְגֶעבְּרֵייט:

[1] תהלים מ׳ ו׳ ח׳

6 בְּרַאנְד־אָפְּפֶער אוּנְד זִינְד־אָפְּפֶער זֶענֶען דִיר נִיט
גֶעפֶעלֶען[1]:

[1] תהלים נ״א ט״ז; ישעיה א׳ י״א-י״ג

7 דֶענְצֻמָאלְט הָאבּ אִיךְ גֶעזָאגְט, זֶעה, אִיךְ בִּין גֶעקוּמֶען
אִין דֶער מְגִלָּה[1] (רָאלֶע) פוּן דֶעם בּוּךְ אִיז עֶס ווֶעגֶען
מִיר גֶעשְׁרִיבֶּען, צוּ טְהוּן דֵיין ווִילֶע, אָ גָאט:

[1] תהלים מ׳ ז׳; בראשית ג׳ ט״ו

8 ווֶען עֶר זָאגְט אוֹיבֶּען, שְׁלַאכְט־אָפְּפֶער אוּנְד שְׁפֵּייז־
אָפְּפֶער, אוּנְד בְּרַאנְד־אָפְּפֶער אוּנְד קָרְבָּנוֹת פַאר דִיא
זִינְדֶע, הָאסְטוּ נִיט גֶעוָואלְט, אוּנְד זֵייא זֶענֶען דִיר נִיט
וְואוִיל גֶעפֶעלֶען, (וָואס מֶען הָאט מַקְרִיב גֶעוֶוען נָאךְ דֶעם
גֶעזֶעץ)[1]:

[1] ישעיה א׳ י״א-י״ג

9 דֶערְנָאךְ זָאגְט עֶר, זֶעה, אִיךְ קוּם, אָ גָאט, דֵיין ווִילֶען
צוּ טְהוּן, אַזוֹי נֶעמְט עֶר אַוֶועק דָאס עֶרְשְׁטֶע, דָאס עֶר
זָאל אוֹיפְרִיכְטֶען דָאס אַנְדֶערֶע[1]:

[1] תהלים מ׳ ז׳, ח׳

10 אוּנְד בֵּייא דִיזֶען ווֶעלֶען מִיר ווֶערֶען גֶעהֵיילִיגְט, דוּרְךְ
דֶעם וָואס יֵשׁוּעַ הַמָּשִׁיחַ הָאט אֵיין אֵיינְצִיג מָאל זֵיין לֵייבּ
מַקְרִיב גֶעוֶוען[1]:

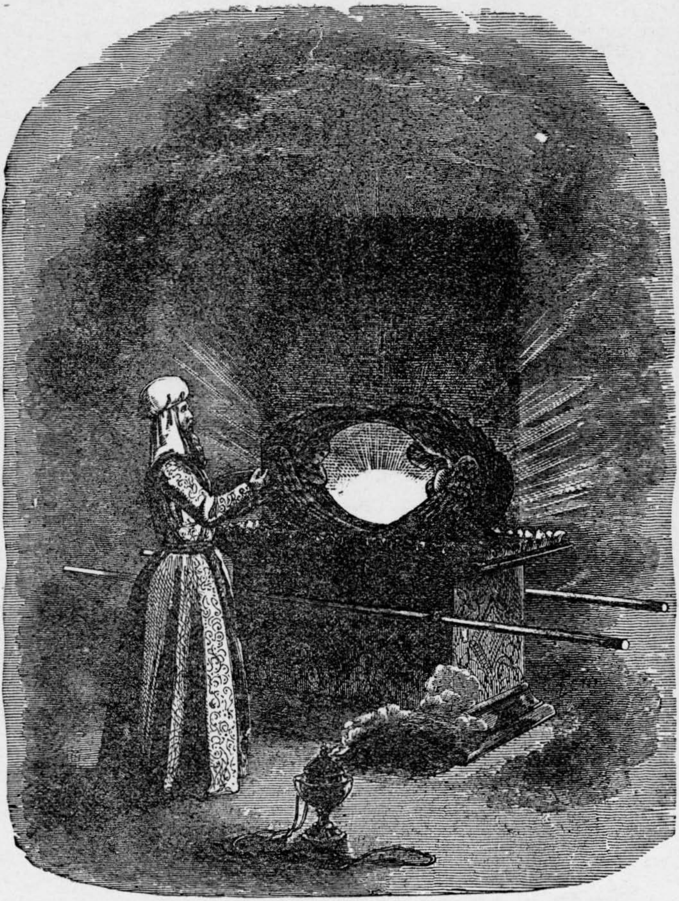
[1] ישעיה נ״ג ד׳-י״ב

11 אוּנְד יֶעדֶער כֹּהֵן שְׁטֵייט אַלֶע טָאג אוּנְד דִינְט,[1] אוּנְד
אִיז אָפְּט מַקְרִיב דִיא זֶעלְבֶּע קָרְבָּנוֹת, וָואס קֶענֶען קֵיין
מָאל נִיט אַוֶועק נֶעמֶען דִיא זִינְדֶען:

[1] במדבר כ״ח ג׳

12 אָבֶּער דִיזֶער ווֶען עֶר הָאט מַקְרִיב גֶעוֶוען אַ קָרְבָּן
פַאר דִיא זִינְדֶען אוֹיף אֵייבִּיג, הָאט עֶר זִיךְ גֶעזֶעצְט צוּ

דֶער



דֶער רֶעכְטֶער הַאנְד פוּן גָאט׃

13 אוּנְד עֶר טהוּט וַוארְטֶען בִּיז זַיְינֶע פֵיינְד[1] וֶועלֶען גֶעמַאכְט וֶוערֶען פַאר אַ פוּס־בֶּענְקֶעל צוּ זַיְינֶע פִּיס׃

[1] תהלים ק״י א׳

14 דֶען מִיט אֵיין קָרְבָּן הָאט עֶר אוֹיף אֵייבִּיג פָאלְקָאמֶען גֶעמַאכְט דִיא וָואס וֶוערֶען גֶעהֵיילִיגְט׃

15 אוּנְד דֶער רוּחַ הַקוֹדֶשׁ זָאגְט אוּנְס אוֹיךְ עֵדוּת, דֶען נָאךְ דֶעם עֶר הָאט פְרִיעֶר גֶעזָאגְט׃

16 דָאס[1] אִיז דֶער בּוּנְד וָואס אִיךְ וֶועל מִיט זֵייא מַאכֶען נָאךְ דִיזֶע טֶעג, זָאגְט דֶער הַאר גָאט, אִיךְ וֶועל גֶעבֶּען מֵיינֶע גֶעזֶעצֶע אִין זֵייעֶר הַארְץ, אוּנְד אִיךְ וֶועל זֵייא אוֹיפְשְׁרֵייבֶּען אוֹיף זֵייעֶר פַארְשְׁטַאנְד׃

[1] ירמיה ל״א ל״ג

17 אוּנְד זֵייעֶרֶע זִינְדֶען אוּנְד זֵייעֶרֶע אִיבֶּערְטְרֶעטוּנְג וֶועל אִיךְ נִיט מֶעהר גֶעדֶענְקֶען[1]׃

[1] ירמיה ל״א ל״ד

18 אָבֶּער וְואוּ עֶס אִיז פַארְהַאנְדֶען פַארְגֶעבּוּנְג פוּן דִיזֶען, דָארְט אִיז נִיט מֶעהְר פַארְהַאנְדֶען קֵיין קָרְבָּן פַאר זִינְדֶע׃

19 דָארוּם, בְּרִידֶער, וֵויל מִיר הָאבֶּען פְרֵייהֵייט אַרֵיין צוּ קוּמֶען אִין דֶעם הֵיילִיגֶען אָרְט דוּרְךְ דָאס בְּלוּט[1] פוּן יֵשׁוּעַ׃

[1] בראשית ט׳ ח׳, י״ב

20 דוּרְךְ דֶעם נֵייעֶם אוּנְד לֶעבֶּעדִיגֶען וֶועג וָואס עֶר הָאט פַאר אוּנְס מְחַנֵךְ גֶעוֶועזֶען דוּרְךְ דֶעם פָּרוֹכֶת, דָאס הֵייסְט, זַיְין פְלֵיישׁ׃

21 אוּנְד וַוייל מִיר הָאבֶּען אַ כֹּהֵן גָדוֹל אִיבֶּער דָאס הויז פוּן גָאט׃

22 אַזוֹי לָאמִיר צוּטְרֶעטֶען מִיט אַ וָוארְהַאפְטִיגֶעם הַארְץ, אוּנד

אוּנְד מִיט פָּאלֶען גְלוֹיבֶּען, אוּנְד אוּנְזֶערֶע הֶערְצֶער גֶעשְׁפְּרֶענְקֶעלְט [1] פוּן אַ שְׁלֶעכְטֶען גֶעווִיסֶע, אוּנְד אוּנְזֶערֶע לֵייבֶּער גֶעוַואשֶׁען מִיט רֵיינֶעם וַואסֶער:

[1] יחזקאל ל״ו כ״ה

23 אוּנְד לָאמִיר פֶּעסְט־הַאלְטֶען דָאס בֶּעקֶענְטֶענֶעס פוּן אוּנְזֶערֶע הָאפֶענוּנְג אוּמְבֶּעוֶועגְלִיךְ, דֶען דֶער וָואס הָאט גֶעגֶעבֶּען דִיא הַבְטָחָה אִיז אַ בֶּעגְלוֹיבְּטֶער:

24 אוּנְד לָאמִיר אַכְטוּנְג גֶעבֶּען אֵיינֶער אוֹיף דֶעם אַנְדֶערֶען, אָנְצוּרֵייצֶען צוּ לִיבְּשַׁאפְט אוּנְד גוּטֶע וֶוערְקֶע:

25 אוּנְד מִיר זָאלֶען נִיט פַארְלָאזֶען אוּנְזֶער צוּזַאמֶענְקוּמֶען, אַזוֹי וִויא אֵיינִיגֶע פִירֶען זִיךְ, נֵייעֶרְט אֵיינֶער דֶעם אַנְדֶערֶען עֶרְמָאנֶען, אוּנְד נָאךְ מֶעהְר ווייל אִיהְר זֶעהְט אַז דֶער טָאג אִיז נָאהֶענְט:

26 דֶען וֶוען מִיר זִינְדִיגֶען [1] מוּטְווִילִיג (בְּמֵזִיד) נָאךְ דֶעם מִיר הָאבֶּען בֶּעקוּמֶען דִיא ווִיסֶענְשַׁאפְט פוּן דֶער וָוארְהֵייט, אַזוֹי בְּלֵייבְּט מֶעהְר נִיט אִיבֶּער קֵיין קָרְבָּן פִיר זִינְדֶע:

[1] במדבר ט״ו ל׳, ל״א

27 נֵייעֶרְט מִיר הָאבֶּען מִיט פוּרְכְט צוּ עֶרְווַארְטֶען אַ מִשְׁפָּט, אוּנְד אַ פֵייעֶרְדִיגֶע קִנְאָה (אֵייפֶער) וָואס וֶועט זִיא פֵיינְד פֶערְצֶערֶען [1]:

[1] יחזקאל ל״ו ה׳

28 אֵיין מֶענְשׁ וָואס הָאט אִיבֶּערְגֶעטְרֶעטֶען [1] תּוֹרַת משֶׁה, דֶער מוּז אָן רַחֲמָנוּת שְׁטַארְבֶּען דוּרְךְ צְווֵייא אָדֶער דְרֵייא עֵדוּת:

[1] דברים י״ז ב׳ י״ג

29 וִויא פִיל [1] עֶרְגֶערֶע שְׁטְרָאף, דֶענְקְט אִיהְר, וֶועט דֶער וֶוערְט זֵיין וָואס הָאט גֶעטְרֶעטֶען מִיט זֵיינֶע פִיס דֶעם זוּהְן פוּן גָאט, אוּנְד עֶר הָאט גֶעהַאלְטֶען פַאר אוּנְרֵיין, דָאס

בְּלוּט

בְּלוּט פוּן דֶעם בְּרִית, מִיט וָואס עֶר וַואר גֶעהֵיילִיגְט,[2] אוּנְד הָאט גֶעלֶעסְטֶערְט דֶעם גֵייסְט פוּן דֶער גְנָאד:

30 דֶען מִיר קֶענֶען דֶעם וָואס הָאט גֶעזָאגְט, דִיא נְקָמָה (רַאכֶע) אִיז מַיין, אִיךְ וֶועל בֶּעצָאלֶען, אוּנְד וִוידֶער, דֶער הַאר גָאט וֶועט זַיין פָאלְק[1] רִיכְטֶען:

31 עֶס אִיז אַ פוּרְכְטֶערְלִיכֶע זַאךְ אַרַיין צוּ פַאלֶען אִין דִיא הֶענְד פוּן דֶעם לֶעבֶּעדִיגֶען גָאט[1]:

32 אָבֶּער גֶעדֶענְקְט אָן דִיא פָארִיגֶע צַייט, אִין וֶועלְכֶע נָאךְ דֶעם אִיהְר זַייט עֶרְלֵייכְטֶעט גֶעוֶועזֶען, אוּנְד אִיהְר הָאט גֶעלִיטֶען אַ גְרוֹיסֶען קַאמְפְּף פוּן לֵיידֶען:

33 טֵיילְווייז דוּרְךְ חַרְפוֹת אוּנְד צָרוֹת, אוּנְד טֵיילְווייז, ווַייל אִיהְר זַייט גֶעוָוארֶען דִיא חֲבֵרִים פוּן דִיא וֶועלְכֶע זֶענֶען אַזוֹי בֶּעהַאנְדֶעלְט גֶעוָוארֶען:

34 דֶען אִיהְר הָאט מִיטְלֵייד גֶעהַאט מִיט דִיא וָואס וַוארֶען גֶעפַאנְגֶען, אוּנְד אִיהְר הָאט מִיט פְרֵיידֶע אָנְגֶעזֶעהְן דֶעם רוֹיבּ פוּן אֵייעֶרֶע גִיטֶער, ווַייל אִיהְר ווייסְט דָאס אִיהְר הָאט זֶעלְבְּסְט אִין הִימֶעל אַ בֶּעסֶערֶעס גוּט, אוּנְד אַ בֶּעשְׁטֶענְדִיגֶעס:

35 דָארוּם פַארְוַוארְפְט נִיט אֵייעֶר בִּטָחוֹן וָואס הָאט אַ גְרוֹיסֶען שָׂכָר:

36 דֶען אִיהְר בֶּעדַארְפְט גֶעדוּלְד, אַז אִיהְר זָאלְט טְהוּן דֶען ווִילֶען פוּן גָאט, אוּנְד זָאלְט עֶרְהַאלְטֶען דִיא הַבְטָחָה:

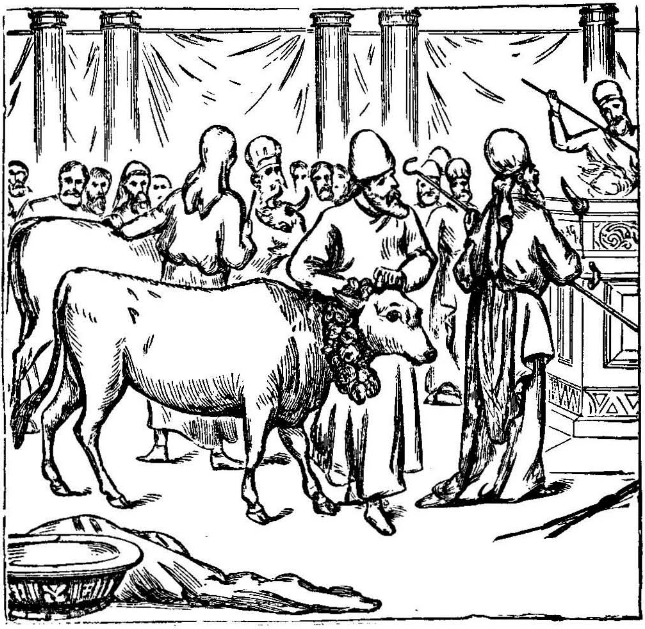
37 דֶען[1] אִין נָאךְ אַ קְלֵיינֶע ווַיילֶע, אַזוֹי וֶועט דֶער קוּמֶען וָואס זָאל קוּמֶען, אוּנְד עֶר וֶועט זִיךְ נִיט זוּימֶען:

[1] ויקרא ב׳ ג׳; [2] ויקרא ט׳ י״א, י״ב

[1] דברים ל״ב ל״ה, ל״ו

[1] דברים ד׳ כ׳ד

[1] חבקוק ב׳ ג׳



38 אָבֶּער דֶער צַדִיק וֶועט דוּרְךְ זַיין גְלויבֶּען לֶעבֶּען,[1] אוּנְד אויב עֶר וֶועט זִיךְ צוּרִיק צִיהֶען, אַזוי וֶועט מֵיינֶע זֶעלֶע אִין אִיהְם קֵיינֶע לוּסְט הָאבֶּען :

39 אָבֶּער מִיר זֶענֶען נִיט פוּן דִיא וָואס וֶועלֶען זִיךְ צוּרִיק צִיהֶען, אוּנְד וֶוערֶען פַארלָארֶען, נֵייעֶרְט פוּן דִיא וָואס גְלויבֶּען צוּר רֶעטוּנְג דֶער זֶעלֶע :

יא קאפִּיטעל יא

א אוּנְד דֶער גְלויבֶּען אִיז דֶער בֶּעשְׁטַאנְד פוּן דִיא זַאכֶען אויף וֶועלְכֶע מֶען הָאפְט, דֶער בֶּעוַוייז פוּן דִיא זַאכֶען וָואס מֶען זֶעהְט נִיט :

2 דֶען דוּרְךְ דִיזֶען הָאבֶּען דִיא אַלְטֶען דָאס צֵייגְנִיס עֶרְהַאלְטֶען :

3 דוּרְךְ דֶעם גְלויבֶּען פֶערְשְׁטֵייעֶן מִיר אַז דִיא וֶועלְטֶען זֶענֶען גֶעמַאכְט דוּרְךְ דֶעם וָוארְט פוּן גָאט,[1] אוּנְד דִיא זַאכֶען וָואס וֶוערֶען גֶעזֶעהֶען קוּמֶען אַרוֹיס פוּן דִיא זַאכֶען וָואס מֶען זֶעהֶעט נִיט :

4 דוּרְךְ דֶעם גְלויבֶּען הָאט הֶבֶל [1] מַקְרִיב גֶעוֶועזֶען צוּ גָאט אַ בֶּעסֶערֶעס קָרְבָּן פוּן קַיִן, דוּרְךְ וֶועלְכֶען עֶס וַואר בֶּעצֵייגְט דָאס עֶר וַואר אַ צַדִיק; וַוייל גָאט הָאט בֶּעצֵייגְט אויף זֵיינֶע גָאבֶּען, אוּנְד דוּרְךְ דֶעם, רֶעט עֶר נָאךְ חָאטְשֶׁע עֶר אִיז טוֹיט :

5 דוּרְךְ דֶעם גְלויבֶּען אִיז חֲנוֹךְ [1] אַוֶועק גֶענוּמֶען גֶעוָוארֶען אַז עֶר זָאל נִיט זֶעהֶען דֶעם טוֹיט, אוּנְד עֶר וַואר נִיט גֶעפוּנֶען, וַוייל גָאט הָאט אִיהְם אַוֶועק גֶענוּמֶען, דֶען

איידער

---

[1] חבקוק ב׳ ד׳

[1] תהלים ל״ג ו׳

[1] בראשית ד׳ ד׳, ד׳

אֵיידֶער עֶר אִיז אַוֶועק גֶענוּמֶען גֶעוָוארֶען וַואר עֶס אויך אויף אִיהְם בֶּעצֵייגְט אַז עֶר אִיז גָאט וְואוילְגֶעפֶעלֶען :

[1] בראשית ה׳ כ״ב, כ״ד

6 אָבֶּער אָן גְלויבֶּען אִיז עֶס אוּנְמֶעגְלִיךְ אִיהְם צוּ גֶעפֶעלֶען; דֶען דֶער וָואס קוּמְט צוּ אִיהְם מוּז גְלויבֶּען אַז עֶס אִיז דָא אַ גָאט, אוּנְד אַז עֶר אִיז אַ פַארְגֶעלְטֶער צוּ דִיא וָואס זוּכֶען אִיהְם :

7 דוּרְךְ דֶעם גְלויבֶּען הָאט נחַ,[1] וֶוען עֶר וַואר גֶעוָוארֶענְט פוּן גָאט וֶועגֶען דִיא זַאכֶען וָואס עֶר הָאט נָאךְ נִיט גֶעזֶעהֶען, אַזוי הָאט עֶר זִיךְ גֶעפָארְכְטֶען, אוּנְד הָאט גֶעמַאכְט אַ תֵיבָה אוּם זַיין הויז צוּ רֶעטֶען, דוּרְךְ וֶועלְכֶען עֶר הָאט דִיא וֶועלְט בֶּעשׁוּלְדִיגְט, אוּנְד אִיז גֶעוָוארֶען אַן עֶרְבֶּע (יוֹרֵשׁ) פוּן דֶער גֶערֶעכְטִיגְקֵייט וָואס אִיז דוּרְךְ דֶעם גְלויבֶּען :

[1] בראשית ו׳ י״ד, כ״ב

8 דוּרְךְ דֶעם גְלויבֶּען הָאט אַבְרָהָם [1] גֶעהָארְכְט, וֶוען עֶר וַואר בֶּערוּפֶען אַוֶועק צוּ גֵיין אִין אֵיין אַנְדֶער אָרְט וֶועלְכֶען עֶר זָאל עֶרְהַאלְטֶען פַאר אֵיין עֶרְבְּשַׁאפְט, אוּנְד עֶר אִיז אויסְגֶעגַאנְגֶען אוּנְד הָאט נִיט גֶעוְואוּסְט וָואהִין עֶר וֶועט קוּמֶען :

[1] בראשית י״ב א׳, ד׳

9 דוּרְךְ דֶעם גְלויבֶּען הָאט עֶר זִיךְ אויפְגֶעהַאלְטֶען [1] אִין דֶעם לַאנְד פוּן דֶער בֶּערְהֵייסוּנְג (הַבְטָחָה) וַויא אִין אֵיין פְרֶעמְד לַאנְד, אוּנְד הָאט גֶעוְואוינְט אִין גֶעצֶעלְטֶען מִיט יִצְחָק אוּנְד יַעֲקֹב וָואס הָאבֶּען מִיט אִיהְם גֶעעֶרְבְּט דִיא זֶעלְבֶּע הַבְטָחָה :

[1] בראשית י״ב ח׳; י״ג ג׳, י״ח

10 דֶען עֶר הָאט גֶעוַוארְט אויף אַ שְׁטָאט וָואס הָאט אַ

גְרוּנְד,[1] וָואס גָאט אִיז דֶער בּוֹימֵייסְטֶער אוּנְד בֶּעשֶׁעפֶּער־
דֶערְפוּן: [1] ישעיה ס"ו א׳, כ"ב

11 דוּרְךְ דֶעם גְלוֹיבֶּען הָאט אוֹיךְ זֶעלְבְּסְט שָׂרָה קְרַאפְט
בֶּעקֻמֶען אוּם שְׁוַואנְגֶער צוּ וֶוערֶען, אַלְס זִיא וַואר אִיבֶּער
אִיהְר עֶלְטֶער,[1] וַוייל זִיא הָאט דֶעם גֶעטְרֵייא גֶעהַאלְטֶען
וָואס הָאט דִיא הַבְטָחָה גֶעגֶעבֶּען: [1] בראשית י"ז י"ט; כ"א א׳, ב׳

12 אוּנְד דָארוּם אִיז אוֹיךְ אַרוֹיס גֶעקוּמֶען פוּן אֵיינֶעם
וָואס וַואר אַזוֹי גוּט וִויא טוֹיט, אַזוֹי פִילֶע וִויא דִיא
שְׁטֶערֶען[1] פוּן דֶעם הִימֶעל, אוּנְד וִויא דֶער זַאנְד וָואס
אִיז בֵּיים בָּארְטֶען פוּן יַם, גָאר אָן אַ צָאל: [1] בראשית כ"ב י"ז

13 דִיזֶע אַלֶע זֶענֶען גֶעשְׁטָארְבֶּען אִים גְלוֹיבֶּען, אוּנְד
הָאבֶּען נִיט עֶרְהַאלְטֶען דִיא הַבְטָחוֹת, נֵייעֶרְט זַייא הָאבֶּען
זִיא גֶעזֶעהְן פוּן וַוייטֶען,[1] אוּנְד הָאבֶּען גֶעגְלֵייבְּט אוּנְד
בֶּעקֶענְט דָאס זַייא וַוארֶען פְרֶעמְדֶע אוּנְד גֶעסְט אוֹיף
דֶער עֶרְד: [1] בראשית ג׳ ט"ו; י"ב ז׳

14 דֶען דִיא וָואס רֶעדֶען אַזוֹי בֶּעוַוייזֶען דָאס זַייא זוּכֶען
זַייעֶר אֵייגֶענֶעם לַאנְד:

15 אוּנְד וֶוען זַייא וָואלְטֶען גֶעדֶענְקְט אָן דֶעם לַאנְד[1]
פוּן וֶועלְכֶען זַייא זֶענֶען אַרוֹיס גֶעגַאנְגֶען, אַזוֹי הָאבֶּען זַייא
צֵייט גֶעהַאט צוּרִיק צוּ קֶערֶען: [1] בראשית י"א ל"א

16 אָבֶּער יֶעצְט פֶּערְלַאנְגֶען זִיא אֵיין בֶּעסֶערֶעס לַאנְד,
דָאס אִיז אֵיין הִימְלִישֶׁעס, דָארוּם שֶׁעמְט זִיךְ נִיט גָאט
מִיט זִיא, עֶר זָאל הֵייסֶען זַייעֶר גָאט,[1] דֶען עֶר הָאט זַייא
אָנְגֶעבְּרֵייט אַ שְׁטָאט: [1] שמות ג׳ ו׳, ט"ו

17 דוּרְךְ דֶעם גְלוֹיבֶּען הָאט אַבְרָהָם מַקְרִיב גֶעוֶועזֶען זַיין

זוּהְן יִצְחָק, וֶוען עֶר וַואר גֶעפְּרִיפְט,[1] אוּנְד דֶער וָואס הָאט עֶנְטְהַאלְטֶען דִיא הַבְטָחוֹת הָאט מַקְרִיב גֶעוֶועזֶען זַיין אֵיינְצִיגֶען זוּהְן:

[1] בראשית כ״ב א׳-י״א

18 וָואס עֶס וַואר אוֹיף אִיהְם גֶעזָאגְט,[1] אַז אִין יִצְחָק וֶועט דַיין זָאמֶען גֶערוּפֶען וֶוערֶען:

[1] בראשית כ״א י״ב

19 דֶען עֶר הָאט גֶערֶעכֶענְט דָאס גָאט קֶען (אִיהְם) אוֹיךְ פוּן דֶעם טוֹיט אוֹיפְוֶועקֶען;[1] דָארוּם אִיז עֶר צוּ אִיהְם אוּמְגֶעקֶערְט גֶעוָוארֶען עֶר זָאל זַיין פַאר אַ מָשָׁל (גְלֵייכְנִיס):

[1] בראשית כ״ב ה׳

20 דוּרְךְ דֶעם גְלוֹיבֶּען הָאט יִצְחָק[1] גֶעבֶּענְשְׁט יַעֲקֹב אוּנְד עֵשָׂו וֶועגֶען זַאכֶען וָואס וֶועלֶען עֶרְשְׁט שְׁפֶּעטֶער זַיין:

[1] בראשית כ״ז כ״ז ל״ט מ׳

21 דוּרְךְ דֶעם גְלוֹיבֶּען הָאט יַעֲקֹב גֶעבֶּענְשְׁט בֵּיידֶע[1] זִיהְן פוּן יוֹסֵף פַאר זַיין טוֹיט, אוּנְד הָאט גֶעבֶּעטֶעט אָנְגֶעלֶענְט[2] אָן דֶער שְׁפִּיצֶע פוּן זַיין שְׁטֶעקֶען:

[1] בראשית מ״ח ה׳, כ׳; [2] בראשית מ״ז ל״א

22 דוּרְךְ דֶעם גְלוֹיבֶּען הָאט יוֹסֵף[1] גֶעדֶענְקְט פַאר זַיין טוֹיט אָן דֶעם אוֹיסְגַאנְג פוּן דִיא קִינְדֶער יִשְׂרָאֵל, אוּנְד הָאט בֶּעפוֹילֶען וֶועגֶען זַיינֶע בֵּיינֶער:

[1] בראשית נ׳ כ״ד, כ״ה

23 דוּרְךְ דֶעם גְלוֹיבֶּען, וֶוען משֶׁה אִיז גֶעבּוֹירֶען גֶעוָורֶען, הָאבֶּען אִיהְם זַיינֶע עֶלְטֶערֶען בֶּעהַאלְטֶען דְרַייא חֳדָשִׁים, וַוייל זַייא הָאבֶּען גֶעזֶעהְן אַז עֶר אִיז אַ גוּט קִינְד, אוּנְד זַייא הָאבֶּען זִיךְ נִיט גֶעפָארְכְטֶען פַאר דֶעם בֶּעפֶעל[1] פוּן דֶעם קֶענִיג:

[1] שמות א׳ ט״ז; ב׳ ב׳

24 דוּרְךְ דֶעם גְלוֹיבֶּען הָאט משֶׁה,[1] וֶוען עֶר אִיז

אויפְגֶעוואַקסֶען נִיט גֶעוָואלְט גֶערוּפֶען וָוערֶען דֶער זוּהְן
פוּן פַּרְעה'ס טָאכְטֶער :   [1] שמות ב׳ י׳, י״א

25 אוּנְד עֶר הָעט בֶּעסֶער אֵיסְגֶעוָוייְלְט צוּ לֵיידֶען מִיט
דֶעם פָאלְק פוּן גָאט, אֵיידֶער צוּ גֶענִיסֶען אוֹיף אַ צֵייט
דָאס פֶערְגֶעניִגֶען דֶער זִינְדֶע :

26 אוּנְד עֶר הָאט גֶערֶעכֶענְט דִיא שְׁמַאךְ (חֶרְפָּה) פוּן
מָשִׁיחַ פַאר אַ גְרֶעסֶערֶען רֵייכְטְהוּם דֶען דִיא שֶׁעצֶע פוּן
מִצְרַיִם, דֶען עֶר הָאט גֶעקוּקְט אוֹיף דֶעם שְׂכַר :

27 דוּרְךְ דֶעם גְלוֹיבֶּען הָאט עֶר פַארְלָאסְט מִצְרַיִם, אוּנְד
הָאט זִיךְ נִיט גֶעפָארְכְטֶען [1] פַאר דֶעם צָארְן פוּן דֶעם
קֶענִיג, דֶען עֶר [2] הָאט אוֹיסְגֶעהַאלְטֶען אַלְס עֶר הָאט דֶעם
גֶעזֶעהֶען דֶער נִיט צוּ זֶעהֶען אִיז :   [1] שמות י׳ כ״ח, כ״ט ;
[2] שמות ז׳ י׳

28 דוּרְךְ דֶעם גְלוֹיבֶּען הָאט עֶר פֶּסַח גֶעהַאלְטֶען,[1] אוּנְד
דָאס בְּלוּט גֶעשְׁפְּרֶענְקְט, דָאס דֶער פֶערְדֶערְבֶּער פוּן דִיא
בְּכוֹרִים זָאל זֵייא נִיט אָנְרִירֶען :   [1] שמות י״ב כ״א-כ״ד

29 דוּרְךְ דֶעם גְלוֹיבֶּען, זֶענֶען זֵייא דוּרְךְ גֶעגַאנְגֶען דֶעם
יַם סוּף וִויא אִיבֶּער טְרוּקֶענֶעם לַאנְד, וָואס דִיא מִצְרִים
הָאבֶּען גֶעפְּרִיפְט נָאךְ צוּ גֵיין אוּנְד זֶענֶען עֶרְטְרוּנְקֶען
גֶעוָוארֶען [1] :   [1] שמות י״ד ט״ו-ל״א

30 דוּרְךְ דֶעם גְלוֹיבֶּען זֶענֶען דִיא מוֹיעֶרֶען פוּן יְרִיחוֹ
אֵיינְגֶעפַאלֶען,[1] נָאךְ דֶעם מֶען הָאט זֵייא אַרוּם גֶערִינְגֶעלְט
זִיבֶּען טֶעג :   [1] יהושע ו׳ י״ב-כ׳

31 דוּרְךְ דֶעם גְלוֹיבֶּען, אִיז רָחָב הַזּוֹנָה נִיט אוּמְגֶעקוּמֶען
מִיט דִיא אוּנְגְלֵייבִּיגֶע, וֵוייל זִיא הָאט דִיא מְרַגְּלִים [2] מִיט
פְרִידֶען אוֹיפְגֶענוּמֶען :   [1] יהושע ו׳ כ״ג : [2] יהושע ב׳ ד׳

32 אוּנְד וָואס זָאל אִיךְ נָאךְ מֶעהְר זָאגֶען ? דֶען דִיא

צייט

צַייט וָועט מִיר פֶעלֶען צוּ דֶערְצֵיילֶען פוּן גִדְעוֹן,[1] אוּנְד בָּרָק,[2] אוּנְד שִׁמְשׁוֹן,[3] אוּנְד יִפְתָּח,[4] אוּנְד דָוִד,[1] שְׁמוּאֵל,[2] אוּנְד דִיא נְבִיאִים:

[1] שופטים ו׳, י״א; [2] שופטים ד׳ ו׳; [3] שופטים י״ג, כ״ד; [4] שופטים י״א א׳-ל״ב; [1] שמואל א י״ז מ״ה; [2] שמואל א ז׳ ט׳

33 וָואס הָאבֶּען דוּרְךְ דֶעם גְלוֹיבֶּען קֶענִיגְרֵייכֶע אוּנְטֶערְטֶענִיג גֶעמַאכְט, אוּנְד הָאבֶּען גֶעטְהוּן גֶערֶעכְטִיגְקֵייט, אוּנְד הָאבֶּען דִיא הַבְטָחוֹת עֶרְהַאלְטֶען, אוּנְד הָאבֶּען פֶערְשְׁטָאפְּט דִיא מֵיילֶער פוּן לֵייבֶּען[1]:

[1] שופטים י״ד ה׳, ו׳; דניאל ו׳ כ״ג

34 אוּנְד הָאבֶּען פֶערְלָאשֶׁען דִיא מַאכְט פוּן פֵייעֶר[1] אוּנְד זֶענֶען עֶנְטְרוּנֶען[2] פוּן דֶער שַׁארְף פוּן דֶעם שְׁוֶוערְט, אוּנְד זֶענֶען קְרֶעפְטִיג גֶעוָוארֶען פוּן שְׁוַואכְהֵייטֶען, אוּנְד זֶענֶען שְׁטַארְק גֶעוָוארֶען אִין דֶער מִלְחָמָה, אוּנְד הָאבֶּען פֶערְיָאגְט דִיא פְרֶעמְדֶע שָׁארֶען:

[1] דניאל ג׳ י״ט-כ״ה; [2] מלכים א י״ט ג׳; מלכים ב ו׳ ט״ז, י״ז

35 ווַייבֶּער[1] הָאבֶּען אִיהְרֶע טוֹיטֶע צוּרִיק בֶּעקוּמֶען דוּרְךְ אַ אוֹיפְעֶרְשְׁטֶעהוּנְג, אוּנְד אַנְדֶערֶע זֶענֶען גֶעפְּלָאגְט גֶעוָוארֶען (מִיט יְסוּרִים) אוּנְד הָאבֶּען קֵיינֶע בֶּעפְרֵייאוּנְג אָנְגֶענוּמֶען, דָאס זֵייא זָאלֶען עֶרְהַאלְטֶען אַ בֶּעסֶערֶע אוֹיפְעֶרְשְׁטֶעהוּנְג:

[1] מלכים א י״ז כ״ב; מלכים ב ד׳ ל״ה

36 אוּנְד[1] אַנְדֶערֶע זֶענֶען גֶעפְּרִיפְט גֶעוָוארֶען דוּרְךְ שְׁפָּאט, אוּנְד שְׁמֵייסֶען מִיט רִיטֶער, יָא, זָאגַאר קֵייטֶען אוּנְד גֶעפֶּענְגְנִים[2]:

[1] בראשית ל״ט כ׳; [2] ירמיה כ׳ ב׳

37 זֵייא זֶענֶען גֶעשְׁטֵיינִיגְט גֶעוָוארֶען,[1] זֵייא זֶענֶען דוּרְךְ גֶעזֶעגְט גֶעוָוארֶען, זֵייא זֶענֶען גֶעפְּרִיפְט גֶעוָוארֶען, זֵייא זֶענֶען עֶרְשְׁלָאגֶען גֶעוָוארֶען מִיט דֶעם שְׁוֶוערְט, זֵייא הָאבֶּען אַרוּמְגֶעוַואנְדֶערְט אִין פֶעל פוּן שָׁאף אוּנְד צִיגֶען,[2] זֵייא

וַוארֶען אִין דֶער נוֹיט אוּנְד אִין טְרִיבְּזַאל, אוּנְד שְׁלֶעכְט
בֶּעהַאנְדֶעלְט :

[1] מלכים א כ״א י״ג ; דברי הימים ב כ״ד כ״א
[2] מלכים ב א׳ ח׳

38 דִיא וֶועלְט אִיז בֵּייא זֵייא נִיט וֶוערְט גֶעוֶוען, זֵייא
הָאבֶּען אַרוּם גֶעבְּלָאנְזֶעט אִין פּוּסְטֶע עֶרְטֶער אוּנְד אוֹיף
בֶּערְג אוּנְד אִין הֵיילֶען, [1] אוּנְד אִין שְׁפַּאלְטֶען פוּן דֶער
עֶרְד :

[1] מלכים א י״ח ד׳

39 אוּנְד דִיא אַלֶע, חָאטְשֶׁע עֶס אִיז גֶעצֵייגְט גֶעוָוארֶען
אוֹיף זֵייעֶר גְלוֹיבֶּען, הָאבֶּען נִיט עֶרְהַאלְטֶען דִיא הַבְטָחָה[1] :

[1] בראשית י״ב ג׳

40 ווייל גָאט הָאט אַ בֶּעסֶערֶע זַאךְ פַאר אוּנְס, אַז זֵייא
זָאלֶען נִיט אָהן אוּנְס פָאלְקָאמֶען וֶוערֶען :

יב

קאפיטעל יב

א דָארוּם ווייל מִיר הָאבֶּען אַזַא וָואלְקֶען פוּן עֵדוּת[1]
אַרִים אוּנְס, לָאמִיר אוֹיךְ אָבְּלֵייגֶען אַלֶע שְׁוֶוערִיגְקֵייטֶען
אוּנְד דִיא זִינְד וָואס אִיז אַרוּם אוּנְס, אוּנְד לָאמִיר לוֹיפֶען
מִיט גֶעדוּלְד דֶעם לוֹיף וָואס אִיז פַאר אוּנְס גֶעזֶעצְט :

[1] שמות ל״ד ה׳ ; במדבר י״א כ״ד ; ויקרא ט״ז ב׳

2 אוּנְד אוֹיסְבְּלִיקֶען אוֹיף יֵשׁוּעַ, דֶער אָנְהֵייבֶּער אוּנְד
פָאלֶענְדֶער פוּן דֶעם גְלוֹיבֶּען, וָואס וֶועגֶען דֶער פְרֵיידֶע
וָואס וַואר פַאר אִיהְם גֶעזֶעצְט, הָאט גֶעלִיטֶען דָאס קְרֵייץ,
אוּנְד הָאט פֶערַאכְטֶעט דִיא שַׁאנְדֶע, אוּנְד הָאט זִיךְ גֶע־
גֶעזֶעצְט צוּ דֶער רֶעכְטֶער הַאנְד [1] פוּן דֶעם שְׁטוּל פוּן
גָאט :

[1] תהלים ק״י א׳

3 זֶען בֶּעטְרַאכְטֶעט דָאךְ דֶעם, וָואס הָאט גֶעלִיטֶען אַ
זָאלְכֶען וִוידֶער־שְׁפְּרוּךְ גֶעגֶען זִיךְ פוּן זִינְדֶער, דָאס אִיהְר זָאלְט
נִיט מִיד וֶוערֶען אוּנְד נִיט שְׁוַואךְ זֵיין אִין אֵיירֶע לֵייבֶּער :

4 אִיהְר הָאט נָאךְ נִיט וִוידֶער־שְׁטַאנֶען צוּ שְׁטְרֵייטֶען

געגען

גֶעגֶען דֶער זִינְדֶע, בִּיז צוּם בְּלוּט:

5 אוּנְד אִיהְר הָאט פֶערְגֶעסֶען, דִיא וָוארְנוּנְג [1] וָואס רֶע
צוּ אֵייךְ וִויא צוּ קִינְדֶער, מֵיין זוּהְן, פֶערְאַכְטֶע נִיט דִיא
שְׁטְרָאף פוּן דֶעם הַאר, אוּנְד פֶערְצָאג נִיט וֶוען עֶר
שְׁטְרָאפְט דִיךְ: [1] משלי ג׳ י״א, י״ב

6 דֶען וֶועמֶען דֶער הַאר לִיבְּט דֶעם שְׁטְרָאפְט עֶר, אוּנְד
עֶר צִיכְטִיגְט יֶעדֶען זוּהְן וָואס עֶר הָאט גֶערְן:

7 וֶוען אִיהְר לֵיידֶעט דִיא שְׁטְרָאף, אַזוֹי הַאנְדֶעלְט גָאט
מִיט אֵייךְ וִויא מִיט קִינְדֶער, דֶען וָואס פַאר אַ זוּהְן [1] אִיז
דָאס וָואס זַיין פָאטֶער שְׁטְרָאפְט אִיהְם נִיט: [1] משלי י״ג כ״ד

8 וֶוען אִיהְר זַייט אָהְן שְׁטְרָאף, אִין וָואס אַלֶע הָאבֶּען אַ
טֵייל, אַזוֹי זֶענְט אִיהְר מַמְזֵרִים אוּנְד נִיט קִינְדֶער:

9 מִיר הָאבֶּען אוֹיךְ גֶעהַאט לֵייבְּלִיכֶע פֶעטֶער וָואס
הָאבֶּען אוּנְס גֶעשְׁטְרָאפְט, אוּנְד מִיר הָאבֶּען זִיךְ פַאר זֵייא
גֶעפָארְכְטֶען, זָאלֶען מִיר נִיט פִיל מֶעהְר אוּנְטֶערְטֶענִיג זַיין
צוּם פָאטֶער דֶער גֵייסְטֶער, אוּנְד לֶעבֶּען [1]? [1] איוב ב׳ ז׳

10 דֶען זֵייא הָאבֶּען אוּנְס גֶעשְׁטְרָאפְט פַאר עֶטְלִיכֶע טֶעג
נָאךְ זֵייעֶר גֶעפֶעלֶען, אָבֶּער עֶר טְהוּט עֶס צוּ אוּנְזֶער גוּטֶען,
דָאס מִיר זָאלֶען הָאבֶּען אַ טֵייל אִין זֵיינֶע הֵיילִיגְקֵייט:

11 קֵיינֶע שְׁטְרָאף שֵׁיינְט פְרֵיילִיךְ צוּ זַיין פַאר דִיא יֶעצְ־
טִיגֶע צֵייט, נֵייעֶרְט טְרוֹירִיג, אָבֶּער דֶערְנָאךְ בְּרֶענְגְט זִיא
דִיא פְרִידְלִיכֶע פְרוּכְט [1] דֶער גֶערֶעכְטִיגְקֵייט צוּ דִיא וָואס
זֶענֶען דֶערִינֶען גֶעאִיבְּט: [1] תהלים קי״ט ס״ז; ישעיה ל״ב י״ז

12 דָארוּם רִיכְטֶעט אוֹיף [1] דִיא שְׁלַאפֶע הֶענְד, אוּנְד דִיא
קְנִיעֶן וָואס שְׁטְרוֹיכְלֶען זִיךְ: [1] ישעיה ל״ה ג׳

13 אוּנְד מַאכְט גְלֵייךְ דִיא שְׁטֶעגֶען [1] פוּן אֵיירֶע פִיס,
אַז דֶער הִינְקֶעדִיקֶער זָאל זִיךְ נִיט אָפְּקֶעהְרֶען פוּן דֶעם

ווֶעג, גֵייעֶרְט עֶר זָאל בֶּעסֶער גֶעהֵיילְט ווֶערֶען :

[1] משלי ד׳ כ״ו, כ״ז

14 יָאגְט נָאךְ דֶען פְרִידֶען [1] מִיט אַלֶע מֶענְשֶׁען, אוּנְד הֵיילִיגְקֵייט, וָואס אָהְן דֶעם ווֶעט קֵיינֶער דֶעם הַאר נִיט ווֶעהֶען :

[1] תהלים ל״ד י״ד

15 גֶעבְּט אַכְטוּנְג אַז קֵיינֶער זָאל נִיט צוּרִיק בְּלֵייבֶּען פוּן דֶער גְנָאד פוּן גָאט, דָאס עֶס זָאל נִיט אַרוים שְׁפְּרָאצֶע אַ וָוארְצֶעל פוּן בִּיטֶערְקֵייט [1] אֵייךְ צוּ בֶּעטְרִיבֶּען, אוּנְד דַאדוּרְךְ פִילֶע פֶערְאוּנְרֵיינִיגְט ווֶערֶען :

[1] דברים כ״ט י״ז

16 דָאס עֶס זָאל נִיט זֵיין קֵיין הוּרֶען־טְרֵייבֶּער,[1] אָדֶער אַ פֶערְשְׁוֶועכֶער, ווִיא עֵשָׂו, וָואס הָאט פַאר אֵיינֶע שְׁפֵּייזֶע פֶערְקוֹיפְט זֵיינֶע בְּכוֹרָה[2] :

[1] דברים כ״ג י״ז [2] בראשית כ״ה ל״ג

17 דֶען אִיהְר ווֵייסְט אַז עֶר הָאט דֶערְנָאךְ גֶעוָואלְט יַרְשֶׁנֶען [1] דִיא בְּרָכוֹת, אָבֶּער עֶר וַואר פֶערְווָארְפֶען, דֶען עֶר הָאט נִיט גֶעפוּנֶען קֵיין אָרְט פַאר תְּשׁוּבָה, חָאטְשֶׁע עֶר הָאט זִיא גֶעזוּכְט מִיט טְרֶערֶען :

[1] בראשית כ״ז ל״ד

18 דֶען אִיהְר זֶענְט נִיט גֶעקוּמֶען צוּ דֶעם בַּארְג [1] וָואס קֶען אָנְגֶערִירְט ווֶערֶען, אוּנְד וָואס בְּרֶענְט מִיט פֵייעֶר, אוּנְד צוּר דוּנְקֶעלְהֵייט, אוּנְד פִינְסְטֶערְנִיס, אוּנְד שְׁטוּרֶעם :

[1] שמות י״ט י״ב ; דברים ד׳ י״א

19 אוּנְד נִיט צוּם קוֹל [1] פוּן אַ שׁוֹפָר, אוּנְד צוּם קוֹל פוּן דִיא רֵייד, וָואס דִיא וָואס הָאבֶּען עֶס גֶעהֶערְט, הָאבֶּען גֶעבֶּעטֶען אַז דָאס וָוארְט זָאל נִיט מֶעהְר צוּ זֵייא גֶערֶעדְט ווֶערֶען :

[1] שמות כ׳ י״ח, י״ט

20 וָוארִין זֵייא הָאבֶּען עֶס נִיט גֶעקֶענְט אויסְהַאלְטֶען דָאס וָואס זֵייא אִיז גֶעבָּאטֶען גֶעוָוארֶען, אוּנְד זָאגַאר ווֶען אַ בְּהֵמָה [1] ווֶעט דֶעם בַּארְג אָנְרִירֶען אַזוֹי זָאל זִיא פֶער־

שְׁטֵיינִיגְט וָוערֶען, (אָדֶער זִיא זָאל מִיט אַ פֵּייל גֶעשָׁאסֶען וָוערֶען) :

[1] שמות י״ט י״ג

21 אוּנְד דִיא עֶרְשֵׁיינוּנְג וַואר אַזוֹי שְׁרֶעקְלִיךְ, דָאס משֶׁה הָאט גֶעזָאגְט, אִיךְ פִירְכְטֶע מִיךְ זֵייעֶר אוּנְד בִּין עֶרְשְׁרָאקֶען :

22 נֵייעֶרְט אִיהְר זֶענְט גֶעקוּמֶען צוּ דֶעם בַּארְג צִיּוֹן, אוּנְד צוּ דֶער שְׁטָאט פוּן דֶעם לֶעבֶּעדִיגֶען גָאט, אוּנְד צוּ דֶעם הִמְלִישֶׁען יְרוּשָׁלַיִם, אוּנְד צוּ צֶעהְן־טוֹיזֶענְדֶע פוּן מַלְאָכִים [1] :

[1] תהלים ס״ח י״ח

23 צוּ דֶער אַלְגֶעמֵיינֶע פֶערְזַאמְלוּנְג, אוּנְד צוּ דִיא גֶעמֵיינְדֶע פוּן דִיא עֶרְשְׁט־גֶעבּוֹירֶענֶע,[1] וָואס זֶענֶען אֵיין גֶעשְׁרִיבֶּען אִים הִימֶעל, אוּנְד צוּ גָאט דֶעם רִיכְטֶער פוּן אַלֶע אוּנְד צוּ דִיא גֵייסְטֶער פוּן דִיא צַדִיקִים, וָואס זֶענֶען פָאלְקָאמֶען גֶעמַאכְט :

[1] במדבר ג׳ י״ג

24 אוּנְד צוּ יֵשׁוּעַ דֶעם פַארְמִיטְלֶער פוּן דֶעם נֵייעֶם בְּרִית, אוּנְד צוּ דֶעם בְּלוּט, פוּן שְׁפְּרֵיינְקְלוּנְג, וָואס רֶעדֶעט בֶּעסֶער דֶען דָאס פוּן הֶבֶל [1] :

[1] שמות כ״ד ח׳

25 זֶעהְט צוּ, אִיהְר זָאלְט נִיט פֶערְוֶוערְפֶען דֶעם וָואס טְהוּט רֶעדֶען, וָוארִין וֶוען דִיא וָואס הָאבֶּען פַארְוָוארְפֶען דֶעם וָואס הָאט גֶערֶעט אוֹיף דֶער עֶרְד זֶענֶען נִיט עֶנְטְרוּנֶען, וִויא פִיל מֶעהְר וֶועלֶען מִיר נִיט עֶנְטְרִינֶען, וֶוען מִיר וֶועלֶען זִיךְ אָבְּקֶערֶען פוּן דֶעם וָואס רֶעדֶעט פוּן הִימֶעל :

26 וָואס זֵיין קוֹל הָאט אַמָאל דִיא עֶרְד בֶּעוֶועגְט, אָבֶּער יֶעצְט הָאט עֶר פֶערְשְׁפְּרָאכֶען, אוּנְד גֶעזָאגְט, נָאךְ [1] אַמָאל וֶועל אִיךְ בֶּעוֶועגֶען, נִיט דִיא עֶרְד אַלֵיין, נֵייעֶרְט אוֹיךְ דֶעם הִימֶעל :

[1] חגי ב׳ ו׳

27 אוּנְד נָאךְ אַמָאל דָאס וָוארְט בֶּעצֵייגְט,[1] אַז זִיא

זאכען

זַאכֶען וָואס וֶוערֶען בֶּעוֶועגְט וֶועלֶען אַוֶועק גֶעזֶעצְט וֶוערֶען, וִויא דִיא זַאכֶען וָואס זֶענֶען גֶעמַאכְט דַאמִיט דִיא זַאכֶען וָואס וֶוערֶען נִיט בֶּעוֶועגְט, זָאל בְּלֵייבֶּען : [1] דניאל ב׳ מ״ד

28 דָארוּם וַוייל מִיר עֶרְהַאלְטֶען אַ קֶענִיגְרֵייךְ וָואס וֶוערְט נִיט בֶּעוֶועגְט, לָאמִיר הָאבֶּען דַאנְקְבַּארְקֵייט מִיר זָאלֶען דֶערְבֵּייא גָאט וְואוילגֶעפֶעלִיג דִינֶען, מִיט עֶרְלִיכְקֵייט אוּנְד גָאטֶעס פוּרְכְט :

29 דֶען אוּנְזֶער [1] גָאט אִיז אֵיין פֶערְבְּרֶענֶענְדֶעס פֵייעֶר :

[1] שמות כ״ד י״ז; דברים ד׳ כ״ד; ט׳ ג׳; תהלים נ׳ ג׳; צ״ז ג׳, ישעיה ס״ו ט״ו

יג קאפיטעל יג

א לָאס בְּרִידֶערְלִיכֶע לִיבְּשַׁאפְט בְּלֵייבֶּען[1] : [1] תהלים קל״ג א׳

2 פֶערְגֶעסְט נִיט צוּא בֶּעוֵוייזֶען לִיבֶּע צוּ פְרֶעמְדֶע (מַכְנִים אוֹרְחִים צוּ זַיין), דֶען דַאדוּרְךְ הָאבֶּען עֶטְלִיכֶע,[1] אָהְן צוּ וִויסֶען, מַלְאָכִים אויפְגֶענוּמֶען : [1] בראשית י״ח ג׳; י״ט ב׳

3 גֶעדֶענְקְט אָן דִיא וָואס זֶענֶען גֶעפַאנְגֶען, גְלֵייךְ וִויא אִיהְר זֶענְט מִיט זֵייא גֶעפַאנְגֶען, אוּנְד דִיא וָואס וֶוערֶע שְׁלֶעכְט בֶּעהַאנְדֶעלְט, גְלֵייךְ וִויא אִיהְר אַלֵיין זֶענְט אוֹיךְ אִין דֶעם לֵייבּ :

4 צוּ הֵייַראטֶען אִיז אֵיינֶע עֶהְרֶע אוּנְטֶער אַלֶע, אוּנְד דָאס בֶּעט אִיז נִיט בֶּעפְלֶעקְט, אָבֶּער הוּרֶען־טְרֵייבֶּערְס אוּנְד עֶהֶע־בְּרֶעכֶער (נוֹאֲפִים) וֶועט גָאט מִשְׁפָּטְן[1] :

[1] מלאכי ג׳ ה׳

5 זֵייט פְרֵייא פוּן דֶער גֶעלְט־לִיבֶּע, בֶּעגְנִיגְט אֵייךְ מִיט דֶעם וָואס אִיהְר הָאט, דֶען עֶר הָאט גֶעזָאגְט, אִיךְ וֶועל דִיךְ נִיט שְׁלַאף מַאכֶען אוּנְד אִיךְ וֶועל דִיךְ נִיט פֶערְלָאזֶען[1] :

[1] בראשית כ״ח ט״ו; תהלים ל״ז כ״ה

דארום

6 דָארוּם מֶעגֶען מִיר זִיכֶער זָאגֶען דֶער הַאר אִיז מֵיין הֶעלְפֶּער, [1] אִיךְ וָועל מִיךְ נִיט פִירְכְטֶען, וָואס קֶען מִיר אַ מֶענְשׁ טְהוּן ?

[1] תהלים כ״ז א׳

7 גֶעדֶענְקְט אָן אֵיירֶע פִירֶער, דִיא וָואס הָאבֶען צוּ אֵייךְ גֶערֶעט דָאס וָוארְט פוּן גָאט, אוּנְד בֶּעטְרַאכְטֶעט דֶעם אוֹיסְגַאנְג פוּן זֵייעֶר לֶעבֶּענְס־וַואנְדֶעל, אוּנְד פָאלְגְט נָאךְ זֵייעֶר גְלוֹיבֶּען :

8 יֵשׁוּעַ הַמָשִׁיחַ אִיז דֶער זֶעלְבִּיגֶער נֶעכְטֶען אוּנְד הֵיינְט, אוּנְד אוֹיף אֵייבִּיג [1] :

[1] מאלכי ג׳ ו׳

9 וֶוערְט נִיט הִין אוּנְד הֶער אַרוּם גֶעטְרִיבֶּען מִיט פֶערְשִׁידֶענֶע אוּנְד פְרֶעמְדֶע לֶעהְרֶען, דֶען עֶס אִיז גוּט אַז דָאס הֶערְץ זָאל בֶּעפֶעסְטִיגְט זֵיין מִיט גְנָאד, נִיט דוּרְךְ שְׁפֵּייז וָואס נוּצְט נִיט צוּ דִיא וָואס זִיךְ דַאמִיט אָפְּגֶעגֶעבֶּען :

10 מִיר הָאבֶּען אַ מִזְבֵּחַ, פוּן דֶעם דִיא וָואס דִינֶען אִין דֶעם מִשְׁכָּן הָאבֶּען קֵיין רֶעכְט דֶערְפוּן צוּ עֶסֶען :

11 דֶען דִיא לֵייבֶּער פוּן יֶענֶע בְּהֵמוֹת, וָואס דֶער כֹּהֵן גָדוֹל הָאט אַרֵיין גֶעבְּרַאכְט זֵייעֶר בְּלוּט אִין דֶעם הֵיילִיגֶען אָרְט (אַלְס אַ קָרְבָּן) פַאר דִיא זִינְד, אִיז פֶערְבְּרֶענְט גֶעוָוארֶען מִחוּץ לַמַחֲנֶה [1] :

[1] ויקרא ד׳ י״א ; ח׳

12 דָארוּם הָאט יֵשׁוּעַ אוֹיךְ גֶעלִיטֶען אוֹיסֶעוֶוינִיג פוּן דֶעם מוֹיעֶר, דָאס עֶר זָאל הֵיילִיגֶען דָאס פָאלְק מִיט זֵיין אֵייגֶען בְּלוּט :

13 דָארוּם לָאמִיר אַרוֹיס גֵיין צוּ אִיהְם אוֹיסֶער דֶעם לַאגֶער (מִחוּץ לַמַחֲנֶה), אוּנְד זֵיינֶע שַׁאנְדֶע טְרָאגֶען :

14 דֶען מִיר הָאבֶּען דָא [1] נִיט קֵיינֶע שְׁטָאט וָואס בְּלֵייבְּט, גייעֶרְט מִיר זוּכֶען (דִיא שְׁטָאט) וָואס וֶועט זֵיין :

[1] מיכה ב׳ י׳

15 דָארוּם לָאמִיר דוּרְךְ אִיהְם שְׁטֶענְדִיג מַקְרִיב זַיין אַ קָרְבָּן פוּן לוֹיבּ צוּ גָאט, דָאס אִיז דִיא פְּרוּכְט פוּן אוּנְזֶערֶע לִיפֶּען,[1] וָואס בֶּעקֶענֶען זַיין נָאמֶען:

[1] הושע י״ד ג׳

16 אָבֶּער פֶערְגֶעסְט נִיט צוּ טוּהְן גוּטֶעס אוּנְד גֶעבֶּען צוּ דִיא אָרֶעמֶע, דֶען אַזֶעלְכֶע קָרְבָּנוֹת אִיז גָאט גֶעפֶעלֶען:

17 הֶערְט צוּ אֵיירֶע לֶעהְרֶער אוּנְד זַייט זַייא אוּנְטֶערְטֶענִיג, דֶען זַייא וַואכֶען [1] פַאר אֵיירֶע זֶעלֶען, וִויא דִיא וָואס וֶועלֶען רֶעכְנוּנְג אָפְּגֶעבֶּען, דַאמִיט זַייא זָאלֶען עֶס טְהוּן מִיט פְרַיידֶע אוּנְד נִיט מִיט זַייפְצֶען, דֶען דָאס נוּצְט אֵייךְ נִיט:

[1] יחזקאל ג׳ י״ז; ל״ג ב׳, ז׳

18 בֶּעטֶעט פַאר אוּנְס, דֶען מִיר זֶענֶען פֶערְזִיכֶערְט דָאס מִיר הָאבֶּען אַ גוּטֶעס גֶעוִויסֶען, אוּנְד מִיר הָאבֶּען אֵיין פֶערְלַאנְגֶען אִין אַלֶע זַאכֶען עֶרְלִיךְ צוּ לֶעבֶּען:

19 אוּנְד אִיךְ בֶּעט אֵייךְ נָאךְ מֶעהְר אַז אִיהְר זָאלְט דָאס טְהוּן, אַז אִיךְ זָאל צוּ אֵייךְ גֶעשְׁווִינְדֶער צוּרִיק קוּמֶען:

20 אוּנְד דֶער גָאט פוּן פְרִידֶען וָואס הָאט אוֹיפְגֶעבְּרַאכְט פוּן דֶעם טוֹיט אוּנְזֶער הַאר יֵשׁוּעַ, דֶען גְרוֹיסֶען פַּאסְטוּךְ [1] פוּן דִיא שָׁאף, דוּרְךְ דֶעם בְּלוּט פוּן אֵייבִּיגֶען בְּרִית:

[1] ישעי מ׳ י״א; יחזקאל ל״ד כ״ג; ל״ז כ״ד; תהלים כ״ג א׳

21 עֶר וֶועט אֵייךְ פָאלְקָאמֶען מַאכֶען אִין יֶעדֶען גוּטֶען וֶוערְק, אַז אִיהְר זָאלְט טְהוּן זַיין ווִילֶען, אוּנְד וֶועט אִין אֵייךְ טְהוּן וָואס עֶס אִיז פַאר אִיהְם ווֹאויל גֶעפֶעלֶען דוּרְךְ יֵשׁוּעַ הַמָּשִׁיחַ; צוּ אִיהְם אִיז דִיא הֶערְלִיכְקֵייט (כָּבוֹד) פוּן אֵיבִּיגְקֵייט צוּ אֵייבִּיגְקֵייט, אָמֵן:

22 אוּנְד אִיךְ בֶּעט אֵייךְ בְּרִידֶער, עֶרְטְרָאגְט דָאס וָוארְט פוּן וָוארְנוּנְג, דֶען אִיךְ הָאבּ צוּ אֵייךְ גֶעשְׁרִיבֶּען אַ בְּרִיף אִין קוּרְצֶען:

23 אִיהְר זָאלְט ווִיסֶען דָאס אוּנְזֶער בְּרוּדֶער טִימוֹתִיוּס אִיז
פְרֵייא גֶעוָוארֶען, מִיט וֶועלְכֶען, וֶוען עֶר וֶועט בַּאלְד קוּמֶען,
וֶועל אִיךְ אֵייךְ זֶעהֶן:
24 גֶעריסְט אַלֶע אֵייעֶרֶע פִירֶער, אוּנְד אַלֶע הֵיילִיגֶע; דִיא
לֵיי ־ון אִיטַאלִיעֶן גֶעריסֶען אֵייךְ:
25 גְנָאד זֵייא מִיט אֵייךְ אַלֶע! אָמֵן:

(גֶעשְׁרִיבֶּען אִין אִיטַאלִיעֶן דוּרְךְ טִימ.תִ.כ,)

"TABERNACLE SHADOWS
OF
THE BETTER SACRIFICES."

130 PAGES.

English or German.

PRICE, TEN CENTS (5d.)

A sample copy free to any Hebrew on request.

CHRONOLOGICAL TABLE.

—SEE PAGE 194.—

From entering Canaan:—

To the division of the land, . . .	6 years.
Period of Judges,	450 "
" " Kings,	513 "
To the Desolation,	969 "
19 Jubilees, =	950 years.
	19 years.

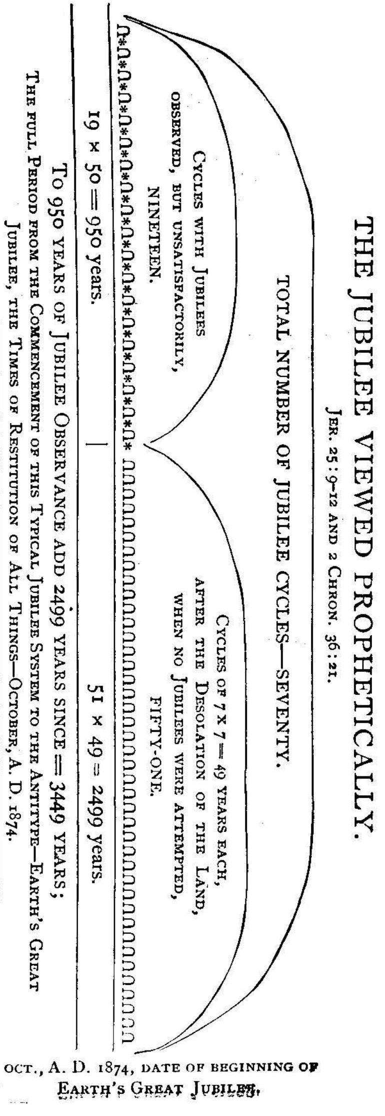
Thus their last Jubilee was observed 19 years before the Desolation.

PERIOD SINCE LAST JUBILEE.

Before the "Desolation" as above,	19 yrs.
Years of Desolation,	70 "
From the Restoration by Cyrus to A. D. 1, . . .	536 "
Years from A. D. 1 to A. D. 1874, Oct. 10th (the end of year—Jewish time), .	1874 "
	2499 yrs.

51 cycles (without Jubilees) as they actually occurred and were mentioned in prophecy, 49 years each = 2499 years.—Or, total years from entering Canaan to October 1874 = 3449 years.

The Period of 19 cycles and Jubilees (950 years) and 51 cycles alone (2499 years) = 3449 years.


THE JUBILEE VIEWED PROPHETICALLY.
JER. 25:9-12 AND 2 CHRON. 36:21.
TOTAL NUMBER OF JUBILEE CYCLES—SEVENTY.
CYCLES WITH JUBILEES OBSERVED, BUT UNSATISFACTORILY, NINETEEN.
CYCLES OF 7 X 7 = 49 YEARS EACH, AFTER THE DESOLATION OF THE LAND, WHEN NO JUBILEES WERE ATTEMPTED, FIFTY-ONE.
19 x 50 = 950 years.
51 x 49 = 2499 years.
TO 950 YEARS OF JUBILEE OBSERVANCE ADD 2499 YEARS SINCE = 3449 YEARS;
THE FULL PERIOD FROM THE COMMENCEMENT OF THIS TYPICAL JUBILEE SYSTEM TO THE ANTITYPE—EARTH'S GREAT JUBILEE, THE TIMES OF RESTITUTION OF ALL THINGS—OCTOBER, A. D. 1874.

OCT., A. D. 1874, DATE OF BEGINNING OF EARTH'S GREAT JUBILEE.

CHRONOLOGICAL TABLE.

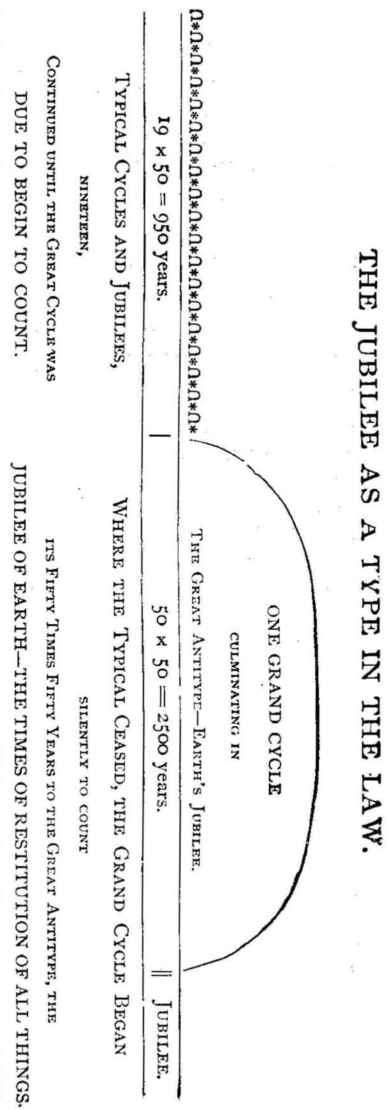
SEE PAGE 184.

Jubilee type dates from entering Canaan:—

To the division of the land, . .	6 yrs.
Period of Judges,	450 "
" " Kings,	513 "
To the desolation,	969 "
19 Jubilees, =	950 "
Remainder:	19 yrs.

From last Jubilee to the desolation,	19 yrs.
Period of desolation, and captivity of *all* in Babylon,	70 "
From Restoration to their land by Cyrus, to A. D. 1,	536 "
From year A. D. 1 to A. D. 1875 (Jewish time, beginning Oct. 1874),	1874 "
	2499 yrs.

Thus, the year which began October 1874 was the 2500th year, but since the antitype is larger than the type—1000 years instead of one year—1875 (beginning Oct. 1874), instead of being a Jubilee year, was the first of the 1000 years of Jubilee.



THE JUBILEE AS A TYPE IN THE LAW.

ONE GRAND CYCLE
CULMINATING IN
THE GREAT ANTITYPE—EARTH'S JUBILEE.

TYPICAL CYCLES AND JUBILEES,
NINETEEN,
CONTINUED UNTIL THE GREAT CYCLE WAS
DUE TO BEGIN TO COUNT.

WHERE THE TYPICAL CEASED, THE GRAND CYCLE BEGAN
SILENTLY TO COUNT
ITS FIFTY TIMES FIFTY YEARS TO THE GREAT ANTITYPE, THE
JUBILEE OF EARTH—THE TIMES OF RESTITUTION OF ALL THINGS.

WATCH TOWER
BIBLE AND TRACT SOCIETY,

ALLEGHENY, PA., U. S. A.

This Society never solicits donations, but it uses voluntary contributions as wisely and economically as possible in the propagation of Christian knowledge along the lines presented in MILLENNIAL DAWN. It yearly circulates tons of tracts and papers free, through the mails and through voluntary agents.

It justifies that portion of its name which relates to the Bible—(not by publishing Bibles, nor by circulating them gratuitously, but)—by supplying Bibles and Bible-study helps at wholesale prices;—and often below the usual wholesale rates. We mention a few of these on succeeding pages, of course ranking MILLENNIAL DAWN as the most important helps or Bible Keys, and ZION'S WATCH TOWER, semi-monthly, their efficient supplement.

Readers who desire to coöperate in the circulation of MILLENNIAL DAWN will be supplied at cost prices, and can have tracts ad libitum. Write to us respecting this!

OLD THEOLOGY TRACTS

TREATING LIVE TOPICS, SUPPLIED FREE.

Samples will be sent free to any one requesting them: and quantities for free circulation will be supplied free to all subscribers to ZION'S WATCH TOWER, they being considered working members of the Society, whether they specially contribute to its funds or not. Send for free samples.

ZIONISM FROM A LITERARY JEW'S STANDPOINT.

To the Editor N. Y. Journal:—

I am not a prophet, but it certainly seems to me that without the Zionistic movement, and without persecution from without, isolated Jewish communities have no sufficient seeds of permanence in a world whose civilization is already built up on Old Testament lines. Unfortunately, persecution is still unfailing, especially in Russia and Roumania, and fortunately Zionism is making great strides. Nineteen hundred and one will be memorable as the year in which the ruler of Palestine —the Sultan of Turkey—received Dr. Herzl, and will end characteristically with the fifth Zionistic congress. Every congress shows an augmentation in enthusiasm and in the prospects of what seemed five years ago to be the mad vision of a dreamer of the Ghetto. In striking the racial chord Dr. Herzl has struck the chord which rings truest, and there is no doubt the brotherhood of Israel contains the elements of a political force. When even America is beginning to exclude Jewish emigrants, there will be no place left for the sole of their foot but Palestine, and thus forces external and internal are beginning to coincide and work together for good—the evil force of persecution, the righteous force of Zionism. Faithfully yours,—I. ZANGWILL.

* * *

We rejoice greatly that within the past four or five years Hebrews are awaking to fresh interest in the Land of Promise. Incidentally, we trust, this may lead them to a fresh interest in the study of Scripture prophecy, which surely contains blessed promises for them—as well as for spiritual Israel.

On the strength of those prophecies we have been declaring the present Zionist movement for more than twenty-five years. Over twenty years in advance of it, we pointed it out, and showed that it is clearly taught, time and all, in the *Jubilee* system of the Law of Moses, and in the prophecies of Isaiah and Daniel. We are not anticipating a great turning of Jews to Christianity, immediately; but we do expect that they will be ready for divine favor, as a people, by the time the Gospel age shall have finished its mission;—at the opening of the Millennium.

These prophetic subjects are treated in "*The Time is at Hand*," page 173, and "*Thy Kingdom Come*," page 243. Price 25 cents (1s.) each, or loaned free to those promising to read and return them.

Old Theology Quarterly

No. 57—The Scripture Teaching on Calamities and Why God Permits Them

Bible Students'
1902
TRACTS

THE OLD THEOLOGY

The Scripture Teaching
... ON ...
Calamities
... AND ...
Why God Permits Them

"Inquire for the old paths."—Jer. 6:16

BIBLE STUDENTS' TRACTS

No. 57. April, 1902.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.

SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

BRITISH BRANCH, 131 GREEN ST., FOREST GATE, LONDON.

NO. 3. PROTESTANTS, AWAKE!
NO. 7. THE WONDERFUL STORY, 32 pp.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 21. DO YOU KNOW?
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.
NO. 57. CALAMITIES—WHY GOD PERMITS THEM.

Nos. 21, 28, 40 and 53 can be had in Swedish.
Nos. 21, 27 and 53 can be had in Dano-Norwegian.
Nos. 3, 12, 21, 22, 28, 38, 40, 49 and 53 can be had in German.
Nos. 21 and 22 can be had in French.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17 Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen: those below at 5c (2½d.) each, 25c (*1/3*) per dozen.

THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only.

German Watch Tower & Old Theology Quarterly—Translations.

— QUARTERLY FOR ONE YEAR, 25 CENTS. —

We can supply copies of the first 19 issues at the rate of 19 copies for 25 cents.
Sample copies for free circulation, gratis, postpaid.

CALAMITIES—WHY PERMITTED.

"EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH."

> *"There were present at that season some who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.*
>
> *"Or, those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."—Luke 13:1-5.*

NOBLE and good in the sight of both God and man are the generous impulses of charity and sympathy, awakened by great calamities in recent years. And when this is said, it leaves little more of good to be said favorable to calamities or their influence.

While these charities should not be miscontrued to signify that God's consecrated saints are rapidly multiplying—for many of the charitable are not the consecrated, and some are even infidels,—yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in a period, perhaps, as selfish and money-loving as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender spot somewhere in their hearts, would and do at other times lend time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as meet death by the accidents of nature. Yet, for all this showing of the two elements in the same men, we rejoice that the God-like element of sympathy exists, as a partial offset to the devilish qualities of selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally at the question, Why does God permit calamities? let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to know them. Some, whose hearts in the presence of great calamities overflow with sympathy and God-like love (which proves their hearts better and more sound than their theology), declare that God is the director and cause of all disasters and troubles. Hence, whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God; and whatever love and sympathy they feel, is so much sentiment opposed to God's sentiments,—which are thus made to appear malicious.

But it seems a very slight thing to charge the Almighty with causing earth's calamities,—in comparison with the general thought of Christendom, that God has premeditated, planned, from before the foundation of the world, their everlasting torture;—the direst calamity imaginable. A tornado, an earthquake, an epidemic of disease, would be mercies and kindnesses in comparison to such diabolical schemes and preparations as are accredited to the Lord by the vast majority of his children, who suffer still from the superstition, ignorance and blindness of the "dark ages," and its creeds. Alas, that such false conceptions of the justice and love of our Creator should ever have gained a foothold in our minds—to distort our every conception of every right and good quality. O Lord, grant thy people a great opening of the eyes of their understanding, that we may be able to comprehend with all saints,—the lengths and the breadths, the heights and the depths of thy love and mercy toward thy creatures—through Christ Jesus our Lord!* The difficulty is that men have been led to consider the very Bible which declares God's true character of love and justice as authority for these devilish doctrines; and these false interpretations were originated in the "dark ages" by those who instigated or assisted in burning, and otherwise tormenting, real Bible believers.

GOD'S SYMPATHY—HOW SHOWN.

When we declare that whatever there is of love and sympathy in man is only the remnant of the original divine like-

---

**See "What Say the Scriptures About Hell?" Sample copy free on application. 50 cents per dozen.*

ness in which Adam was created, not wholly effaced by six thousand years of degradation in sin, it at once raises the question: In what way does God manifest his sympathy and love in such emergencies, when even the hearts of fallen human beings are touched, with sympathy and love,— to acts of kindness and succor?

A correct answer is, that God is represented in every act of kindness done, whether by his children or by the world; because their actions under such circumstances are the result of their possession of some measure of his character and disposition. This answer is not full enough to be satisfactory; but, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on his part,—providing an abundant succor, which is shortly to be revealed.

But why does not God immediately succor his creatures from calamities? Or, to go still further back, why does he, who has all wisdom to know and all power to prevent, permit calamities,—cyclones, earthquakes, tidal-waves, destructive floods, pestilences, etc.? And while we are about it, we may as well include all the evils which God could prevent, if he would—all the forms of sickness and pain and death; every manner of destruction—wars, murders, etc.; every thing which causes pain or trouble to those willing to do and to be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To comprehend this cause fully, we must go far back, to the very beginning of sickness, pain, death and sorrow,—to the Garden of Eden, where neither famine, pestilence, cyclone, earthquake, nor death in any form was permitted; where man and his surroundings and conditions were pronounced "very good," even by God himself, and must certainly have been greatly appreciated by man, who had to be *driven out* and prevented from returning by the fiery sword which kept the way of access to the life-sustaining fruits of the trees of the garden.

And this Creator, who so graciously provided for the life and comfort of his creatures, and who communed with them and gave them his blessing and the promise of everlasting life upon the sole condition of continued obedience,—how came it that he should so change in his attitude toward his creatures as to drive them from the enjoyments of those Eden comforts and blessings, out into the unprepared earth—to toil and weariness and insufficient sustenance, and thus to death?

We must remember that the Creator specially or miraculously "prepared" in advance the Garden of Eden, *only*, for man's comfortable enjoyment of the favors of life, and a fitting place for his trial. God foresaw the fall of his creature, and provided that the penalty of sin, "dying thou shalt die," instead of being suddenly inflicted, as by a lightning stroke or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasma, thorns, weeds, etc.,) of the unprepared earth; the preparation of which would require seven thousand years more to entirely fit it for the habitation of perfect, obedient, human children of God.

MAN A CONVICT.

Adam and Eve, therefore, went forth from Eden convicts, under sentence of death; self-convicted under the most just of all judges, their Creator and friend. The convicts esteemed it a mercy to be let die gradually rather than suddenly; while to the Creator and Judge this was expedient because of his plan for their future, in which such experience with imperfect conditions would be of great value;—a plan for the increase of the race, and for its discipline and final redemption and restoration.

The death penalty, inflicted in this manner, God foresaw would, through experience, furnish man such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated;—a lesson, therefore, which would profit all who learn it to all eternity; especiallv when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness. God also designed that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy, should prove beneficial.

Had the sentence of God (in addition to a loss of Eden's comforts and experience with sin and death) condemned his creatures to an eternity of torment and anguish, as so many now believe and teach, who could defend such a sentence, or call the Judge just, or loving, or in any sense good? Surely no one of a sound mind!

But when it is seen that the Scriptures teach that *death* (extinction), and not life in torment, was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from his perfect creature when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except the *perfect,* is both a wise and a just provision for the everlasting welfare of all God's creatures.

There is a depth of meaning in the Creator's words, as he sent forth his fairly tried and justly condemned creatures, among the thorns and briars, to labor and pain, and sorrow, and disease, and to be subject to the casualties and calamities of nature's unfinished work. He said:—"Cursed *is* the ground FOR THY SAKE:" *i. e.*, The earth in general *is* in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits, to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but in loving consideration for man's ultimate good, no less than in justice, and in respect for his own sentence of death, God prevented this and guarded the way back to the garden, in order that the death sentence should not fail of execution, in order that sinners should not live forever and thus perpetuate sin.

The children of the condemned pair inherited their fall, imperfections and weaknesses, and also the penalties of these; for "who can bring a clean thing out of an unclean?" The whole race, therefore, as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but by their labor and skill they are serving to prepare the earth and bring it as a whole to the full perfection designed for it, and illustrated in the condition of Eden—ready for a further purpose of God of which none but his children (and not all of them) are made aware through the Scriptures.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less; so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise is present shortness of life, under present circumstances! Were some of our "shrewd business men" who accumulate millions of money, and grasp great power in a few short years, to live 930 years, as Adam did, what might we expect but that one man, or at most a syndicate or trust, would own every foot of land, control every drop of water and every breath of air, and have the rest of the race for their dupes and slaves?

God's action, then, in exposing his creatures to death, pain and various calamities, it must be seen was, first of all, one which related only to his *present life on earth*, and to no other; for of any continuance of life, in any other locality, God did not give him the slightest intimation. On the contrary, the words of the penalty were: "Dust *thou art* and unto dust shalt *thou return*,"—"dying thou shalt die."—Gen. 3:19; 2:17, margin.

True, God gave promise that, somehow and at some time, a son of the woman should accomplish a deliverance. But it was then vague and indefinite, merely a glimmer of hope, to show them that though God dealt severely with them, and on lines of law and justice, yet he sympathized with them, and would, ultimately, without violating *justice* or ignoring his own righteous sentence of death, bring them succor.

GOD JUST, YET THE JUSTIFIER OF SINNERS.

Paul tells us that God adopted a method for the recovery of man from that original sentence of death that came upon all as the result of Adam's fall, which would show the *justice* of his sentence and the *unchangeableness* of his decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony and obedience to their Creator and his just and reasonable laws and regulations.

This divine plan, by which God could remain just and unchangeable in his attitude toward sin and sinners, and yet release the well-disposed from the penalty of sin (death and disfavor), is stated by the Apostle in Rom. 3:24-26.

In brief, this plan provided that another man who, by obedience to the law of God, should prove his worthiness of eternal life, might, by the willing sacrifice of the life to which he was thus proved worthy, redeem the forfeited life of Adam and of his posterity who lost life through him; for it is written, "In Adam all die," and "By the offence of one sentence of condemnation came on all men."—1 Cor. 15:22; Rom. 5:12, 18.

THE REDEEMER.

Since the condemnation to death was thus upon all men, and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous plan of transferring his only begotten Son from the spiritual to the human nature, and thus provided a man fit for sacrifice—"the man Christ Jesus who gave himself *a ransom* for all;" "who, though he was rich [though he was possessed of glory and honor and riches of wisdom and power above both angels and men], nevertheless for our sakes became poor [humbling himself to a lower nature, even as a man, becoming obedient even unto death] that we through his poverty might be made rich." —1 Tim. 2:5; 2 Cor. 8:9.

Thus the one *first* created, "the first-born of all creation" (Col. 1:15), "the beginning of the creation of God" (Rev.

3:14), the one who had known God's character longer, more fully and more intimately than any other being, the one in fact who had been Jehovah's chief and honored, intelligent and active agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1:3; Col. 1:16, 17)—this great being, Jehovah's Prime Minister, and next to himself in dignity, the Almighty entrusted with the great work of redeeming and restoring mankind.

To redeem them would cost the sacrifice of the Son's own life as their ransom-price, with all that that implied of suffering and self-denial. To restore them (such of them as should prove worthy—whosoever *wills*) would require the exercise of divine power to open the prison-house of death, and to break the fetters of sin and prejudice and superstition, and give to all the redeemed the fullest opportunity to decide whether they love good or evil, righteousness or sin, truth or error,—to destroy all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition—righteousness.

To know the Father's plan and his privilege of co-operation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17:5; 2 Cor. 8:9.) He was "made *flesh*" (John 1:14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of himself, for the cancelation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving to Justice the *price* of their liberty from divine condemnation, he secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life and to all the lost estate and blessings, "whomsoever he wills." (John 5:21.) And he wills to restore all who shall prove worthy. And to prove who are worthy of everlasting life will be the object of the Millennial reign.—1 Tim. 2:4; 2 Pet. 3:9.

This fact that our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the *right* to resurrect them and restore them, is clearly stated by the Apostle.—See, Rom. 5:6-12, 16-19, 21; 1 Cor. 15:21-24.

BY HIS KNOWLEDGE.

Though tempted in all points like as we (his "brethren") are, he ignored his own will (Luke 22:42; John 4:34; 5:30) and all suggestions from others contrary to God's plan (Matt. 16:23; Luke 4:4, 8, 12), and *obeyed* God implicitly. And therein lay the secret of his success. Temptations did not overcome him, as they did even the perfect man Adam, because of the fulness of his consecration to the divine will and plan; and this fulness of consecration and trust was the result of his intimate *knowledge* of the Father and his unbounded confidence in his wisdom, love and power. He had recollection of his previous existence as a spirit being with the Father. (John 17:5; 3:12, 13.) Our Lord's success, then, was the result of being rightly exercised by his *knowledge* of God; as it is written: "By his *knowledge* shall my righteous servant justify many, while bearing their iniquities."—Isa. 53:11.

The suggestive thoughts here are two: First, that even a perfect man failed in trial because of the lack of full appreciation of God's greatness, goodness and resources. Secondly, the *knowledge* (as in Satan's case) would be valueless, if unaccompanied by sincere love and consecration to God's will. A lesson further, to Christ's "brethren," is, that *knowledge* and *consecration* are both essential to their following in the Master's footsteps.

Among men he and his mission were not really known; even his most ardent followers and admirers at first supposed that his mission was merely to heal some of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was to lay the foundation of a world-wide empire, which should include not only the living, but also the dead, of Adam's race, and which should insure everlastingly peace and joy to all the worthy, by eradicating, forever, sin and all who *love it* after fully comprehending its character in contrast with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of Man came to give his life a ransom for many;" "Verily, verily, the hour is coming* when the dead shall hear the voice of the Son of God, and they that hear [heed] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovering of sight to the [mentally, morally and physically] blind; to set at liberty them that are bruised" —injured by the Adamic fall.—Matt. 20:28; John 5:25; Luke 4:18.

The sacrifice of the Redeemer's all, as man's *ransom price,* was offered at the time he was thirty years old—at his baptism. And there the offering was accepted by Jehovah, as marked by his anointing with the spirit. Thenceforth, he spent the three and a half years of his ministry in using up the consecrated life already offered; and this he completed at Calvary. There the *price* of our liberty was paid in full. "It is finished!" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, and his posterity, resulting either directly, or indirectly, from the first disobedience and its fall. All that is necessary since, for a full return to divine favor and communion, and to an inheritance in the Paradise of God, which the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is, a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established, and for which he has bidden us wait and hope, and for which he taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

**Sinaitic MS. omits the words "and now is."*

"YE SHALL ALL LIKEWISE PERISH"

UNLESS YE REPENT.

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from that condemnation has been provided. (Acts 4:12.) Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's Millennial reign those whom Pilate slew, and those upon whom the tower of Siloam fell, and all others of the race, sharers in the death penalty now upon all, will be released from the tomb, brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor,—life, etc. Thus seen, the Adamic death penalty was—to perish; but it has been canceled by Christ's Ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep" (John 11:11-14; Matt. 9:24; 1 Thes. 4:14; 5:10), from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adamic death, a full, individual opportunity to escape perishing and live forever. Yet, finally, all who shall fail to repent and lay hold upon the gracious Life-giver shall *perish;* they will fail to obtain the full restitution provided; they shall never see [perfect] life [full restitution] for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life. As this will be their second condemnation, and an individual one, so the penalty will be the Second Death which will not be general to the race, but only upon such individuals as refuse God's favor of reconciliation and life.

Under that blessed and wise rule of Christ as King of nations,* all the evil, depraved tendencies inherited from the fall and from the six thousand years of degradation, will be restrained, held in check, by superhuman wisdom, love and power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under that clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all were redeemed by the Lord Jesus' sacrifice; and the Second Death is that destruction which will overtake those who, though redeemed by Christ from the first death, shall, by *their own wilful* conduct, merit and receive death again. This Second Death means utter destruction ,without hope of another redemption or resurrection; for Christ dieth no more. Nor could any good reason for their further trial be assigned; for the trial granted during the Millennial age under Christ, as Judge, will be a thorough and fair and individual and final trial.—1 Cor. 15:25.

As our Lord Jesus used the calamities of his time as *illustrating* the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver, so we use them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce as unscriptural the eternal torment theory, so generally believed by God's children, as one of Satan's blasphemous slanders against God's character. And we proclaim that only by faith in the Redeemer, repentance and reformation, can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible *to the extent* that he understands it; and according to God's promise and plan *all* mankind shall, at some time, either during the Gospel age, or during the coming Millennial age, he brought to a *full, clear appreciation* of these conditions and opportunities, with fullest opportunities for repentance and life.

**Not visible in flesh, however, for he is no longer flesh, having been highly exalted again after he had finished the flesh-life by giving it as our ransom price.—See, "The Time is at Hand," Chap. V.*

Calamities, then, are to be regarded, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath, or Seventh Thousand years (the Millennium), and for its state of absolute perfection forever after the Millennium, during which, under Christ's direction, it shall be given its finishing touches and be made fully ready for the redeemed race, which his reign shall prepare also to rightly use and enjoy and rule the perfected earth. And man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator, because, first, man is a sinner condemned to death anyway, and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in that Millennial age, when each shall be required to choose between good and evil. The evil they now learn first, the good and its blessed results and rewards, but dimly seen now, will be fully displayed then,—during the Millennium.

SPECIAL PROVIDENCES FOR THE SAINTS.

But some one inquires, If this be God's plan, for redeeming the world by the death of his Son, and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ, with its favorable conditions and powerful restraints, begin at once, as soon as Christ had given the *ransom price* at Calvary; instead of compelling those who would follow righteousness to sail through bloody seas and suffer for righteousness' sake? Or else, why not have postponed the giving of the *ransom* until the close of the six thousand years of evil and the inauguration of the Millennial reign? Or, at least, if the present order of events is best in the divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, etc., those who have fully accepted of Christ and who have sacrificed and are using their all in the service of righteousness?

Ah, yes! The subject would be incomplete were this point left untouched. The consecrated saints, the Church of the Gospel age, are a "peculiar people," different from the rest of the redeemed race; and God's dealings with them are peculiar and different also. Calamities, great and small, continually involve God's saints as well as the worldly, and seemingly as much by accident. But herein the Lord provides a test for our faith;—intended either to turn us back, if we have not sufficient faith to permit further progress, or to develop and strengthen and increase our faith if we have it, and will exercise it under divine direction.

The Lord's assurance to his truly consecrated spirit-begotten children is, that all things shall work together for good to them. (Rom. 8:28.) God assures them that having entered into a new relationship with him, all of their affairs are henceforth his affairs and concern. Consequently, they may realize, fully, that however the world may be subject to *accidents,* incidental to present imperfect conditions under the curse, God's "little ones" are his peculiar care. Not a hair of their heads may suffer injury without his knowledge and consent. (Matt. 10:30; Luke 12:7.) How wonderful! And yet how reasonable when we recall the assurance that, "Like as a father [earthly] pitieth his children, so the Lord pitieth them that reverence him."—Psalm 103:13.

WHY SHOULD NOT GOD'S FAITHFUL BE ENTIRELY EXEMPT FROM SUFFERING AND DEATH, AND ALL THE EVIL RESULTS OF SIN AND ITS PENALTY?

Surely! That is the query that naturally arises and that is answerable only from one standpoint: and its answer can be appreciated only by the saints;—and by them in proportion to their faith, and their knowledge of God and his Word. The answer is twofold; that is to say, there are two reasons why God's people are not exempted from the ills of life common to the world.

(1) Such exemption would attract all kinds of characters into the Church, for selfish motives. And, altho God purposes offering his blessings freely to all in due time, he is working according to a plan, in which the present age is intended for the *selection* of a special class, for a special purpose—to be used as divine agents, as joint-heirs with the Lord and Savior in blessing and enlightening the whole world in the coming age. Contrary to the general understanding, therefore, God is as careful to exclude some from his Church as to draw others. His preferences are not according to color or sex or learning or nationality, however, but according to faith and obedience and Christ-likeness of heart, or will. "Whom he did foreknow he also did predestinate [all who shall be accepted as members of the glorified Church, the Royal Priesthood] to be conformed to the image [character-likeness] of his Son."—Rom. 8:29.

(2) It is a part of the necessary schooling of the Church, that they shall learn to trust the Lord implicitly;—not merely in matters which they can see clearly and understand fully, but

in everything. Those who cannot learn this as one of their lessons (and it is one of the most important of all) cannot pass the examination; but will be deemed "unfit for the Kingdom," whatever else they may be fitted for. True, *faith* is not the only qualification for a share in the Kingdom; but it is the most important of all, because without it we cannot so well cultivate the other elements of character; and because without faith the other elements of character would not be acceptable to God, even if we had them in perfection.

Only from the instructions of God's Word can we see matters from this standpoint; and only when viewed from this standpoint can the trials, difficulties, perplexities, persecutions, etc., which come to God's people, be appreciated so that they can "rejoice in tribulation and in everything give thanks." They rejoice by faith, even as they see by faith, and walk by faith. Such only can realize that present trials are designed bv the Lord, and intended to work out for those properly exercised thereby a far more exceeding and eternal weight of glory;—for they look not at the things that are seen and temporal; but, with the eye of faith, at the things promised—unseen and eternal.—2 Cor. 4:18.

While we trust that this and others of our publications may be helpful to many—enlightening and encouraging, it is not improper for us to say that their special mission is not to the worldly and the satisfied; but to the meek and humble who hunger and thirst—for righteousness, for God, for his truth, desiring to know and to love and to serve him,—and to the saints,—those who already know the Lord to a considerable extent, for now, in this time of growing skepticism, along lines of "higher criticism" and "evolution," such need the "meat in due season" which the Lord has prepared for them, realizing their needs long in advance. We specially inform all such that our Society is devoted to the Lord and his Word and his people. We publish a twice-a-month journal (16 pages), and various Bible-study helps—not for gain, not for profit, but for the edification of the Lord's people and their upbuilding in the knowledge of the Lord, and as assistances to the Bride class in making ready for union with the Bridegroom—that each may make his calling and his election sure. We urge you to join with us in the study of the Father's Word, in the light now shining upon it;—whether you can contribute toward the expense of the publications or not. The majority of God's saints are as poor in this world's goods as they are rich in faith. We gladly offer all such hungry ones any and all of our publications *free*. Write to us fully at once. "Come with us, and we will do you good; for the Lord hath spoken good concerning Israel." (*Address on cover.*)

MILLENNIAL DAWN

THIS IS

THE GENERAL TITLE OF A SERIES OF BOOKS BY THE EDITOR OF ZION'S WATCH TOWER

VOL. I., *The Plan of the Ages*, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 358 pages, paper bound 25c. (1s.), postpaid; in embossed cloth 35c. (1s.6d.), plus postage 10c. (4d.).

VOL. II., *The Time is at Hand*, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 370 pages, paper bound 25c. (1s.), postpaid; in embossed cloth 35c. (1s.6d.), postage 10c. (4d.).

VOL. III., *Thy Kingdom Come*, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, paper bound 25c. (1s.), postpaid; in embossed cloth 35c. (1s.6d.), plus postage 10c. (4d.).

VOL. IV., *The Day of Vengeance*, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24, and Zech. 14:1–9: 660 pp., paper 25c, postpaid; in embossed cloth 35c. (1s.6d.), plus postage 10c. (4d.).

VOL. V., *The At-one-ment Between God and Man*, treats an all-important subject,—the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, paper bound 25c. (1s.) postpaid; in embossed cloth 35c. (1s.6d.), postage 10c. (4d.).

IN FULL LEATHER BINDING, gilt edges, the set (5 vols.) $5.00 (£1), plus postage 50c. (10d.).

MILLENNIAL DAWN is published in foreign languages as follows: in *German*, four vols.; in *Swedish*, three vols.; in *Dano-Norwegian*, two vols.; in *French*, one vol.; bound in cloth and paper, uniform with the English edition, prices the same.

WHOLESALE RATES TO WATCH TOWER SUBSCRIBERS

IN CLOTH, 25c. (1s.1d.) per vol.; in LEATHER, $3.00 (11s.) per set—delivered.

IN PAPER, 12½c. (6d.) per copy, by express or freight at your charges; ten or more copies in one package, 10c. (5d.) per copy. If by mail, add 8c. per copy for postage. (In Great Britain, add 3d. for one copy, and 1d. for each additional copy included in one parcel.)

TO OBTAIN THE WHOLESALE RATE, MENTION THAT YOU ARE A SUBSCRIBER.

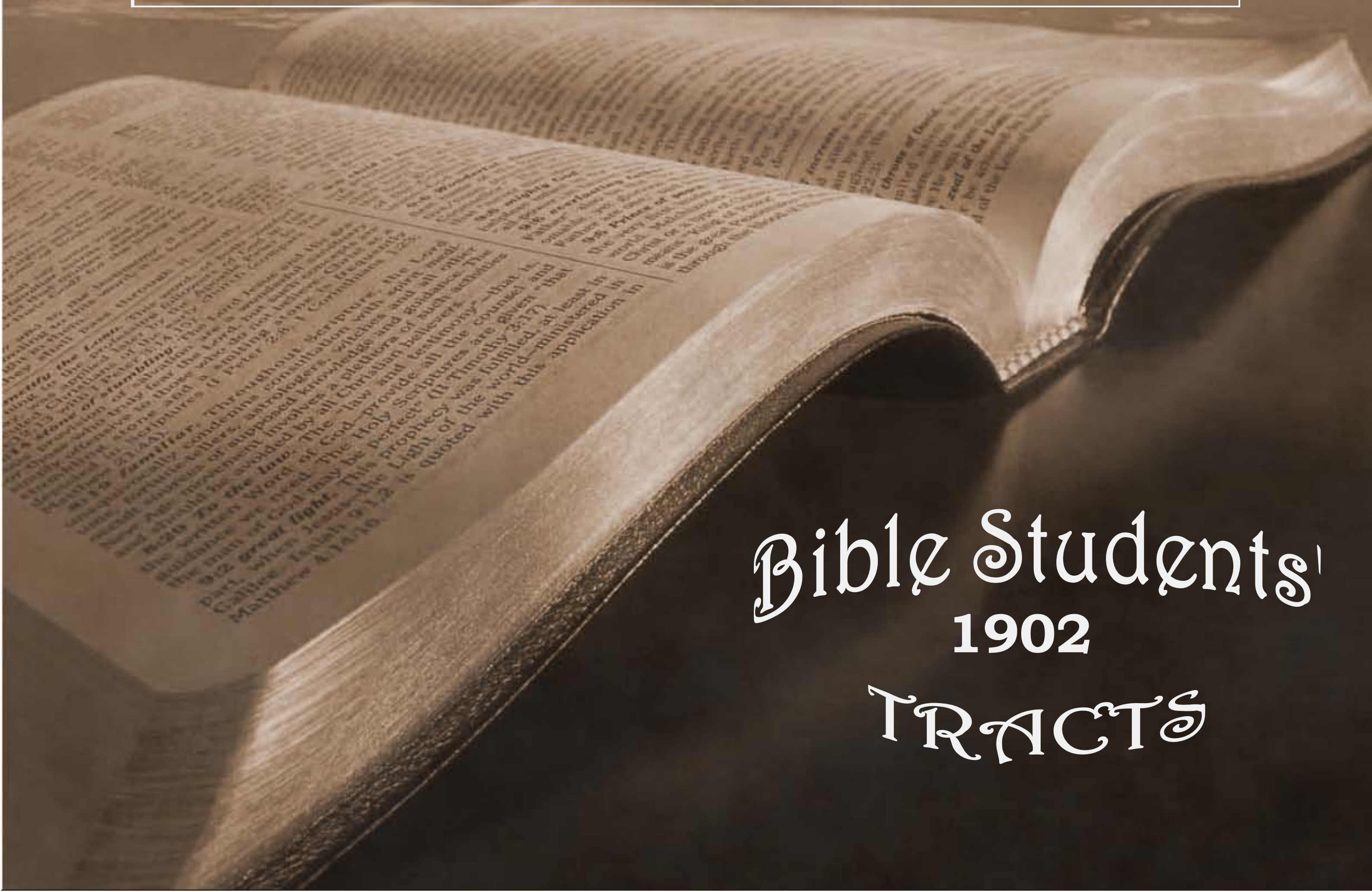
WATCH TOWER BIBLE & TRACT SOCIETY

"BIBLE HOUSE," ALLEGHENY, PA.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.

Helps for Bible Study supplied at low prices; and tracts and our twice-a-month journal given gratis, or books loaned gladly, to the poor in spirit who are poor in purse.

Old Theology Quarterly

No. 58—The Scripture Teaching on Purgatory



Bible Students'
1902
TRACTS

OLD THEOLOGY QUARTERLY.

THE
SCRIPTURE TEACHING
ON
Purgatory.

'Inquire for the Old Paths."—Jer. 16:6.

BIBLE STUDENTS'
TRACTS.

No. 58.—JULY, 1902.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CRHISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRITISH BRANCH, 131 GREEN ST., FOREST GATE, LONDON.

NO. 3. PROTESTANTS, AWAKE!
NO. 7. THE WONDERFUL STORY, 32 pp.
NO. 12. WHY EVIL WAS PERMITTED.
NO. 21. DO YOU KNOW?
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.
NO. 57. CALAMITIES—WHY GOD PERMITS THEM.
NO. 58. PURGATORY.

Nos. 21, 28, 40 and 53 can be had in Swedish.
Nos. 21, 27 and 53 can be had in Dano-Norwegian.
Nos. 3, 12, 21, 22, 28, 38, 40, 49 and 53 can be had in German.
Nos. 21 and 22 can be had in French.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28 : 17 Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen: those below at 5c (2½d.) each, 25c (*1/3*) per dozen.

THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only.

German Watch Tower & Old Theology Quarterly—Translations.

— QUARTERLY FOR ONE YEAR, 25 CENTS. —

We can supply copies of the first 19 issues at the rate of 19 copies for 25 cents.
Sample copies for free circulation, gratis, postpaid.

Purgatory:—

IS IT A ROMISH, A PROTESTANT OR A BIBLE DOCTRINE?

Protestants generally have ignored the Bible doctrine on the subject of a future Purgatory, while Romanists have shamefully perverted and counterfeited it, as they have every other truth, to the unholy ends of human ambition and avarice. Indeed, the whole Papal system is a counterfeit of the truth, and herein has been its great power to deceive and lead astray. It is because of this resemblance to the truth, in its completeness and its general outline, notwithstanding its outrageous perversions and its shameful abuses, that Papacy has well been described as "A masterpiece of Satanic ingenuity." Macaulay, the celebrated historian, modestly says it "is the very masterpiece of human wisdom. Among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place." Yet, like a counterfeit coin, it may require an expert to detect and expose it.

While we have no sympathy with the doctrine of Purgatory as taught by Romanists, nor yet as hinted at by some Protestants in what they term the Intermediate State—between death and the resurrection, when the soul, they claim, is purged from sin and made fit for heaven—we do see that the perverted doctrine of Purgatory had a start in the truth; that the Scriptures teach the doctrine of Purgatory; and that it is one of the most glorious features of the divine plan for the salvation of our race.

The term *purgatory* signifies a place or condition of purging or cleansing; and it is freely admitted that all mankind must of necessity be purged from sin and uncleanness (as well as redeemed and justified), before they will be fit to enjoy the blessings of eternal life. The common sense of mankind acknowledges this necessity for purgation, and the Scriptures clearly teach the doctrine. The way of salvation lies through redemption by the precious blood of Christ (justification through faith in the redemption thus accomplished) and purgation, or the actual cleansing from sin and uncleanness, and perfecting in holiness.

Protestants (claiming that all mankind are *now* on trial, and that as a result of the present presumed trial they must, at death, be ushered at once into either a heaven of everlasting bliss or a hell of eternal torture) have no alternative from either one or the other of the following conclusions: First, that only the justified, sanctified and faithful saints developed in the present life will ever be saved, and that all others—medium good, and bad—will be hopelessly and forever lost; or, Secondly, that all mankind, except the vilest of wilful sinners, will be taken to heaven and will constitute it a very bedlam of confusion as the various classes attempt to associate and affiliate with each other—the matured saints (a "little flock"), the inexperienced babes, the ignorant and degraded savages, the idiotic, the insane—all persons of all classes for whom *hope* is entertained by kindly human hearts, all who it is felt sure are at least too good or too innocent to deserve *eternal torture* of any description.

Some Protestants take one of these views and some the other; but whichever horn of the dilemma is accepted, insurmountable difficulties are encountered, as every thinking Christian knows. The first view, if really believed, would fill the world with an indescribable gloom. Death-bed scenes already sad would be still sadder, if such a view were really entertained. And it is the *professed* view. But if the second view be accepted, as it generally is by people of heart and breadth of mind, the difficulty is but slightly lessened; for with the idea that at death we must go to either heaven or hell, the only reasonable conclusion is that all who escape hell must go to heaven. The difficulty with this view is that it would fill heaven with a heterogeneous mass of beings, and so mar its peace and harmony that it would be only another babel of confusion such as earth has been. And some, at least, would still feel like praying that they might go "Where the wicked cease from troubling and the weary are at rest." Such a condition would be only a continuation of the present imperfect and unsatisfactory state. What fellowship hath light with darkness, or what common joy could these share whose states and experiences differ so widely? None whatever.

But, says one who never before thought of it so, May we not suppose that those lower classes will be gradually disciplined and corrected, and so brought into harmony with God and each other, and that peace and joy will result in the end? Ah! then instead of doing without a *Purgatory*, you are supposing heaven is Purgatory—a great hospital and reform school for the treatment of moral diseases and deformities. No, that cannot be. Well, suggests another, may it not be that in the instant of dying, all those who are not notoriously bad (and hence too good to be eternally tormented) are perfected and fitted for heaven? No; because in that case present experience would be wholly useless; for beings so changed would not know themselves —in fact would not *be* themselves, but new beings, wholly different in every particular. If such were the program it would have been wiser to make them so at first. Besides, that is not God's method of working. We should observe that his operations are always on philosophical principles; and the principles of moral philosophy are just as fixed and firmly established as are the principles of natural philosophy. Observe how steadily God adheres to the principles of natural philosophy as he saw fit to establish them. Does water ever flow up hill? did an acorn ever spring into an oak in an instant? was ever a human being born fully developed either mentally or physically? do grapes grow on thorns, or figs on thistles? We smile at such preposterous suggestions as these; but why? Because we recognize the fixed principles of natural philosophy, which never will and never can change. And we see that if they were not thus fixed, the results would be confusion throughout the realm of nature.

Our God is a God of order; and in moral law as in natural law his principles are fixed. Character is a growth, a development. It may grow rapidly or grow slowly, but *grow* it must. It never arrives at maturity without the preliminary processes of growth, or development by degrees. And along whatever lines—of virtue or of vice—the discipline, experience and consequent growth have been, of such kind will be the matured character—whether bad or good. It is preposterous, therefore, to presume that a perfect moral character can be instantaneously bestowed upon the morally polluted or upon the morally blank in the instant of death. But here we should distinguish between perfect and imperfect beings *without character* and perfect and imperfect beings *with character*. Adam was a perfect being without character. He was put on trial to give him an opportunity to develop a character. His inexperience soon stamped his effort—Failure. But God has provided a ransom for Adam and all whom he represented in his trial; and this implies another opportunity to develop a *character* such as God can approve—fit for an eternity of companionship with him. Either a good character or a bad one can be demonstrated by imperfect beings, and it is determined by the *conduct* of each person after he comes to a knowledge of the truth on moral questions. God makes no promises of heavenly bliss except to such as develop *character*—"overcomers"—and yet it is evident that infants who have formed no character, and many of the ignorant who have never come to such a knowledge of the truth as would constitute a full trial, or as should condemn them as fit for torment or for second death, constitute the great majority and are as unfit for heaven as eternal torment would be unfit for them. For all such God has prepared a Purgatory, a school of discipline which will favor the development of good characters, after which they will be tested; and this we will show from the Scriptures, shortly.

We know ourselves now, and our friends know us, both by our physical features and by our mental and moral developments. But when death has destroyed the physical man, and only character remains for identification (and this is the general claim), if the character, or mental or moral development, should undergo instantly such a marvelous change as perfect character would imply, all the surrounding conditions and circumstances being new also, how could the man know himself? And if such be God's plan, why has he permitted sin and death and all our present painful experiences at all? and why need any strive against sin? The idea is absurd.

If such were God's plan, the present time of the permission of sin, evil and death might as well be dispensed with as useless, to say the least. And if such are to be thus changed instantly to perfection, why not miraculously change *all*—even the worst? and why are any exhorted now to "*holiness*, without which no man shall see the Lord?" and where would come in the many and the few stripes for deeds done in the present time?

THE PURGATORY OF SCRIPTURE.

Seeing that all of the above theories are lame, unreasonable and unscriptural, we come now to the Purgatory of the Bible.

First. It will be established on Earth—not elsewhere. —Prov. 11:31.

Second. It is not now in operation, but is to begin when this Gospel age ends, when the little flock of saints has been selected.—2 Pet. 2:9.

Third. The overcoming "little flock" of saints, who will have part in the first resurrection and be like their Lord, spirit beings, will then be associated with him in the work of judging, correcting and teaching those in process of purgation during the Millennium, when the world and the "castaways" of the Church are being disciplined and corrected in righteousness. And that will be the only really holy, righteous *Inquisition* (*i. e.*, court of judicial inquiry or examination on matters moral and spiritual), of which Papacy made so terrible, blasphemous and cruel a counterfeit during the dark ages.—John 5:22; 1 Cor. 6:2.

In a word, the long-promised reign of the Christ, the glorified Church, during the world's thousand-year judgment day, or period of correction in righteousness, is the *Purgatory* of the Bible. The saints shall not come into purgatorial judgment at all (1 Cor. 11:32); because, in this life, hating sin, they became reckonedly dead to it and alive to righteousness in Christ. Neither will the faithful overcomers of the past, noted in Hebrew xi., have part in that Millennial age Purgatory; but all others of the human family will there be dealt with—corrected and disciplined in righteousness—to bring about true reformation and finally perfection of character. (1 Pet. 4:5; Matt. 12:36.) All will thus be purged except such as in the present age, having enjoyed extraordinary light and privilege, nevertheless sin *wilfully* against it. For such only there is no further hope (Heb. 10:26, 27), through the discipline and purgation of that judgment period; for, says the Apostle, "It is *impossible* to renew them again unto repentance." —Heb. 6:4-6.

That time will be one not only for rewarding the evil and good then done, but also for rewarding the evil and good deeds of the present time. Whoever now gives even a cup of cold water to one of the Lord's disciples, because he is such, shall have a reward in that Purgatory; and whoever has wronged one of the least of them shall receive a just recompense for the evil deed. And the scourgings of that time shall be justly in accordance with the knowledge that was sinned against.—Luke 12:47, 48; Matt. 10: 41, 42; 16:27; 2 Tim. 4:14.

The Purgatorial period will be specially severe at its beginning, particularly upon the people of civilized nations of so-called Christendom. They have enjoyed many advantages and opportunities above those of heathen lands, and are correspondingly responsible. For the purpose of quickly bringing mankind to a realization of the new conditions in force under the new, Millennial dispensation then introduced, the Lord, the righteous Judge, "will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire [judgments, destructive to evil systems and schemes]. For by fire [destructive judgments upon evil things] and by his sword [the truth] will the Lord plead with all flesh: and the slain of the Lord shall be many." (Isa. 66:15, 16; Rev. 19: 15.) "He shall judge among the nations and *rebuke* [by his judgments] many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) The judgments of that day of the Lord are symbolically represented, in all the prophetic delineations of that time, by *fire;* because fire not only *destroys,* but causes *pain* in connection with the destruction. These purgatorial flames of righteous judgment will consume the evil systems and false principles and theories of the world—political, religious and financial; and while individuals will suffer and weep bitterly, it will be, to the many, reformatory or purgatorial suffering; and only such as willingly cling to the evil will be destroyed with the evil and as a part of it.

This Purgatory will begin in the close or "harvest" of the Gospel age—the Millennial or purgatorial age lapping over upon it. Indeed, the first to enter it will be those Christians who are "double minded"—who seek to serve both God and mammon, and who, to be saved at all, must come up out of great tribulation, washing their robes in the blood of the Lamb. (Rev. 7:14.) In fact, it might be said that the purgatorial work has to some extent progressed upon this same class throughout the Gospel age (See 1 Cor. 5:5); but the class has been so small in comparison with the world that the term "Purgatory" may properly be applied only to the Millennial age of the world's purgation; for such is the Scriptural method of referring to it. Referring to the beginning of this Purgatory and its first effect upon the two classes of the Church, the Prophet says (Mal. 3:2, 3): "But who may abide the day of his [Messiah's] *coming?* and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and *purge* them [in that Purgatory] as gold and silver, that they may offer [themselves] unto Jehovah an offering in righteousness."

The trouble which will purge the great company of the nominal church, who are unworthy of a place in the real Church, is a part of that which is coming upon the world in general. They are the unfaithful servants who, though not hypocrites, receive a portion of trouble, as chastisement, with the hypocrites and unbelievers. (Matt. 24:51.) While they will be coming through great tribulation it will be because they have the spirit of the world. The spirit of the world is a selfish spirit: it includes love of the praise of men, love of wealth, love of power, love of ease, love of pleasure—love of everything pertaining to self, and neglect and lack of interest in the welfare of others. This class, and in fact the whole civilized world—"Christendom," as it is called—have had the law of Christ presented to them—Love to God and love toward each other; yet they have neglected it and allowed selfishness to rule them instead. The trouble coming will be the outgrowth of this very selfishness. Kings and princes selfishly seek their own continued advantage and power, and the masses selfishly seek liberty and equality; rich men and corporations seek selfishly to perpetuate monopolistic methods, customs and privileges which give them a decided advantage over others and secure them and theirs the cream of life's comforts and blessings; and in opposition to these their mechanics band together, not on general principles for the good of all, but on selfish principles, to get for themselves as large a share of the spoils and to give as small a return of labor as possible.

This crop of selfishness is fast ripening in the brighter light of this nineteenth century. As the light increases, both sides become more cunning as to how to advance their respective selfish ends, and how to detect and meet each other's moves. The breach is rapidly widening and preparing for what God has predicted from of old—"A time of trouble such as never was since there was a nation," "no, nor ever shall be." (Dan. 12:1.) This trouble is the beginning of the Purgatorial fire of the day of the Lord. In it the mountains [kingdoms of earth] shall melt and flow down like wax [to the level of the people—equality], and those which do not *melt* shall be removed and carried into the sea [swallowed up in anarchy], while the *earth* [society and general order] shall be removed. See Psalm 46 for a symbolic presentation of these retributive and Purgatorial troubles coming upon the world, remembering that in the symbolism of Scripture *mountains* signify kingdoms; *earth*, the social fabric supporting kingdoms; *sea*, the lawless or anarchistic elements; and *heavens*, the religious influences.

This same trouble is also graphically portrayed in the symbolic "*fire*" in 2 Pet. 3:10–13. Here the earth (society) is shown as melting or disintegrating into its various elements, which, in the heat of bitterness of that time of selfish strife, will no longer blend and coalesce as before. Here the burning of the heavens—the destruction of the religious systems and principles which at present govern and control mankind—is shown, their passing away with great commotion. Then Peter tells how this confusion and trouble shall be followed by a new organization of society, under new religious principles and government—new *heavens* and a new *earth* wherein dwelleth righteousness—wherein right and truth and love will have supplanted error, superstition and selfishness. David also (Psa. 46:8–11) portrays the introduction of the same blessed Millennium of peace and righteousness.

During that Purgatorial trial the glorified Christ, the righteous judge, shall lay judgment to the line and righteousness to the plummet, and shall sweep away every refuge of error. (Isa. 28:17.) "He shall judge the people with righteousness and the poor with judgment . . . and shall break in pieces the oppressor." (Psa. 72:2, 4.) This will be the beginning of the Purgatorial judgments—in favor of the poor, the ignorant and the oppressed, and hence against the wealthy and great and learned who have been willing to use their superior advantages of birth, of wealth, of education and of mental balance simply for themselves, selfishly—instead of having that sympathy and love for mankind that would lead them to desire and to labor for the elevation of their less favored brothers. Inasmuch as any have permitted selfishness to rule them, so that they are willing to take advantage of the weaknesses and circumstances of others to amass to themselves great wealth and power, and to use that power and wealth selfishly, to that extent they will suffer most in the beginning of this Purgatorial age. Upon this class its hottest fires will come first. See James 5:1–7.

The judgments of this day of the Lord are represented repeatedly in the Scriptures. Isaiah (Chapter 33:2,3,5–16) points out God's succor of the saints from the coming trouble, saying: 'O Lord, be gracious unto us; we have waited on thee: be thou their arm [the helper of all truth seekers, even though not overcomers], . . . also *our salvation* in the time of trouble." Then the effect of the trouble upon the nations is briefly summed up: "At the noise of thy thunder the people fled; when thou stoodest up nations were scattered." Next, the effect of the Lord's standing forth to judge the world is shown upon the Church: "The Lord is exalted; for he dwelleth on high. He hath filled Zion with justice and righteousness. *Wisdom* and *knowledge* shall be the stability of thy times and the strength of thy happiness; the fear [reverence] of the Lord is his treasure." That is to say, the Zion class will be distinct and separate from others, and their advantage will consist largely in the divine wisdom and knowledge granted them, because of their obedience to their consecration. These are to be sealed "in their foreheads," intellectually (Rev. 7:3; 14:1; 22:4), that they may not be in darkness with the world (1 Thes. 5:4), and so may pass through much of the trouble with a happiness based upon this knowledge.

The prophet proceeds to picture the remainder of the world, aside from the saints, in that trouble. (See Isa. 33:7, 8.) Their valiant ones are discouraged and weep, powerless to stem the tide of anarchy: all lovers of peace weep bitterly, greatly disappointed that when they were crying Peace! Peace! and predicting a Millennium of peace by arbitration, all their predictions fail and a time of trouble is precipitated such as was not since there was a nation. They expected it not so, because, neglecting God's revelation, they were not sealed by his truth in their foreheads. The highways [of commerce] lie waste, the travelers cease, contracts cease to be of force or value; and cities [because dependent upon commerce] will become very undesirable places, while principles of honor and manhood will no longer be regarded or trusted; and the earth [society in general] will languish and mourn.

This is the time when I will stand up to give judgment and justice, and to exalt myself, saith the Lord. The nominal church, which has conceived chaff instead of true wheat, shall bring forth only stubble; and her own breath (or doctrines) shall set her on fire and cause her consumption. (Isa. 33:11. See also the burning of the tares, with which this is in harmony, and but another picture. Matt. 13:30, 40.) As for the people in general (verse 12), they will be of two classes. Some, as thorns, evil-doers, will become furious in the fire, because cut off and hindered from their opportunities of doing evil secretly, and will be consumed. Others will be like slaking lime: the heat will be intensified as the water of truth is cast on, until their stoniness, their hardness of heart, shall be dissolved completely, bringing them into complete harmony with the Millennial Kingdom and its just and loving laws.

Going back, the Prophet takes another view of the trouble seen to be approaching; and he pictures the different classes and shows the class which all must join who would pass through that Purgatory successfully. (Isa. 33: 14-16.) Transgressors in [nominal] Zion will be afraid, the hypocrites will be in terror as they witness the troubles of this day draw near. Which can abide [*i. e.*, not be consumed] with this devouring fire? Which can abide with lasting burnings? The answer is clear:—not the selfish, but—"He that walketh in justice and speaketh truth, that despiseth the gain of oppression or deceit, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood [of plans which might cost life, or wreck another morally, physically and financially], and shutteth his eyes against looking on evil. He shall dwell on high." [Such shall pass through the purgatorial fire, and be exalted.] This class shall be preserved from the intensity of trouble and fire; and such as were otherwise at first, but who become of this class, shall be delivered from the burnings of this Purgatory as they develop this character which is a return to the likeness of God and to harmony with his law of love.

The Apostle Paul speaks of this coming Purgatory when he declares, "Some men's sins go before to judgment [being punished in the present life] and some they follow after." (1 Tim. 5:24.) Those who receive punishment for sins in the present life are oftenest the consecrated saints. Hence he declares: "If we would judge [criticize, discipline] ourselves, we should not be judged of the Lord. But when we are judged of the Lord, we are chastened [punished] that we should not be judged [tried and punished in the Millennial Purgatory] with the world."—1 Cor. 11:31, 32.

The same Apostle (Rom. 2:3–11) speaks of this Millennial Purgatory as the day of wrath and revelation of the righteous judgment of God against all who are in opposition to righteousness and truth, and who obey unrighteousness. Upon such, he declares, shall *then* be rendered indignation and wrath, tribulation and anguish upon every being doing evil, but glory, honor and peace upon all that work good.

The same Apostle refers again (2 Thes. 1:6–9) to the tribulation to come at the second coming of the Lord Jesus, and declares that it will be but a just thing for the Lord, who declares, "Vengeance is mine: I will repay," to render a recompense of *tribulation* [Purgatorial punishment] upon those who have been opposers of the truth and of the saints. This, of course, includes the individual punishment of those evil doers of the Apostle's day, and indicates that the tribulation promised was not inflicted at their death, nor yet, but will be inflicted at or during the thousand years of the Lord's second presence—*when* he shall be revealed in flaming fire, etc.

That their punishment or tribulation will be *just*, and not an unjust one, we are fully assured from the character of their judge, as well as by the Apostle's words. Those who have sinned against little light shall have the fewer stripes (of punishment), and those who have transgressed with more light shall have the greater punishment.—Luke 12:47, 48.

Our Lord's coming is not only for his *saints*, to be glorified in them, but also on behalf of all who will *believe* in that Millennial day of his presence, that his character and laws may be admired and obeyed by all such. But the same flaming fire [of righteous Purgatorial judgment] in which his *presence* will first he revealed to the world, in the great day of trouble which will introduce the new dispensation (new heavens and new earth), will continue to burn throughout that thousand-year day against all evil doers, revealing clearly right and wrong, good and evil; finally *consuming* all who, after clear knowledge and full opportunity, continue to reject God's goodness. Those who thus refuse to obey the glad tidings or to acknowledge God will be *consumed* by that fire as being themselves evil: thus they shall be punished with lasting destruction from the presence of the Lord and from the glory of his power. —2 Thes. 1:6–9. See *Diaglott* translation.

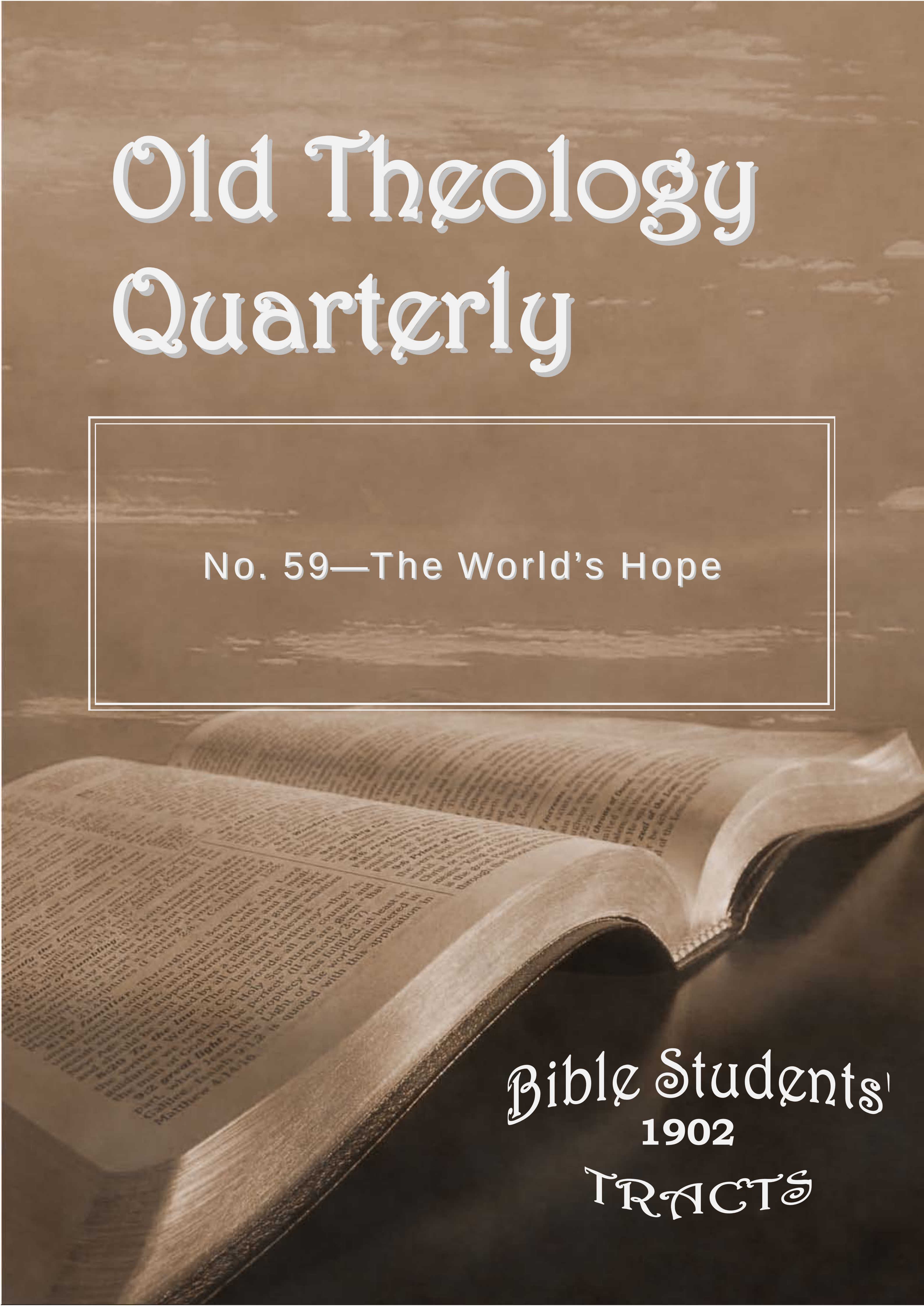
Thus, in a word, the symbolic fires of Purgatory shall, under Christ's direction, consume evil, and leave the world cleansed, free from sin and every evil. It will first burn against evil *things*, against evil principles and practices in men, and not against men as evil men. But as knowledge is increased and the weaknesses of the fallen ones are removed, all who still love evil ways and practices and principles will be elements of evil themselves, and will be destroyed as such.

And not only shall evil doers be punished in this Purgatory, but in it also every good deed of theirs shall be rewarded—even a cup of cold water given to a disciple because he is disciple shall surely have its reward.

Thank God for his gracious provision in Christ, not only for the forgiveness of the sins of the world, but also for the Purgatorial provisions: whereby the sin-sick may be fully cured and restored to divine favor and likeness. Thanks be to God for *his* Purgatory! for the great and perfect Inquisition of his plan and for the well-fitted Inquisitors—the Christ of God, perfected, Head and body.

A magazine issued recently was devoted almost exclusively to the consideration of the question, "*What Saith the Scripture about Hell?*" —About five times the size of this brochure. Write for *free* sample.

WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," ALLEGHENY, PA., U. S. A.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON.



Old Theology Quarterly

No. 59—The World's Hope

Bible Students'
1902
TRACTS

OLD THEOLOGY QUARTERLY.
No. 59—OCTOBER, 1902.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3D) PER YEAR, 48 PAGES.

THE WORLD'S HOPE.

"THE DESIRE OF ALL NATIONS SHALL COME."

> "*We know that the whole creation groaneth and travaileth in pain together until now;*" "*for the earnest expectation of the creature waiteth for the manifestation of the sons of God.*" "*And the Desire of all nations shall come.*"—*Rom. 8:22, 19; Hag. 2:7.*

THUS the Apostle and the Prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None experienced in life or acquainted with history will dispute the correctness of the Apostle's statement. And the declaration of the Prophet, that God will eventually establish a reign of righteousness in the earth which, when realized, will indeed be the desire of all nations, is borne out by the testimony of every prophet and apostle (Acts 3:19–21), and cannot, therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin; for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus under a blight, and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its blemished, fallen condition. And although men can do something toward general improvement, their efforts are at best but feeble and spasmodic; they are utterly incapable of releasing themselves from their difficulties. Their varying successes—but on the whole futile efforts—for the past six thousand years prove this conclusively.

They have never yet, in all the centuries they have had for experiment, succeeded in establishing a perfect government; nor have they silenced the groans and wiped away the tears of the race, nor lifted it up, physically or mentally or morally, to the image of God in which they were created, as represented in Adam. Diseases of every description still prey upon them physically. There are still burning fevers, wasting ulcers, frightful cancers, loathsome skin and poisonous blood diseases; and there are sightless eyes, deaf ears, dumb tongues, broken backs and limbs, and other physical disorders and deformities. Mentally, their condition is still worse: some are crazed; others are partially so; and in all the race not one is perfectly balanced. Morally, their condition is no less deplorable: selfishness and greed and pride and love of display and hatred and malice and evil speaking and deceit and envy and contention and war and bloodshed wring agonizing groans from the lips of millions; and desolate widows and helpless orphans and broken-hearted mothers and grief-stricken fathers and disappointed friends still weep over the graves of buried hopes and fond ambitions.

A BOW OF PROMISE.

Truly, it is a groaning creation still; and yet, as the Apostle suggests, it is not hopeless; it is waiting for something, it knows not exactly what—a panacea for sickness and pain and sorrow and death, and a just and righteous government which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort and happiness and a share of life's luxuries. It is looking forward to "a good time coming," "a golden age," of which even heathen poets and philosophers have dreamed and sung in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of the blessed Millennium—

> "When, man to man united,
> And every wrong thing righted,
> The whole world shall be lighted
> As Eden was of old."

But what heathen poets and philosophers, and all mankind, have longed and vaguely hoped for—but have proved themselves utterly incapable of bringing about, with all their statecraft and priestcraft and multiplied religious ceremonies and forms of godliness without the power—God, through his prophets, has clearly and definitely foretold will come. And further, he has shown exactly how it is to be brought about—that it is to come to pass through the agency of the Lord Jesus Christ, the Messenger of Jehovah, who nearly nineteen centuries ago redeemed the world, giving his life as the ransom-price for the life of the world; and who will shortly set up his Millennial Kingdom and establish his authority over the redeemed world. He will not oppress the people to exalt himself, as human rulers have done; but will bless "all the families of the earth" through a wise and righteous administration.—Gen. 22:18; Gal. 3:8, 16; Psa. 9:8; Isa. 32:1.

Our Lord Jesus by the grace of God having "tasted death for every man," and thus secured the right to give lasting life to all who shall prove themselves worthy of it, the object of his Millennial reign will be to so instruct, train and discipline men as to enable them to become worthy of lasting life, on the original conditions—perfection and obedience. To this end he will first "rule with a rod of iron," (Psa. 2:9)—with power and force, causing in the overthrow of present imperfect, selfish, proud and unjust systems, "a time of trouble such as never was since there was a nation" (Dan. 12:1); and then he will "fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14.) He will restrain and humble the wicked and selfish, and bless and lift up the meek and those seeking righteousness (Zeph. 2:3; Matt. 5:5): finally making an end of sin and all its train of evils, by destroying (completely and forever) all who then, with full knowledge and appreciation, still love sin; and by bestowing upon all who shall then love righteousness "the gift of God," everlasting life.—Rom. 6:23.

OBSTACLES TO BELIEF IN CHRIST'S MILLENNIAL KINGDOM.

All this would seem reasonable to thinking people but for two conditions. One is, that another and an unscriptural view nas for centuries predominated, and the people have been instructed from infancy in that direction. The second condition is, that so long a period has elapsed before the establishment of his Kingdom as the remedy for sin and its disorders. Yet so convinced are people of *the propriety* of such a divine rulership that, regardless of facts and Scripture, some claim that Christ is now reigning over and ruling the world. And yet, if posted in the world's history, and candid, all must admit that earth's government has not been, nor is it yet, a rule of righteousness such as the prophets predicted of the reign of Christ. (Isa. 32:1.) On the contrary, it is very manifest that the kingdoms of this world are all under the power, and subject to the manipulations of the invisible "prince of this world," Satan, who takes advantage of the darkness of human ignorance, superstition and depravity to rule men through their passions and prejudices.

Poor, frail humanity has indeed made some noble efforts at self-government, but the unseen and unrecognized powers of darkness have been more than a match for its efforts, and have succeeded in keeping in power a majority who are not lovers of righteousness. Nor can we hope for better than present results so long as selfishness is the rule of action.

People naturally wonder that God has not long since exerted his great power (his Kingdom-power and authority) to suppress sin and to lift mankind out of its present state of ignorance, superstition, groveling depravity, disease and death. But they reason that God's future dealings should be judged by the past, and since six thousand years have passed without such an interposition, they think we cannot expect such a rule or Kingdom in the future, believing that all things must continue as they now are and have been from the foundation of the world.—2 Pet. 3:4.

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God has not only promised such a Kingdom for the purpose of blessing the world, but that he also foretold the long period intervening, in which evil has been permitted. And they show good and sufficient reasons for the six thousand years' delay. This, clearly seen, should remove every obstacle to belief in the promised Millennial Kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of the present life that six thousand years seem long. With God, "a thousand years are but as yesterday."—Psa. 90:4.

WHY THE LONG DELAY?

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, the redemption was accomplished; and nearly two thousand more fill the measure of the Gospel age, for the selection and development of the Gospel church; while the whole long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that Justice which will by no means clear the guilty violators of God's just and holy law—an experience which will be of inestimable value to all, and that to all eternity. By contrast, it will lead to such an appreciation of righteousness, during Christ's Millennial reign, as to make it, when realized, what the prophet predicted—"The desire of all nations."

The delay, from the time of the Calvary-redemption to the Millennial age, while it served this purpose to the world, served also and particularly a further purpose—the development of the Church, a "little flock" of believers in and followers of Christ, sharers of his reproach in the present time, and therefore chosen and counted worthy to share his spiritual Kingdom and glory and his Millennial work—to reign with him as joint-heirs of the promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28:14; Gal. 3:16, 29.

The selection of this company, as individuals, has been in process during the entire Gospel age now closing, though, as a class, they were foreknown from the foundation of the world. (Eph. 1:4.) That is, God predetermined to exalt to this Kingdom honor and restitution work a certain class, each of whom should meet certain predetermined conditions; and the Gospel age of nearly two thousand years was appointed as the time for developing, testing and selecting the individuals who should compose that class. The election of these individuals is not arbitrary, but according to fitness; the qualifications being, first, justification by faith in Christ; then meekness and devotedness to God's service, at the cost of self-sacrifice, even unto death.

Many (justified believers) were "*called*" or invited to share these Kingdom honors, but only the above mentioned, a faithful few, will be selected or chosen; the majority even of professed Christians, we are informed, will fail to make their calling and election sure: and hence will fail to share those Kingdom glories as joint-heirs with Christ their Lord—though with the world they will be blessed and disciplined under this Kingdom. During the Millennial age Christ's power will be exercised to prevent deceptions, to clear away ignorance, to strengthen the weak and to lead and restore to sight those now blinded by the god of this world. (2 Cor. 4:4.) A thousand enticements to sin which appeal specially to the depraved appetites of the fallen race now, will not be tolerated when the new, heavenly rule is established. But the Gospel church—the Kingdom class—is called and tested during this age, while *evil is permitted* to hold sway, in order that their testing may be like that of gold tried in the fire. This company will be complete when the present age ends, and the control of earth will then be entrusted to them, under and in co-operation with the Lord Jesus, then the King of kings. —1 Cor. 6:2.

LOOKING FOR THE KINGDOM OF GOD.

No student of the Bible can have overlooked the fact that the constant theme of our Lord and his apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah's coming to be the ruler of the world; and they naturally expected that as he was to come out of their nation, they would be his soldiers, coworkers and joint-heirs in that Kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God's plan. They saw not that spiritual children of God, of the faith and loyalty of Abraham, were meant.

But the real greatness of the promised Kingdom and its work of blessing were not appreciated by Israel: they expected a kingdom similar to the kingdoms of this world;

that Messiah, as a fleshly being of the seed of Abraham, would establish his kingdom at Jerusalem, and that his glory would be the earthly glory of purple and fine linen and gold and silver and the usual accompaniments of earthly royalty. And their pride and ambition longed for the time when this promised king should exalt himself above the Cæsars, and exalt them above all the nations of the earth. Hence their rejection of him who came humbly, born in a manger, with no assumption of titles or earthly honors or influence or even friends; and yet he came proclaiming the Kingdom of Heaven at hand and himself the promised King.

So thoroughly impressed upon the Jewish mind was the thought that Messiah's coming meant the establishment of a kingdom of righteousness, that several times the "common people" would have taken Christ by force to make him king; but he withdrew that their ardor might cool, knowing that all those who shouted "Hosanna to the Son [and heir] of David" were not of the class whom the Father designed should be the joint-heirs with him of that Kingdom. He knew, too, that the Father's *time* for his exaltation to power had not yet come, and that first he must die to purchase those whom he was afterward to reign over—to whom he might *therefore* restore the original blessings and favors lost to all through Adam's failure.—Rom. 5:12–19.

Like others, the twelve apostles held this hope of the Kingdom and believed Christ to be the promised Messiah, the King of kings. And our Lord Jesus, so far from ever contradicting their ideas, always encouraged them, and told them that they should yet sit with him in his throne. But he explained that *first* he must suffer many things and be rejected of that generation (people), even as it had been written in the prophets, "Thus it behooved Christ to suffer and to rise from the dead;" and he said to them: O, slow of heart to believe *all* that the prophets have spoken; was it not needful for Messiah to suffer these things and to enter into his [kingdom] glory?—Luke 24:25, 26.

THE NOBLEMAN'S RETURN.

One of our Lord's parables, given just before his crucifixion, was for the very purpose of teaching his apostles that the expected kingdom would be deferred until his second coming. It is introduced thus: "And he spoke this parable unto them because they were near to Jerusalem, and *because* they thought that the Kingdom of God would be manifested immediately." (Luke 19:11–27.) That parable represents the Gospel age as the period in which Christ, "the Nobleman," went "into a far country" (heaven) to receive for himself a kingdom—to be invested with authority. The parable also shows that during the absence of the Nobleman, the opponents of his rule are in the majority and hold sway; they even declare that they do not desire him to come and establish his kingdom, preferring to be let alone as they are—"They sent an embassage after him, saying, We do not desire this man's rule."

The parable shows, too, the proper attitude of those who love the Nobleman. To his servants he intrusted certain talents—here represented as ten pounds, all of which could, during his absence, be utilized in his service—saying to them, "Trade herewith till I come." (R.V.) Obedient to this command, they are to use their various talents to forward the interests of his coming Kingdom. And finally, the parable shows that the Nobleman will surely return with full power, and that he will use it to reward, with a share in the Kingdom, those faithful to him, and to destroy all opposed to his rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of Kings will not be such when present misconceptions are cured by the increased knowledge of the King's character, plan and kingdom, then to be afforded to all, for which we pray, "Thy Kingdom come!"

A SCRAP OF HISTORY.

THE START OF PRESENT SO-CALLED CHRISTIAN KINGDOMS.

During the first century of its existence the Church held firmly to the apostolic teaching and waited for the second coming of the Lord Jesus, and the establishment then of the long-promised Kingdom of God and its rule of righteousness, in which triumph all overcoming Christians were to share with Christ. The period of that reign, it was generally understood, would be a thousand years.—Rev. 20:2–4.

Chambers' Encyclopædia says, "In the first century of the Church, Millennarianism (the Greek equivalent of which, *Chiliasm* from *chilioi*, a thousand, is the term employed by the 'fathers,') was a widespread belief. . . . . The *unanimity* which early Christian teachers exhibit in regard to Millennarianism proves how strongly it had hold."

This was the period of the church's purity and fervor, before she left her first love. But as time passed and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the foretold great apostasy, or falling away from the true faith. (2 Thess. 2:3.) Nevertheless, there was always a faithful though small minority, which clung to the truth; for the Lord has never left his truth without *witnesses*.

It was at this time that the degenerated Christian system conceived the view commonly held since, that the Church was to establish Christ's Kingdom upon the earth, without waiting for the young Nobleman's return, and that Christ would come after the Millennial reign of the Church had ended—to approve her work. This is styled the post-millennarian view of the Lord's coming. This view introduced into the nominal church an aggressive *political policy;* and thenceforth the Church sought influence with the civil power—and that successfully, though to her injury and apostasy. It was not long until Christianity was recognized by Constantine, the Roman emperor. Soon, from among several aspiring chiefs, or bishops, the bishop of the city of Rome rose to prominence and influence in religious matters, and finally to influence in the empire. In 534 A.D. the Emperor of Rome, Justinian, recognized the Bishop of Rome as chief bishop, or POPE—the head of the religious affairs of the Roman empire, whose emperors had long held the office and title of *Pontifex Maximus*, or Chief Priest.

This great success, though accomplished by cunning, trickery and scheming political intrigue wholly foreign to the spirit of true Christianity, and in opposition to the express counsel of the Lord and the apostles (Matt. 20: 25–28; 23:8–12 and 1 Pet. 5:3), was hailed as the beginning of the establishment of Christ's kingdom *in power.* By this time, be it remembered, the nominal church numbered millions who were Christians in name merely and were totally ignorant of the doctrines of Christ; for the clergy had gradually lowered the true standard, amalgamated errors and exalted themselves, to gain popularity and to draw the people, through fear and superstition, to their support. And when the imperial authority began to recognize the apostate church and to concede its false claims, the unregenerate heathen millions rushed into her bosom, adding to her defilement their uncircumcised views and heathen superstitions.

THE COUNTERFEIT OR ANTICHRIST KINGDOM SET UP.

But though nominal Christianity had now gained freedom from persecution, civil recognition and, finally, religious jurisdiction as Papacy, her ambition, sustained by her post-millennial error, was far from satisfied. Scheming, plotting, etc., continued, under the theory that the end to be gained (the subjugation of the world in the name of Christ's Kingdom) justifies the means; until the power, authority and crowns of the civil rulers of Europe were subjected to the popes. The beginning of this temporal power wäs gradual, from A.D. 539, but it was fully established in A. D. 800, when Charlemagne, king of France, was crowned by Pope Leo III., and accepted from him, and by his supposed divine authority, the title of Emperor of the West. There, really, what was afterwards known as "*The Holy Roman Empire*" had its beginning.

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy and waited for the establishment in righteousness of his true, promised kingdom) that the (nominal) church was God's Kindom in the world, and that the popes successively *represented* Christ as King of kings, while, as his joint-heirs, cardinals and bishops filled the places promised to the overcomers. In support of these claims, the universal authority of the popes in matters both secular and religious was claimed and admitted; and kings and emperors representing the greatest nations of Europe and the world prostrated themselves at the feet of the pope, acknowledging him as King of kings. Every title which the Scriptures apply to the true Christ, and every prophecy describing his future kingdom and its glory, have been applied by the popes to themselves and the kingdom thus introduced, which was none other than the kingdom of Antichrist, the counterfeit of the true, predicted by the prophets and the apostles. (See 2 Thess. 2:3–7; Dan. 7: 25, 26; Rev. 13: 4–8.) The deception was so great and magnificent that all the nations of Europe were deceived; and as the Lord himself foretold, had it been possible, the very elect (the faithful) would also have been deceived by it.

But the inevitable came: the reverence and flattery of the people, the pride and power of the clergy, and especially of the higher dignitaries, gradually sunk the doctrines and practices so low as to excite the disgust and open the eyes of the honest and blinded souls connected with the system. It was nearly a century after the invention of printing, when men were beginning to think for themselves, that the public sale of indulgences by the authority of the pope for the purpose of raising money for the completion of St. Peter's Cathedral at Rome, and particularly by one John Tetzel, a Dominican monk of notorious character and shameless effrontery, aroused general indignation. Then under the bold leadership of Luther, Zwingli, Carlstadt, Melanchthon, and others, a reformation movement set in which, though beset by many hindrances, is not yet extinct, thank God. It is progressing steadily toward the utter repudiation of priestcraft and the various superstitions and errors of the dark ages, back to the old landmarks of primitive simplicity and purity which characterized the apostolic Church, both in life and in doctrines.

REFORMATION NOBLY BEGUN.

Luther, Knox, Melanchthon, Zwingli, Calvin, and others of their time, though still befogged by the errors of Antichrist, which for so many centuries held the world as under a mesmeric power, made remarkable progress out of darkness toward the full, clear light When all the circumstances of their time are considered, it cannot be denied that they were remarkable men, and that they took not only a courageous step, but a long one in the right direction. The trouble is that those who since have followed these leaders have taken their names as sects, without having their spirit of reform. So far from continuing the *reform movement*, each party, or sect set itself against all light, truth and reformation in advance of what its leader had seen and advocated. Hence reform almost ceased with the reformers of the sixteenth century. What progress has since been made has been in opposition, not only to Papacy, but to professed Protestants as well.

But the course of the reformers was not a wholly uncompromising one. They soon saw that the masses of the people were so steeped in ignorance that they could not appreciate the Scriptural teaching that God is no respecter of persons; that in his sight all men are free, and that king, peasant and slave are on a common footing before God. So long had people been taught that the pope and church dignitaries represented God, and must be obeyed as God; so long had they been taught that kings and princes, when crowned and commissioned by the pope, were God's appointed rulers, reigning by God's authority in matters civil, as the "clergy" by the same authority reigned as princes in matters religious; so long had they been taught that to deny or oppose such pope-sanctioned authority was to deny or oppose God and his Kingdom, that (under this ignorance and superstition) to have declared the whole truth would have involved all Europe in anarchy and lawlessness. Stepping out of such deep slavery of mind and body into full liberty, the masses were far from prepared to use it wisely.

This, indeed, was the basis of the conflict between the early reformers. Zwingli in Switzerland was a representative of some who took their stand for full liberty; he denied not only the authority of the pope to rule the church, but also his authority to appoint civil rulers in the name of God. He claimed for the people the right to elect their rulers, as is done in this great American Republic. Here Luther wavered for a time as to what course to pursue when he saw that the reform, fully carried out, would take away the authority not only of the pope, but also the authority of all the princes and kings of earth appointed by him. While retired for ten months in Wartburg Castle under the hiding and protection of Elector Frederick, Luther reflected on the situation carefully; then he came forth to oppose Zwingli, Carlstadt and others under whose preaching the images in the churches were being dashed to pieces and the Mass abolished. His plea was *moderation*. He cooled the rising ardor of the Germans, and with Melanchthon turned the German Reformation into the channel which it finally took. The German princes, on the one hand glad to be freed from the abject bondage to Papacy, and on the other hand glad to escape the growing tendency of teachings such as Zwingli's, toward Republicanism, recognized in the teaching of Luther and Melanchthon a way of escape from both, which would still preserve their powers, and even increase them. From policy, therefore, many of the German princes embraced the Lutheran cause which prospered, while the yet more thorough reformers and their works went down.

Why did not God forward the greater and purer views? it may be asked. Because it was not then due time, we answer. But slowly, after three centuries, thinking people will admit that Zwingli and Carlstadt were much nearer the truth, much more thorough teachers of reform than Luther. D'Aubigne (Hist., Vol. 3., p. 243) upon this subject cautiously but forcibly remarks: "Notwithstanding his opposition to Papacy, Luther had a strong conservative instinct. Zwingli, on the contrary, was predisposed to radical reforms. Both these divergent tendencies were needed. If Luther and his followers had been alone in the work, it would have stopped short in its progress, and the principle of *reformation would not have wrought its destined effect.*"

Luther, though he had denounced the papacy as Antichrist, and declared that the popes had no right or authority whatever to rule the world in the name of Christ, was led by his course of *moderation* into doing the very thing he had condemned in Papacy. The princes who remained in harmony with Papacy, were forward to claim its sanction as the true basis of *authority* over the people; and those who espoused Luther's side of course looked to him who claimed to represent the true *reformed* Church, to pronounce in their favor—as the choice of the *true* Church, and hence the divine choice. Having taken the stand he did, escape from the dilemma was impossible; and there was considerable truth in Luther's joke, when, later on, he called himself

"THE GERMAN POPE."

Thus it came that Protestantism continued the very error that lay at the foundation of the great apostasy—the very error it started out to remedy. Instead of advocating freedom—government of and by the people—it arrayed itself on the side of those falsely styled kingdoms of God whose rulers were glad to have assistance in holding the control which Antichrist had given them over the people. They desired to hold forever, for themselves and their families. the fat positions already attained. Hence, each of the various governments of Europe is wedded to some religious system, which it supports, and at the hands of whose officers, with religious pomp and ceremony, titles and offices are entered upon. No matter how villainous, or imbecile or insane or opposed to both the letter and spirit of God's Word, these announce their authority to perpetuate wrongs under the hypocritical mask (authorized first by Papacy, and since conceded by all Protestant sects)—king, queen or emperor, "*by the grace of God.*'

Thus we find today many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established *one* church, which in due time was to be completed and glorified to constitute the *one* promised Kingdom of God. In the light of God's Word we must deny that kings and emperors now reign by the grace of God, or that God is in any degree responsible for their misruling. though he predetermined to *permit* these various experiments at self government for an appointed time—"until he come, whose right it is." (Ezek. 21:27.) The facts of history corroborate the testimony of the Scriptures that present governments are under the control of "the prince of this world.' (John 14:30; Eph. 2:2) To deceive the people and to control them more thoroughly, Satan favors and advances to place and power those persons and systems agreeable to his plans; and to make the deception complete, he does this in the name of God and at the hands of the apostate church.—2 Cor. 11:14, 15.

NOT KINGDOMS OF CHRIST, BUT OF FALLEN MEN UNWITTINGLY RULED BY SATAN.

How much of the spirit of Christ do these kingdoms manifest? Hear louder and louder down the centuries the clash of arms, the thunder of artillery, the tread of mighty armies, and the groans of the dying, in the strife of these so-called kingdoms of God to annihilate each other; and remember, that at no other period of the world's history were there ever, as today, armies numbering eleven or twelve millions of men, thoroughly equipped, and ready at a moment's call, to rush to battle, armed with weapons of carnage many-fold more dreadful and destructive than were ever before known, which make them equal to a hundred millions in former times.

Mark the oppression and injustice and tyranny and misrule; and behold how giant evils are licensed to enslave and degrade and oppress mankind, and say not that these are Immanuel's kingdoms. Surely they bear little resemblance to the character of that Kingdom promised under the "Prince of Peace!"

When Christ's Kingdom has come, it will indeed be "the desire of all nations." It will be just what all men need. At first it will rule with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2:9), breaking up civil, social and religious systems of tyranny and oppression, putting down all authority and power opposed to it, humbling the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion. (Psa. 46:10.) Then the blessing of his peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing; "justice will be laid to the line, and righteousness to the plummet (Isa. 28:17); and the great restitution work will progress grandly to its glorious consummation. There will be sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith-cures from every disease and deformity, mental and physical. There will be awakenings also from death, and a grand reorganization of society under the new order of the Kingdom of God. And all the world's bitter experience during the six thousand years past will prove valuable lessons on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfect will of God, and thus to accept God's gift of everlasting life, designed for all who will receive it on his conditions of love and loyalty and obedience to him. Then, "Whosoever will, let him take the water of life freely."—Rev. 22:17.

Such being the grand object of our Lord's return and the establishment of his Kingdom, we believe with the Prophet, that it will be "The desire of all nations;" and with the Apostle that the earnest expectation of the creature longs, though ignorantly, for the coming revelation of the sons of God—the overcoming Church exalted with her Lord.

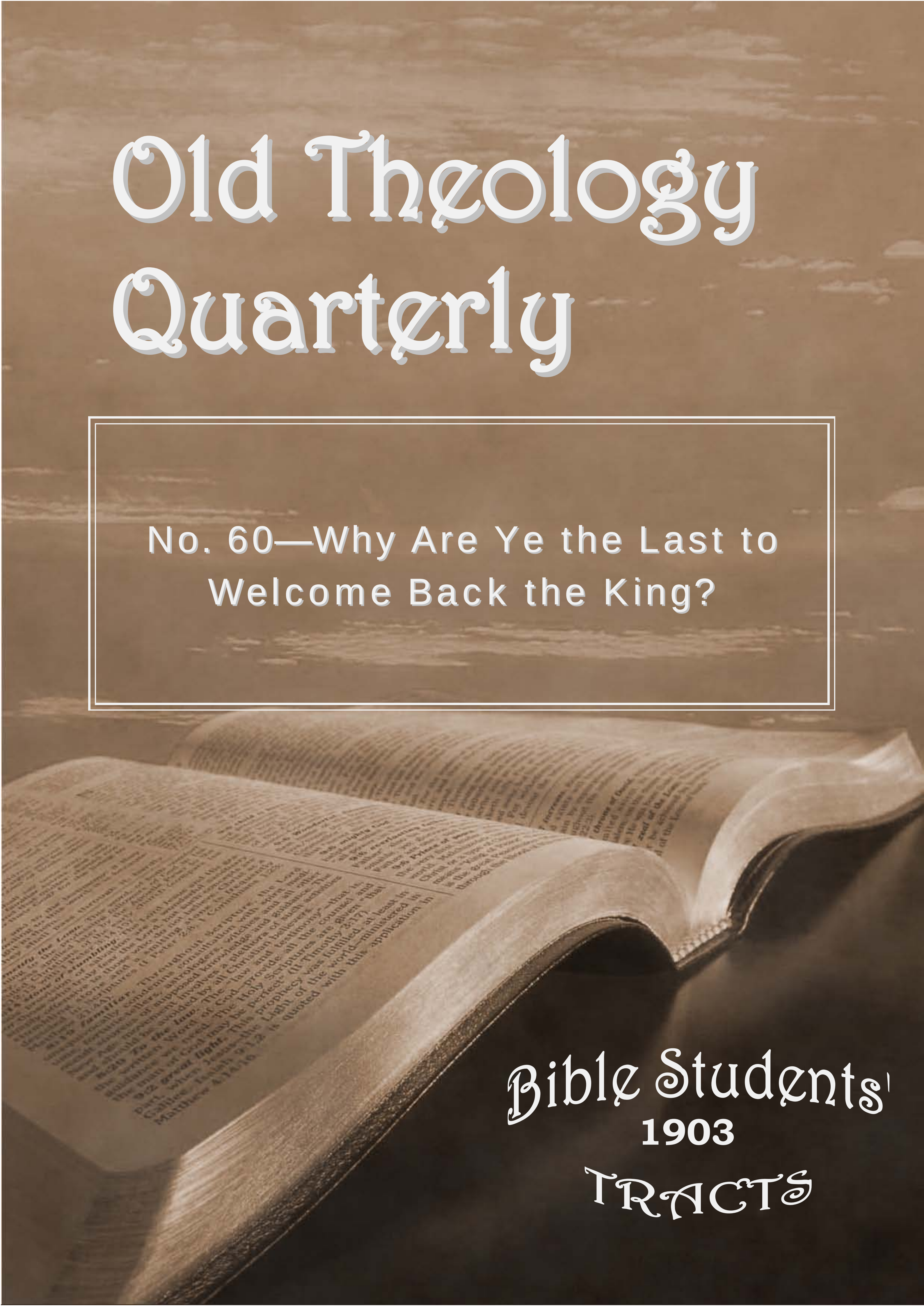
THE CHURCH'S HOPE.

A clearer knowledge of the world's hope should and does increase the Church's appreciation of God's loving arrangement for his creatures. And it adds new luster to the Church's hope when we realize that the glorious object of the call and discipline of the Church in this Gospel age is for the development of characters which, being proved loyal to God and to righteousness and truth, will be associated with Christ, in the Millennial age now dawning, in the great and grand work of uplifting whosoever will of men, from ignorance and sin and degradation to God's likeness and favor and love.

The Apostle declares "He that hath *this hope* in him purifieth himself." (1 John 3:3.) It is a hope that helps onward to God and holiness. All interested in the further study of this "blessed hope" should address us for reading matter. A postal card request will bring you *free*, A Reply to Ingersoll or the Wonderful Story (poem, 156 verses), or What Saith the Scriptures Concerning Hell?

Write. We will be glad to respond and encourag in the way of life.

WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ARCH ST., ALLEGHENY, PA.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVERDON-SUISSE; MELBOURNE.



Old Theology Quarterly

No. 60—Why Are Ye the Last to Welcome Back the King?

Bible Students'
1903
TRACTS

OLD THEOLOGY QUARTERLY
No. 60—JANUARY, 1903.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3D) PER YEAR, 48 PAGES

Why Are Ye the Last to Welcome Back the King?

"*And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren; ye are my bones and my flesh; wherefore, then, are ye the last to bring back the king?*"—*2 Sam. 19:9-12.*

IN the scrap of history here recorded we find an illustration of a very similar condition of things in the world today. The kingdom of Israel had been thrown into a state of confusion, threatening anarchy, in consequence of being left for a time without any official head or king, by the rebellion of Absalom and the divided sentiments of the people.

Absalom had cunningly managed to alienate the hearts of the people from his father David, and had finally headed a revolt. And David, in fear of the consequences, fled from the city and country to the region beyond Jordan, accompanied by a few loyal and faithful subjects. A great battle took place, which resulted in the prompt subduing of the rebellion and in the death of Absalom, the would-be usurper.

Afterward King David did not attempt to repossess himself of the kingdom, but waited until the desire of Israel for his return should be expressed.

Meantime, says the record, "All the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. *Now, therefore, why speak ye not a word of bringing the king back?*"

So it is in the world today. Earth's rightful King is not besought to take the Kingdom and establish his reign of righteousness. Men have been busy with their own schemes and plans of government. They have anointed various kings of their own choosing: in fact, they have tried every experiment of self-government; and, one after another, all have ended in failure. And now, after six thousand years of human experiment, the whole world is on the verge of a revolution, in the outcome of which they have nothing to expect but anarchy.

In times past the civil and religious powers of the world have been yoked together for mutual support, and have defended each other. It mattered not, so far as the state was concerned, whether the religion were a true one or a false one, so that it kept the people in subjection to the ruling powers. Civil rulers have always favored most the religion that best served this end. Ecclesiastical rulers have also in turn looked to the State for compensating favors; and in the days of their power they exacted much. Thus the two were in close affiliation. Around each there has always gathered a privileged aristocracy of wealth and brains and education, which has ever kept them at the head of social influence and power. But the overruling providence of God has in recent times been bringing about a change, so that knowledge and general enlightenment have been brought within range of the common people. The printing press, common schools, daily newspapers, the multiplicity of books, cheap and rapid means of travel and communication by steam and electricity—all of these and minor influences have waked up the masses of the people and set them to thinking and planning and studying and traveling and acquiring and aspiring to higher, if not to better things.

So general has this tendency of the people become, that the favored aristocratic classes, which have long enjoyed a monopoly of this world's good things, are in fear lest their glory may suddenly depart. And well indeed they may be; for the struggling masses are determined to reach the top rounds of the ladder of fortune, no matter what hoary-headed authorities may stand in their way. The struggle is already on, and the threatening aspect of things forebodes an early fulfilment of that prophecy of Daniel, "There shall be a time of trouble such as never was since there was a nation."—Dan. 12:1.

The Scriptures also indicate the character of the trouble —that it will be one in which the animosities of the masses will be exercised with violence against the rich, and the specially favored aristocratic classes,—political, social and religious. (Jas. 5:1–6; Ezek. 7:19, etc.) And what intelligent observer of the signs of the times cannot see the rapid development of just such a trouble in the present proportions of the socialistic and anarchistic movements, and their aggressive disposition? Indeed, the civil and social condition of the world is appalling, from every standpoint, whether it be that of politics, social order, finance or religion.

In every land the tendency of politics is to corruption, both in civil and ecclesiastical circles; not because people are really worse than formerly, but because enlightenment is so much greater and more general, that temptations to cupidity are a hundred times greater than ever before. Social order is continually menaced; the strain between capital and labor is unprecedented; and true religion, the religion of the cross, is at a very low ebb. Many who begin to realize the seriousness of the present situation, as they forecast the outcome of all these things, in substance disconsolately say, as the Prophet Jeremiah (8:15–19) foretold they would—"*We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. When I would comfort myself against sorrow, my heart is faint in me. Is the Lord not in Zion? Is her King no more in her?*"

In the religious situation there is little to be seen in the way of encouragement: the clash of conflicting creeds and their discord with the notes of divine revelation are most painfully manifest. In consequence of this, and of the general awakening and mental activity of our day, we find Infidelity, bold and outspoken, rampant in every denomination of "Christendom"; the truths and the errors of hoary creeds of men are being discarded in fact (though not by admission, for fear of the effect); and the general tendency is to ignore the Bible doctrine and terms of salvation, and merely to hold out *morality* as the hope of everlasting life, alike to believers in Christ and to unbelievers. A proposition so much in harmony with the pride of the natural man (which always prefers to pay its own way, and feels that it is "*nearly* good enough") is bound to be popular; while the cross of Christ has always been a stumbling-block, and its preaching unpopular and a cause of division to them that stumble at the Word, being disobedient.—1 Pet. 2:8.

Infidelity—*i. e.*, unbelief in the sound doctrine taught by the Lord and his inspired apostles—sits in the pews, declaims from the pulpits, rules in the assemblies, and is even finding its way into the Sunday School literature—the interpretations of the International Lessons, etc. It is ably seconded by Doubt and Agnosticism; and together these strike with increasing determination against the very foundation doctrines of Christianity—the fall of man and his redemption by the vicarious sacrifice of Christ. Discrediting the Bible account of the fall of the race in Adam, and hence the necessity of its redemption through Christ, it substitutes the entirely antagonistic theory of *Evolution*—that man was evolved from lower animal forms, by his own effort, that he has now reached a higher plane than was ever before realized, and that he will continue so to make progress indefinitely, and needs neither redemption nor restitution.—Acts 3:19–21.

It institutes what it is pleased to term a "higher criticism" of the Word of God, by which the sacred record is being gradually whittled and trimmed to fit the present state of development of human philosophies and science—often falsely so called—thereby to lend its seeming sanction to the idea that the philosophy and science of the twentieth century are the very climax of perfection and the essence of wisdom. It slashes its ruthless scissors into miracles, calls them all incredible, and believes only those things for which it has tangible evidence. It claims that at most the apostles and prophets of the Bible had an inspiration of thought, which they clothed more or less imperfectly in language of their own choice; and that therefore each reader has the liberty to whittle out of their words such thoughts as best suit his own conceptions of truth, relying on an inspiration of his own mind, equal to theirs, with the advantages of present-day higher criticism.

The apostles tell us, to the contrary, that they were inspired as to the words they spoke and wrote, and not as to the thoughts or sentiments. (See 2 Pet. 1:21; 1 Pet. 1:12.) It places the Bible and its writers on a par with all profane history and historians, and says that much of the Bible is fiction, and that it is impossible to discover the dividing line between truth and fiction.

Under the various disintegrating influences of our peculiar day, the old creeds are fast crumbling into ruin, and the old institutions which they held together are being terribly shaken; and the various attempts at reorganization on other grounds are all open to a thousand objections. The faith of all is being tested, and many who really care to have a faith, and who long for a firm establishment in divine truth, are indeed in dismay.—Heb. 12:26–28.

Nominal Christianity is fast losing its power over the masses; for the general awakening of the human mind has loosened the reins of superstition, so that the most illiterate begin to realize that they are men, with all the prerogatives of men, and that the king and the priest are nothing more, except as the superior advantages of wealth and education have developed in them the faculties which are common to all mankind. And the unreasonable and unscriptural doctrines of the divine right of kings and priests, and that to dispute these rights is to risk eternal torment, and kindred absurdities, are coming more and more into disrepute, and have less and less of a restraining influence upon the masses of men, who rightly reason that, since "the earth is the Lord's and the fulness thereof," and since "God is no respecter of persons," the peasant has an equal right with the king or the priest to share its bounties.

To the awakening masses the only apparent way to obtain their ends is by revolt against the existing arrangements;—they see not the Jubilee or "restitution times" which God has promised. (Acts 3:19–21.) And the hearts of all classes being under the control of selfish principles, it is only a question of increasing unrest from increasing knowledge and liberty, and of divine permission (Rev. 7:1–3), when the terrible crisis of trouble will consume the present order of society.

It is in view of this clearly discernible trend of present events that the thrones of earth are trembling, and that statesmen are greatly perplexed in seeking measures of policy to avert the impending disaster. The sea and the waves (the restless masses of humanity) are roaring, and the mountains (kingdoms) are shaking with the swelling thereof.—Psa. 46:3.

Years ago Prince Bismarck called attention in the German Reichstag to the fact that great national crises occur about every twenty years, and urged that such contingencies should be prepared for. And still later, in justification of an army bill, he recounted the special dangers to Germany, lying, as she does, in the center of Europe, exposed to the hostile powers of France on the west, and of Russia on the east, as well as to the dangers of their coalition, and the lack of cohesion among her own people. Again he said, "European countries have something more important to attend to than making war upon each other. They should unite in suppressing the crime of socialism." But that is more easily said than done; for Socialism is making rapid gains every year in Germany, and the nations are not ready to unite on anything. And where is the power of resistance which the rulers would call to their aid in such a contingency, when the armies upon which they depend are permeated with socialistic sentiments? The power of the churches was relied upon once, when the churches demanded and got a superstitious reverence for civil potentates and ecclesiastical dignitaries; but that day is almost past; and the reins of superstition are growing more and more slack. The time was when a German Emperor stood for three days and nights barefoot in the snow, waiting for Papal absolution, that the dreaded Papal interdict might be lifted and his authority in the empire established by the word of the Pope. And glad indeed would some of the crowned heads be today to see that power restored to the control of the public mind, for the support of kingly authority. This is illustrated by the fact of Germany's repealing the law that expelled the Jesuits. Altho those allies of Papal power have been a menace to good government in every land, and have been alternately expelled and re-instated again and again in almost every land, their influence is felt to be a necessity now as an offset to the increasing influence and power of Socialism and Anarchy. Dynamite plots and assassinations are common occurrences. Several bills looking to the suppression of Socialistic movements have been presented and favorably considered in the French Chamber of Deputies; and since the assassination of President Carnot one of the most stringent of these has passed into a law. Similar regulations are before the governments of Australia and Spain; the latter, indeed, proposes to all civilized governments common laws for the suppression of Anarchists, their literature and their sympathizers.

The wonderful mechanical inventions of this "day of the Lord's preparation" for the Millennium (Nah. 2 : 3), the manufacture of which has for a time brought great prosperity to the whole world, once gave promise of *great* future blessings to all mankind, by a general increase of wealth, and a lessening of the drudgery of earth. But the masses are awakening to the fact that they were dreaming when wasting good wages in extravagance or dissipation or sloth, thinking that the "good times had come to stay." There were others not so short-sighted, who, by economic prudence, temperance, etc., accumulated a little money, and who foresaw that *machinery* would make the best of all slaves—requiring less for maintenance and doing the work of many. Some of these frugal, thrifty, far-seeing ones, by the aid of their *mechanical slaves*, have become wealthy —immensely wealthy; and one half of the world is now striving to serve these and to manufacture more slaves for them. After the point of demand shall have been reached there must come a halt all around—a stagnation. And since human muscle and brain cannot *compete* against these mechanical iron slaves, all are dependent upon these and their millionaire masters, that they may work *with* these mechanical slaves. Under these circumstances, nothing can prevent the decline of human labor in every channel to a lower and yet lower level, until the common, unskilled laborer will scarce be worth his board, and must be supported by the charity of his fellow-creatures better equipped for the battle of life. Unskilled muscle is being crowded out by mechanical slaves, and even skilled muscle will soon feel its pressure. Brains, backed by machinery and money, are already masters of the situation, and the increase of machinery and of wealth is marvelous. On the other hand, the population of the world is increasing rapidly, and the increase of intelligence increases the skilled workmen of the world and their competition with each other for the luxuries and necessities of life, to be had only by serving the mechanical slave owners, the world's masters.

Poor world! This is a gloomy outlook, yet one which all who can and will reason must see is a true view, *if* something does not occur to alter results by changing conditions or causes. All thinking people see this; but many stifle reason and reflection, and swim along as near to the cream and as far from the dregs of society as they can.

Some have dreamed that selfishness is being rapidly swallowed up of love, throughout the world; but not so: it alters its outward form to meet changed circumstances and conditions, but under the surface selfishness is still to be found everywhere; and in almost every heart it is the actual motive power of life. And so strong is the selfish power in mankind, so deep seated, that it is a vain delusion to presume that the mere preaching of the gospel will ever convert the world from the motive power of selfishness to that of love.

True, some are thus converted; but altogether they are but a "little flock;" and so different from the masses that they are and always have been "a peculiar people," zealous, not for self-interest, but for good works, for God's glory and for the welfare of others, regardless often of personal prosperity or interest.

It is useless to reason with the wealthy owners of these iron slaves, for they will get the best of the argument,—reasoning upon the generally accepted basis. Their answer to those who would reason with them is a correct one. They say:—

"We are acting upon the same principles upon which you act;—we are no more selfish than you;—we give more generously than you to the support of educational and benevolent institutions;—we pay our employees better wages than others can afford to pay;—we pay more taxes than do others; — indeed, as society exists at present, our brains, capital and iron slaves are necessary to the well-being of the world;—you could get along without others, but you cannot get along without us;—if we, the masters of the world, should combine to stop our iron slaves, and close our establishments, the world's affairs would be thrown into chaos. We do not claim to do our business on principles of love and benevolence any more than do the farmers and mechanics. Each is trying to do the best he can for himself. We, like others, are ruled by selfishness; but a selfishness less narrow and mean—more generous—than that which is exercising many of our employees and others less successful than we. You can make no laws to hinder our success; for of necessity such laws would injure others as much as or more than they would injure us. We are independent, others are dependent. So long as selfishness is recognized as the rule of life, we must be conceded to be as generous under that law as any."

Socialism and Nationalism reply that the remedy is to do all *large* business on a communistic scale for the public benefit. But they fail to see that selfish ambition for wealth, power and honor, which at present is pushing the world with lightning speed, would, by their program, be set aside—with nothing in its stead to supply the actuating force. It is but a chimerical fancy, that if selfish ambition were rendered powerless, loving benevolence would step forward in its stead and push the world along. Alas! too few of the human family have any knowledge of love as a *motive power*. Indeed, we may be sure that if selfish *ambition* were bound hand and foot, selfish *indolence*, and not love, would take its place amongst poor and rich, until necessity would compel the release and re-enthronement of selfish ambition to keep society from miserably perishing in sloth.

And, the Scriptures indicate that this will be the very course,—that anarchy will finally result, and that

RELIEF WILL COME ONLY WITH THE RETURN OF THE KING.

We wait not for the King as the sweet babe of Bethlehem; nor yet as "the *man* Christ Jesus, who gave himself a ransom for all;" but we wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"—who was raised from death a spirit being—highly exalted above his condition as a man, higher even than his condition as a spirit-being before he humbled himself to become a man,—highly exalted, even to the divine nature, far above human nature and angelic nature and every other nature. (1 Tim. 2:6; 1 Pet. 2.18; Phil. 2:6–11.) Such is the nature and the majesty of the King for whom we wait, and whose presence and Kingdom we are assured can and will bring order out of earth's confusion, and bring to the world the blessings purchased with his own precious blood, given when he was a man, once for all, as man's redemption-price.

The same King whom Herod and his soldiers crowned with thorns, and in mockery clothed in royal robes, and hailed, "King of the Jews!" the same whom Pilate crucified between two thieves, and over whose head he placed the inscription, "Jesus, the King of the Jews!"—this same King we look for now, but no longer in a body of flesh, a body of humiliation, a body prepared for our sin-offering. He comes in power and great glory, the express image of the Father's person, and in the glory and majesty of the Father, "whom no man hath seen, nor can see" (1 Tim. 6:16), the same whom Saul of Tarsus saw to his hurt, but whom his companions saw not. The same wise, sympathizing, loving soul (person) that wept and died; but greatly changed—resurrected and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not dishonored, but honored;—possessing "all power in heaven and in earth."—See 1 Cor. 15:20, 42–44, 50; Phil. 3:10; Matt. 28:18; Heb. 1:2–8.

Man's experience is now being so arranged for him as to bring to the masses the *proof* that, the welfare of all being considered, selfishness is not the proper motive power; because, in the present condition of physical and mental inequality, the mentally and physically strong would get all there is, while the weaker and imbecile would be wholly dependent upon their charity for existence; and as the ratio of difference would continue to increase, it would mean that ultimately the wealth and government of the world would all be in the hands of a few intellectual giants. And even if all men were mentally and physically perfect and equal, the result of the operation of selfishness would mean a continual strife for mastery, greatness, power and advantage which would mar the bliss of a Paradise.

The light of invention in this, our day, is divinely intended to have this very effect;—to let things take their course, and to thus cause people to see the consequences of allowing selfish principles to go to seed. Many whose senses are exercised can already foresee the result, and many are seeking the remedy, but in a wrong direction. They want the motive power of love substituted for the motive power of selfishness *in those who have control* of governments and large enterprises. They are seeking in others the character and methods of Jesus, but have never adopted his character and methods as their own. They admit the superiority of love over selfishness, and would like to have the wealthy adopt the principle of love, while they would, for a time at least, continue the policy of selfishness, until they, too, had become wealthy;—then they would forget their former socialistic theories; for none are more autocratic than the poor who suddenly become rich.

They forget that love cannot become an element of daily life, and its controlling force, until it has first become an element of character in the individual heart. Only those whose hearts have been thoroughly converted to the Lord, and who are seeking and praying to be dead to self, realize what a fight is necessary to keep this strongly entrenched element of the fallen character under the control of the Word and spirit of Christ, our Redeemer and Pattern. Others see not the folly of their hopes to oust the rule and motive power of selfishness and to introduce by law the rule and motive power of love, — while the hearts of the vast majority know nothing whatever of such a change of principle as a personal experience. As men come to realize, by further experience, the folly of such hopes and efforts,—

AN INCREASING NUMBER WILL SPEAK OF BRINGING BACK

—THE KING.—

Ah, yes! That is the remedy, and the only remedy at all adequate to the cure of the disease of selfishness, — its eradication from the social, political and financial affairs of the world.

But because the King of Earth (whose right the government is, and who will shortly take unto himself his great power and reign, and bring order out of confusion) is called the "Good Physician," let none assume that by this is implied that he will cause his patient no pain when he lances his boils, amputates those parts where mortification has set in, rebreaks bones previously improperly set by the patient himself, or when he cauterizes the proud flesh of his sores: let him not suppose that he will give no bitter medicines. To be a Good Physician and a Great Physician means that he will cause no *needless* pain; but it also implies that he will spare no pains to make the treatment effective to the patient's recovery to perfect health.

And so with Christ's rule and Kingdom: it will first of all lay bare, and cut, and scrape, the evils of selfish society, down to the very bone, exposing depths of corruption never before realized by the patient. This means a fearful ordeal—"a time of trouble such as was not since there was a nation." The patient (the world) will suffer and groan, and for a time prefer the disease to the cure, and seek to be released; but he will be helpless, bound hand and foot: the exposition and eradication of selfishness must progress until the patient shall have fully realized the sinfulness of sin and the selfishness of selfishness. Then the balms and ointments of love and righteousness will be applied; and although they will smart, they will begin to heal and strengthen. Then the cooling, refreshing, "peaceable fruits of righteousness" will begin to be relished, and the patient will soon be on the way to recovery and prepared for the stronger meat of knowledge of God's perfect will.

Yes, the coming of the King of Earth means much of trouble and a general overturning of the kingdoms of this world, which, although nominally kingdoms of God, are really under the control of the prince of this world—Satan—who now worketh in the hearts of the children of disobedience. (Eph. 2:2.) It means the shaking of society in a manner and to an extent it was never before shaken, and so thoroughly that another shaking will never be necessary. (Heb. 12:26, 27.) It means the breaking in pieces of the kingdoms of earth as a potter's vessel. (Isa. 30:12–15; Psa. 2:9; Rev. 2:27.) It means the shaking and final passing away of the present ecclesiastical heavens, and the fall of many of its bright ones (stars), and the temporary obscuring of the true sunlight of the gospel and the moonlight of the Jewish law by the thick clouds of worldly wisdom—called "higher criticism," "evolution," etc. It means tumult and raging amongst the waves of the sea (the masses of mankind in anarchy). It means the shaking of all the mountains (kingdoms); and the *melting* of some to the level of the people (socialism); and the carrying of others into the sea (revolution and anarchy). Thus the way will be prepared for the Heavenly Kingdom.

But while many would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge and law might cut off some of their long-cherished sins, and might pain them by touching some of their personal selfishness. And they are right: He will bring to light all the hidden things of darkness, and correct private as well as public sin and selfishness. He will lay justice to the line, and righteousness to the plummet, and the hail (hard truths) shall sweep away the refuge of lies, and the waters (of truth) shall overflow the hiding places (of error). — Isa. 28: 17.

"BUT WHO MAY ABIDE THE DAY OF HIS COMING? AND WHO SHALL STAND WHEN HE APPEARETH?"

— MAL. 3: 2. —

The coming of the King will mean a personal, as well as a national and a church examination, judgment and treatment. "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." (Mal. 3:2.) It will mean the curtailment of vice to a degree never attempted by any earthly reformer. There will be no *license* to be or to do evil in any form or degree. The only liberty then granted will be liberty to do right.

Ah! no wonder that so few today look and speak for the coming back of the King! To some it would mean the curtailment of present advantages over the remainder of their fellows. To some others it would mean a check to their anticipated rising to a point of advantage or preference or honor above their fellows. To others it would mean the curtailment of sins now indulged and enjoyed.

Nevertheless, both the King and the Kingdom—for which the King taught his Church to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven" — are coming. In fact, they are *here;* and present troubles in church and state are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting by this Kingdom of God that is even now preparing for the wreck of all the kingdoms of earth and the preparation thus of the hearts of men for the true King and his righteous government. Thus it was foretold by the Lord through the prophet.—Dan. 2:34, 35.

Worldly men know not of this, because this Kingdom cometh not with *outward show* or display: because they cannot say, Lo here, or Lo there, they do not realize it at all. (Matt. 24;23.) But God's children, enlightened by his Word, know that thus it is written, and that the Day of the Lord will come as a thief and a snare upon the *world;* and that only God's people, his fully consecrated Church, will be in the light and will not be taken unawares. And many of these have been deceived by looking for the King again in the flesh—forgetting that his only object in becoming flesh was "for the suffering of death" as man's corresponding price; and that, this over, he was "highly exalted," and "dieth no more." They forget that "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more;" and that *we must be changed* that we may "see him as he *is*,"—not as he *was*. We now know him as the King of glory—the same who was dead, but who is now highly exalted — the same seen by Saul of Tarsus, a spirit being shining above the brightness of the noon-day sun.—See Heb. 2:9; Phil. 2:9; 2 Cor. 5:16; 1 Cor. 15:51; 1 John 3:2; Acts 26:13–15.

Another matter which the Lord has permitted to becloud this subject of the Lord's second coming, so that none except those who hunger and thirst after the *truth* might know, is the translation of the Greek word, *parousia*, by the English word, *coming*, whereas it should be rendered *presence;* for that is the thought. Note the wide difference in the sense of the following texts where the Greek word, *parousia*, should be rendered *presence* in every instance:—Matt. 24:3, 27; 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1, 8; Jas. 5:7, 8; 2 Pet. 1:16; 3:4; 1 John 2:28.

True, there is to be an earthly phase or representation of the Kingdom of God, visible to the natural eyes of men, as the spiritual government will be recognized by the eyes of their understanding; but it will be established later, as it is written, Ye shall *see* Abraham and Isaac and Jacob and all the prophets — all the overcomers of the past — in the Kingdom. (Luke 13:28.) The unseen Kingdom will be Christ and the apostles, and all the faithful overcomers of the Gospel age—the body of Christ.

All that needed to be done to inaugurate the present strife for wealth and power, and to bring the festering sore of selfishness to a head, was to lift the vail and let men see the possibilities surrounding them. The lifting of the vail of ignorance from men's minds is a good thing of itself: only the selfishness of the human heart causes it to bring forth evil fruit. And the evil fruit is only partial and temporary: the sharpening of men's wits, possibly supernaturally as well as by the competitive strife for wealth, is preparing some of the inventions which will be ready for the quicker blessing of the world when the new King and his Millennial Kingdom shall have assumed full control.

BUT THE KING OF GLORY WAITS

to be prayed to assume the control. He will let the various parties and factions of society cup and lance and amputate each other's defects and prepare each other's physics; but it will all be under the King's eye, and subject to his "all-power." And when all are thoroughly sick, and when he, as the Good Physician, does come in and offer "the balm of Gilead," he and his Kingdom will be generally hailed as "the desire of all nations." (Hag. 2:7.) The Jews will be first: "They shall mourn for him as one mourneth for his only son." And when he shall reveal his presence and Kingdom, they will shout, "Lo! this is our God, we have waited for him, and he will save us." (Zech. 12:10; Isa. 25:9.) Then "*many people* shall go and say, Come, let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3.

Surely, those who know that the King and his Kingdom are the only remedy as well as the best remedy for all the wrongs and woes of men should be pointing the groaning creation to this, rather than to the poultices of their own contriving which can do no real good. Tell them about the return of the King! Tell them that he is the Great Prophet and Great Priest, as well as the Great King: that as Prophet (Christ, the head, and his Church, the body) he will cause an accurate knowledge of the Lord to fill the whole earth; and that as Priest he will be ready to pardon and succor all who, under that knowledge, shall turn from sin to righteousness. Tell them that his death was the redemption price for all, and that the return of the King is to bind Satan and set free all of his captives who will accept the liberty of the sons of God under the conditions of the New Covenant.—Acts 3:22, 23; Gal. 3:29; 1 Cor. 6:2.

* * *

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears:
He who was slain on Calvary's mountain
Soon is to reign a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"A thousand years! Earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

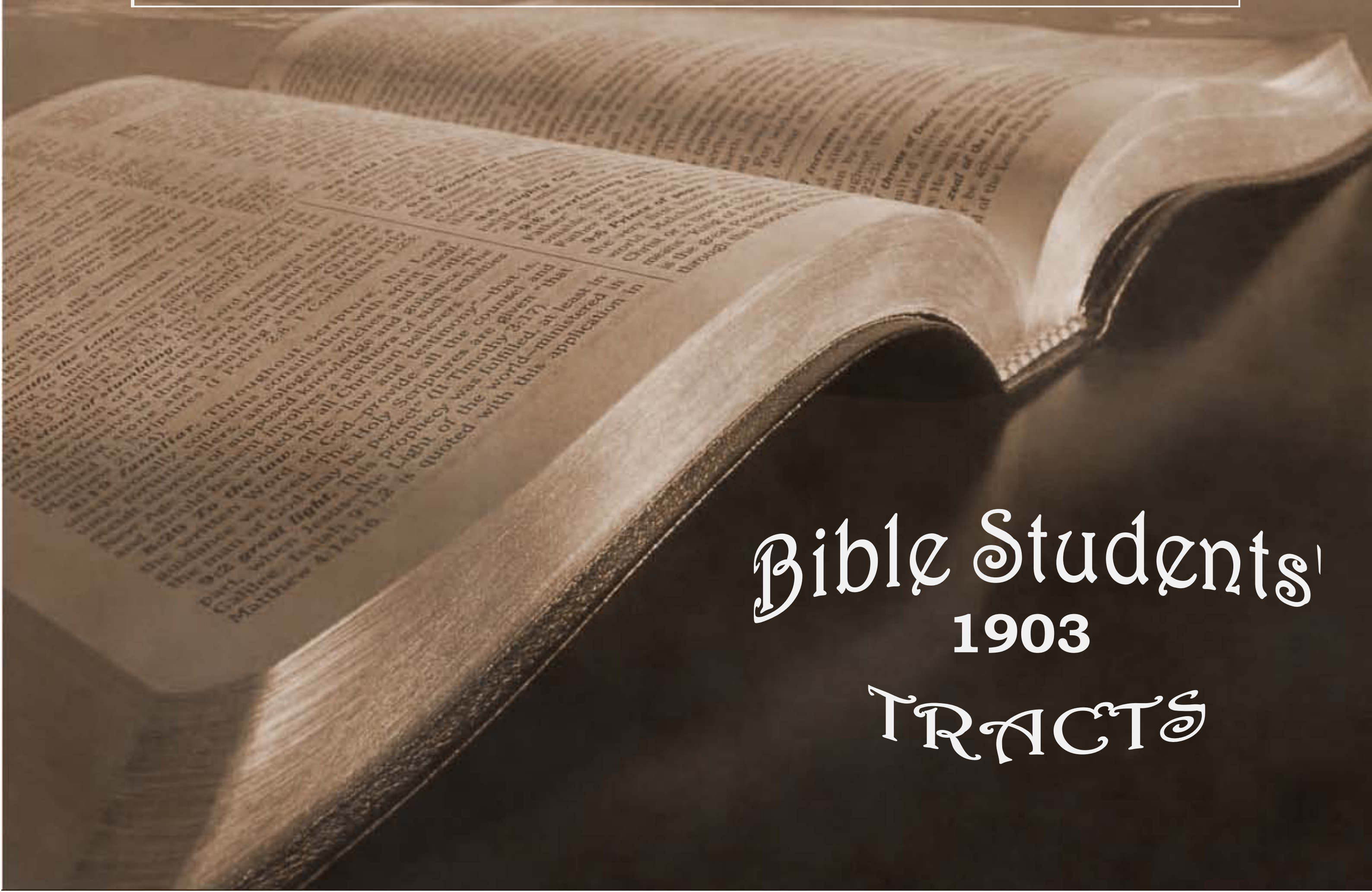
FURTHER READING upon the character of the coming deliverance of the groaning creation, and what is signified by its deliverance from the bondage of corruption, will be sent *free* upon application.

Write to us at once if you feel a hunger and thirst for the bread of life, and water of life; for Luke 12:37 is now being fulfilled, and you may share the blessing.

WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ARCH ST., ALLEGHENY, PA.
BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON E.

Old Theology Quarterly

No. 61—Protestants, Awake!



Bible Students'
1903
TRACTS

OLD THEOLOGY QUARTERLY
No. 61—APRIL, 1903.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3D) PER YEAR, 48 PAGES

PROTESTANTS, AWAKE!

THE SPIRIT OF THE GREAT REFORMATION DYING.

HOW PRIESTCRAFT NOW OPERATES.

THE underlying principle of the Great Reformation, to which all Protestants look back with pride, was the right of individual judgment in the interpretation of the Scriptures,—in opposition to the papal dogma of submission to *clerical authority* and interpretation. On this very point was the whole issue of the great movement. It was a grand and blessed strike for liberty of conscience, for an open Bible, and the right to believe and obey its teachings regardless of the usurped authority and vain traditions of the self-exalted clergy of Rome. Had not this principle been firmly held by the early Reformers, they never could have effected a reformation, and the wheels of progress would have continued to stick in the mire of papal traditions and perverted interpretation. The danger, now, is that the same influences threaten to bind Protestants as securely as Romanists are bound, to the judgment and religious decrees of a system, instead of leaving faith to the intelligence, study and judgment of each individual.

The foundation of the great Papal Apostasy was laid in the separation of a class, called the "clergy," from the church of believers in general who, in contradistinction, came to be known as the "laity." This was not done in a day, but gradually. Those who had been chosen from their own number, by the various congregations to minister to, or *serve* them in spiritual things, gradually came to consider themselves a superior order, or class, above their fellow-Christians who elected them. They gradually came to regard their position as an *office* rather than a *service*, and sought each other's companionship in councils, etc., as "clergymen," and order, or rank among them followed.

Next they felt it beneath their dignity to be elected by the congregation they were to serve, and to be installed by it as its servants; and to carry out the idea of office and to support the dignity of a "clergyman," they deemed it better policy to abandon the primitive method by which any believer who had the ability had the liberty to teach; and decided that no man could minister to a congregation except a "clergyman," and that no one could become a clergyman except the clergy so decided and installed him in office.

Their councils, at first harmless, if not profitable, began gradually to *suggest* what each individual should believe; and came finally to *decreeing* what should be considered orthodox and what should be considered heretical,—or, in other words, deciding what each individual must believe. There the right of private judgment by individual Christians was trampled upon, the "clergy" were put in power as the only and official interpreters of God's Word, and the consciences of the "laity" were led into captivity to those errors of doctrine which evil-minded, ambitious, scheming, and often self-deluded men among the clergy were able to establish and falsely label *Truth*. And having thus, gradually and cunningly, secured control of the church's conscience, as the apostles had foretold, they "privily brought in damnable heresies," and palmed them off upon the conscience-fettered laity as truths.—2 Pet. 2:1.

One result was, that the Bible took second place to the opinions of the clergy in these councils, thus discounting the value of the only true standard of faith. Another result was, that this self-exalted clergy, becoming more and more vain and boastful, finally concluded that *they* alone constituted the *Church*, and that the laity bore to the clergy the relationship of children,—"*children* of the Church;" and were not to be classed as joint-heirs with the clergy, to the promises of coming glory and honor and association with Christ in the Millennial reign.

When the Roman empire was falling into ruins, these clerical schemers, by multitudinous crafty arts and intrigues, too numerous to be here detailed, contrived to work their own advancement to political power and influence; until, as the great papal hierarchy, they gained the rulership of the world, electing one of their number king of kings and lord of lords—the pope. Thereafter the church, instead of being "subject to the powers that be," assumed and used power over the world and demanded universal obedience. Instead of *suffering* at the hands of the ungodly, this corrupt church reigned; instead of being *persecuted* for righteousness' sake, she was flattered and honored, and became the persecutor of all who differed from her, and, rejecting the decrees of her Councils, exercised their right of private judgment in the study of the Bible.

To account for this changed condition of things, the claim was then made that the doctrine that Christ would *come and set up* his Millennial Kingdom and subdue all things to his rule of righteousness, as taught by the apostles and held by Christians in the first and second centuries, had been misunderstood. The claim was set forth that those Scriptures which referred to the Millennial blessedness and reign of Christ and the Church, as Kings and Priests to rule and teach and bless the world, were to be fulfilled by the Church without the second coming of Christ Jesus, her Lord and Head; that he was *represented* in reign and glory and power by the successive popes who claimed to be his vicars or representatives, and as such to be infallible, as Christ would be.

This claimed Millennial reign is dated from about A.D 800, and since then, the line of popes, in Christ's name and stead, have applied to themselves all the titles, promises and predictions of Scripture which relate to Christ and his Millennial glory. And thus the popes, falsely representing Christ, the Head, and the general clergy, falsely representing the Body, Bride or Church of Christ, became the Antichrist, or false Christ over the false kingdom, predicted by Daniel, Paul and John, as well as by our Lord and others.

This *counterfeit* of Christ's Millennial Kingdom could not indeed resurrect the dead to glory, power and immortality, as the Scriptures predict (1 Cor. 15:42-44; Rev. 20:6), to live and reign on earth; but as a pope could *represent* Christ, so bishops, cardinals, etc., could *represent* the saints of the first resurrection; and though these could not possess the power, glory, etc., promised to all who will have part in the First Resurrection, and share in Christ's Millennial reign, nevertheless those glories could be and were counterfeited or represented, in the clothing, etc., of the hierarchical class. The master-artists of the world were engaged to paint and gild and bestud with blazing precious stones the papal throne, and so to arrange windows and mirrors, lights and shadows, etc., that, on certain occasions, as nearly as possible a supernatural radiance might seem to the people to emanate from the person of the pope, as, clad in gorgeous clothing and flashing with jewels, he sat in regal state, the false head of the apostate church, personating and counterfeiting the true Head of the true Church and his Millennial power and glory.*

THE GREAT REFORMATION.

The terrible state of ignorance, superstition and priestcraft, which prevailed for centuries under this counterfeit kingdom of Christ, known in history as "the dark ages," was broken by the Great Reformation movement of the sixteenth century,—when Luther and his coadjutors, recognizing the true character of Papacy's kingdom, in sermons and tracts and posters boldly denounced and exposed the counterfeit, and pointed out some of the errors and blasphemies of that deceptive system.

Luther noted, too, that the start of the great Apostasy was in the error that the clergy were a divinely appointed order, distinct and separate from the remainder of the

---

*For a fuller account of Antichrist's doings and great swelling words, see—"*The Time is at Hand*," a book of 360 pages, sold retail at the wholesale value, 25 cents, postpaid. Address us:—WATCH TOWER BIBLE AND TRACT SOCIETY, Allegheny, Pa.

church. He saw that the reign of Christ was not fulfilled by Papacy, and that the promises, that those who suffer with Christ shall *reign* with him, were not made to a clerical class, but to all the consecrated, faithful Church of Christ. Did space permit, we would give samples of some of Luther's forcible utterances on this subject, which show that he had a very clear idea of the relationship which should exist between the Church in general and those who minister to or serve it; even though he found it impossible to bring his ideas fully into practise, owing to the gross darkness and superstition of the long priest-ridden people. He clearly points out Peter's words, "Ye are a royal priesthood," as relating to the general Church, and not to a clerical class, and denounces the assumptions of the Papacy on this subject, although he himself had been one of the favored "clergy" class.

True, Papacy does not now attempt a despotic sway of the world, nor does she as loudly and publicly as formerly assert her claim to divine authority as God's Kingdom among men. This, she is crafty enough to see, would not be wise policy in this twentieth century and under present circumstances, Hence, Romanists do not *now* make these doctrines prominent; but their theological works do present such views, unblushingly; and Papacy's boast is, that she never changes. The same claims to divine authority to rule the world and to punish and torture in the present life and to damn to all eternity, as heretics, all who will not accept her claims and obey *her* "royal priesthood," would soon be heard again, were ignorance and superstition again to thoroughly enslave the masses.

Now, while cunningly avoiding the question of civil power over the world, she retains her grip upon the minds and consciences of her people, by proclaiming her chief cleric, the pope, infallible; and by having him loudly assert his spiritual power(?) and influence, to compensate for his loss of earthly power. Thus, to display his spiritual authority and power, Pope Leo XIII. recently announced *the liberation of millions of souls from the pains of purgatory*, with as much apparent candor as President Lincoln signed the Emancipation Proclamation which set free millions of slaves in the South. And strange to say, the masses of Romanists, even today, believe this monstrous, wholesale fraud.

THE PROTESTANT CLERGY.

Protestants, with few exceptions, admit the fallacy of these claims of Papacy. And yet the habit of centuries, of regard for certain forms and ceremonies and for a certain class of self-exalted fellow-mortals, called the clergy, still clings to the people,—and, consequently, the Protestant clergy receive much of the same homage and reverence against which the reformers of the sixteenth century protested.

Nor can we wonder much that even some very earnest, honest ministers accept this customary submission and reverence of the people, and the title Reverend, and that superstitious respect which looks up to them as possessed of almost superhuman authority as religious leaders. It is a general weakness of the fallen human nature to take all the respect, honor and authority others are willing to accord. And then, too, many ministers have become possessed of the same ideas, and really believe themselves to be worthy of homage and reverence. Many get the old papal idea that the ruling and teaching of the Church belong to the "clergy" by divine arrangement. We all know how much easier it is to "*receive* honor one of another" (John 5:44), than to refuse it, and tell the people the plain truth which Peter so clearly enunciated (1 Pet. 2:9) that the entire Church of Christ—that is, all fully consecrated and self-sacrificing believers—constitute the royal priesthood, and not a self-appointed lordly class in it or above it, calling itself the clergy.

But as for a clerical class, God does not recognize it as his elect teachers; nor has he chosen many of his teachers from its ranks. The mere claim of any man to be a teacher is no proof that he is one by divine appointment. That false teachers would arise in the Church, who would pervert the truth, was foretold. The Church, therefore, is not to blindly accept whatever any teacher may set forth, but should prove the teaching of those whom they have reason to believe to be God's messengers by the one infallible standard—the Word of God. "If they speak not according to this Word, it is because there is no light in them."

(Isa. 8:20.) Thus, while the Church needs teachers, and cannot understand God's Word without them, yet the Church individually—each by himself and for himself, and *himself only*—must fill the important office of *judge*, to decide, according to the infallible standard, God's Word, whether the teaching be true or false, and whether the claimed teacher is a true teacher by divine appointment.

God himself provides these teachers; they are *his gifts* to the Church.—1 Cor. 12:28.

Any superior wisdom and ability granted such, is as much for the sake and for the good of the other members of Christ's Church as for themselves. And *whichever* of God's children comes to see some important truth generally disregarded by the Church and finds himself possessed of ability to make it *clear* to others, should do so, should teach it, to whomsoever has an ear to hear. If a new truth, it belongs to the entire household, and he who keeps it from them, for any cause, defrauds the family of God, misuses a great favor, and deprives himself of a ministry (service).

Notice, that the self-constituted "clergy" are not teachers, and do not and cannot appoint teachers; nor can they in any degree qualify them. Our Lord Jesus keeps that part in his own power, and the so-called clergy have nothing to do with it, fortunately, else there never would be any teachers;—for the "clergy," both Papal and Protestant, strive constantly to prevent *any change* from those conditions of thought and ruts of misbelief, in which each sect has settled down. By their course of action they say, Bring us no new unfoldings of truth, however beautiful; and do not disturb the heaps of rubbish and human tradition we call our creeds, by digging down through them and bringing forth the Old Theology of the Lord and the apostles, to contradict us and to disturb our schemes and plans and methods. Let us alone! If you go poking into our old musty creeds, which our people so devoutly and ignorantly reverence and respect, you will stir up a stench such as even we could not endure; then, too, it will make us appear both small and foolish, and as not half earning our salaries and not half deserving the *reverence* we now enjoy. Let us alone! is the cry of the "clergy," as a whole, even if a few may be found to dissent from it and to seek for and speak out the truth at any cost. And this cry of the "clergy" is joined in by a large sectarian following.

We exhort all of God's true Church — the one Church, which includes *all consecrated believers*— to awake to the principles of the Reformation, to a recognition of the *right of individual judgment* upon religious questions. Demand Scriptural proofs for all you are asked to believe; take neither the *decisions* of Rome, nor those of Westminster, nor those of any smaller councils or synods, as final settlements of the question, "What is truth?" And be sure that you believe and confess nothing that you do not *understand* fully and clearly. To subscribe to, or confess, what you do not understand, and therefore cannot truly believe, is *solemn lying* in the presence of God and witnesses: no matter if it be true that others, by the hundred, have done the same before you. If you did this once, thoughtlessly, even though it were years ago, in joining a sect, now that your attention is called to it, you are bound to procure a copy of the "Covenant," or "Articles of Faith," the belief of which you confessed publicly, and after careful, prayerful study of it. If you find that you do not so believe, you will be bound to deny it *as publicly* as you confessed it, or else forfeit all claim to honesty.

Require of all who shall attempt to teach in the name of the Lord, the *exact words* of the Lord or the Apostle which they claim support their teaching. Get the chapter and verse and look the matter up for yourselves, critically examining the text and the context. Weigh and test every item of teaching which you receive as your faith, regardless of how much you esteem the person who presents it. We know that no fellow-mortal is infallible, and that God's Word is the only standard by which he wishes us to square and measure and build up our faith.

When you come to apply this rule you will be greatly surprised. You will find that many errors of doctrine, as well as of custom, have been carried over from Romanism into Protestantism. Many doctrines expressed in the Catechisms and Confessions of Faith and in the hymn books and from the various pulpits, you will find no foundation for in the Bible; and many prominent in the Bible, you will find are ignored by one or another, and some of them by all the sects of Christendom. But hold fast to God's Word. Let God be true, if it should make every man a liar.—Rom. 3:4.

WHAT IS THE OBJECT?

The object of Rome in establishing a clerical class, as separate from what she terms the laity, was to gain and to hold full control of the people. Every one admitted to the Romish clergy is bound by vows to submit implicitly to the head of that system, doctrinally and in every way. Not only is such an one held fast to those doctrines and hindered from progress by the strong chain of his vow, but also by innumerable smaller ones — his living, his dignity of position, his title, and his hope of advancement in the same direction; the opinions of his friends, their pride for him, and the fact that should he ever confess to greater light and renounce his position, he would, instead of being honored as an honest thinker, be maligned, despised and misrepresented. In a word, he would be treated as though to search the Scriptures and to think for himself and exercise the liberty wherewith Christ made all his followers free, were the unpardonable sin. And as such he would be treated as an excommunicated person, — cut off from the church, now and to all eternity.

This clergy class, being thus bound hand and foot to the the system, are so many live, active agents of the system in binding the people to it; and sectarian pride and rivalry and reverence for the clergy, and an indefinable fear of the future, begotten of ignorance of God's Word and fostered by the arts of priestcraft and superstition, are the cords by which the clergy of Rome bind the people to that great Antichrist system. Nor can it be denied that the Protestant clergy, though in advance of that of Rome, have the same object and many of the same methods,—each clergyman being expected to exercise tact and wisdom and to act according to the intellectual status of the people with whom he has to deal.

WHAT ARE SOME OF THE METHODS?

Rome's method has been to concentrate authority and power in the hands of her priesthood, or clergy. Not only are they supposed to have power in their hands to shut or open heaven or hell to whom they please, but even in the present life their *authority* is impressed. Roman Catholics are expected to address their clergy, "Your Reverence," and to treat them as vastly their superiors in every respect—as holy men, whom to offend might jeopardize their interests throughout eternity.

They are taught that every infant must be baptized, every marriage performed, and every funeral service conducted, by a clergyman; and that for any one except a clergyman to administer the simple elements of the Lord's Memorial Supper would be sacrilegious and profane. All of these things are so many more cords to bind the people to reverence and subjection, under the clergy, who, by reason of the claim that they have these special rights above other Christians, are caused to appear to be a special class in God's estimation. And these cords and inferences are applied by Protestants as well as by Roman Catholics.

The truth, on the contrary, is that no such clerical office or rights are established in the Scriptures. These simple offices are services, which any brother in Christ may do for another.

We challenge any one to produce a solitary passage of Scripture giving one member of the Church of Christ more liberty or authority than another in these respects. In fact, in the matter of baptism, the true idea of the general priesthood of all Christ's followers is tacitly admitted by the "clergy"—though in a rather pinched manner, it is true—for the regulations of various denominations provide that in the case of any unbaptized person about to die, and desiring baptism, or in the case of any infant about to die, *if no clergyman can be found* in time, any layman may perform the service, With some in such a case when death does not ensue a sanctioning by a cleric is required to follow to make it valid. And the only reason why the clergy *yielded* this privilege to the laity was, that having taught the people that *sprinkling is necessary to salvation from eternal torment,* it became necessary to grant the laity this privilege, in order to keep the people from reasoning too carefully upon the matter; lest they should thus force the subservient laity to exercise common sense and reject the absurd idea that a few drops of water and a few mumbled words could prove a charm to procure God's interest in the dying one and to cause him to change his purpose and not to consign him to an eternity of torture.*

It is true that the more advanced both of clergy and laity are becoming too intelligent to attach such an awful importance to baby-sprinkling; and in proportion as they do, the emergency in which the laity may be permitted to officiate is lost sight of, so that today few of them know that so great a *privilege* was ever conferred upon them by the clergy, though the rules still permit the laity to use it.

But, notwithstanding the fact that the teaching, that there are unbaptized infants in hell not a span long, is no longer heard from the pulpit, and would no longer be tolerated in civilized lands; yet there is in almost every mother's head a caution, and in her heart a love and a fear for her child's eternal welfare, which leads her to have it sprinkled *as a precaution.* Indeed, a case in this very city of Allegheny, in which we write, came under our notice, not long since, which shows that the papal error, both on baptism and on the authority of the clergy, has a very strong hold yet, even in this land of liberty and general intelligence. The case was that of a man and his wife who had been members of a Lutheran church, but who, through irregularity of attendance at church services and irregularity of payment of church dues, had fallen under the displeasure of the clergyman there officiating. One of their children took sick and was about to die; and as it had never been sprinkled, the parents were in great distress; and conquering his pride for the sake of his child's eternal welfare, the father went time and again, and finally accompanied by his sick and weeping wife, to entreat the clergyman to come and save the child by baptizing it; but he refused to come, telling them that it was what their conduct deserved; and possibly he superstitiously believed that these parents being no longer in good and regular standing in his chuch, the child must be counted as a child of unbelieving parents which could not be brought to God's favor even by the sprinkling of water. But no matter what we should say about the efficacy or non-efficacy of the drops of water, the incident shows the power of the clergy and the authority they are supposed to have, even among Protestants.

---

* The Scriptural teaching respecting hell and baptism will be sent free to any applicant.

The Roman Catholic clergy add other cords to bind the people, such as the "Confessional," the use of "holy candles," "holy water," "holy burying grounds," etc., which the greater intelligence of Protestants would not generally submit to, though High Church Episcopalians have lately adopted them.

ORDER AMONG THE ROYAL PRIESTS.

But in showing that the Scriptures recognize no separate class, but that the entire consecrated Church of Christ is the Priesthood, and that they each and all have the *same authority* to do anything that the Lord and the apostles enjoined, as they find they have the ability, let no one suppose we urge disorder. It is proper that each congregation should select, or elect some of their number, *best qualified*, for these services. But it should always be remembered that the one who thus serves belongs to no higher class or caste than his brethren who chose him to thus minister or serve. "All ye are brethren, and one is your Master." Such a servant of the Church is no more reverend or sacred than others, though if he be a very faithful and Christlike servant he should be esteemed very highly *"for his work's sake,"* because of loving, faithful service, but for no other reason. (1 Thess. 5:13.) He is not a "clergyman" in God's sight; for God recognizes no such class, and his Word authorizes no such distinction.

Whatever *"authority"* such a minister, or servant of the Church possesses, is *given* him; he possesses no more "authority" than the humblest of his "brethren," the entire Church, any of whom has the authority of God's Word (Matt. 28:19, 20) to declare and to do any or every thing which it enjoins, according to his talents and opportunities and the desires of his fellow-believers to be served by him.

Authority to preach or otherwise minister cannot, therefore, be *given* by other ministers, or by conferences, synods, etc. Each royal priest is the peer of each other one in authority and dignity of priesthood, though in talents, intelligence, etc., and, therefore, in fitness, they are not all equals. The choice of one or more to specially represent and serve all, as ministers, implies, or should imply, that those so chosen have some qualifications for such service superior to others, which should be willingly and freely used for the service and benefit of all.

The tendency of intelligence has been gradually toward the recognition of this common priesthood of the Church. "Baptists," "Congregationalists," and "Disciples" have recognized it more fully and more clearly than others; though some other denominations have been gradually forced by growing intelligence to permit what they term "lay-representation" at conferences, etc., but in such a manner as to make the laity feel that between them and the clergy there is a great gulf fixed.

While glad to acknowledge that Baptists, Congregationalists and Disciples approach the true idea, that the entire Church is the royal priesthood and that each congregation stands independent of the jurisdiction and authority of all others, yet we beg them to consider that their theory is not fully carried out; and, still worse, that the tendency among them is backward toward centralization, clericism, denominationalism; and far worse still, that the people "love to have it so" (Jer. 5:31), and take pride in their growing *denominational strength,* which means their growing loss of individual freedom.

It is only of late that these last mentioned could be called sects or denominations. Formerly each congregation stood independent, like the churches of the apostles' times, and would have resented any attempt on the part of other congregations to dictate regulations or Faith; and would have scorned to be known as in any sense bound into a sect or denomination. But the example of others, and pride to be parts or members of a large and influential band of churches known by one name, and all confessing to one Faith, and ruled over by a council of ministers resembling the assemblies and conferences and councils of other denominations, has led these generally into similar bondage. But above all other influences leading them backward to bondage has been the false idea concerning the authority of the clergy. The people, not Scripturally informed on the subject, are swayed much by the customs and forms of others. Their unlearned "clergymen" follow carefully and scrupulously every form and ceremony and detail suggested by their more learned clerical brethren, lest they should be thought *"irregular."* And their more learned clergymen are shrewd enough to see how they can take advantage of the ignorance of the others to gradually create a denominational power in which they shall be able to shine as chief lights. First, it is suggested that certain doctrines or customs are not according to Baptist or Congregational *usage*, and the next step is to boycott such a congregation or minister as does not harmonize with the General Association, by dropping it or him from representation in the Association. This is regarded as a punishment and disgrace, and most congregations and ministers will submit rather than incur it; whereas the fact is, that there should be no such Association formed. Each individual and congregation should stand free.

A WARNING TO PROTESTANTS.

A careful survey and study of the field will show that the spirit of reform on this subject of clerical authority, which was in progress for some time, has really ceased: present movements are backward, toward the assumption of greater authority on the part of the clergy. The reason for this retrogression lies in the fact that the spirit of freedom and independence in religious thought, on the part of the masses of professed Christians, is being swallowed up by worldliness and money-getting and pleasure-seeking; consequently, they have neither time nor desire for matters of faith and doctrine, and permit themselves to be tightly bridled by the clergy.

This decline in individual liberty and equality is regarded by the "clergy" as desirable, as a supposed necessity, because here and there in their congregations are a few "peculiar people," who partially appreciate their rights and liberties, and who are growing both in grace and in knowledge *beyond* the clergy. These are causing trouble to the creed-bound clergy by questioning doctrines long unquestioned, and by demanding reasons and Scriptural proofs. Since they cannot be answered Scripturally or reasonably, the only way to meet them and to settle them is, by browbeating, and a show or claim of clerical authority and superiority, which holds itself bound to account in doctrinal matters only to fellow-clergymen and not to laymen.

But some in the pews are to today as well or better educated than the occupant of the pulpit, and it will no longer do to claim that the laity are so ignorant that they cannot comprehend; and the people have learned that the big words of technical, clerical phraseology are used to hide, and not to teach the truth. Hence the individual and educational superiority of the clergy can no longer be given as an excuse for arbitrary definitions of Scriptural statements and doctrines.

THE DOCTRINE OF "APOSTOLIC SUCCESSION."

The claim that the laying on of the hands of a bishop conveys to a man an *ability* to teach and expound the Scriptures still holds Romanists and Episcopalians, who fail to see that the very men thus said to be qualified to teach are among the least able; none of them indeed seem to be any more able either to comprehend or to teach the Scriptures than before being thus authorized; and many certainly are decidedly injured by the arrogance, self-conceit and assumed authority to lord it over their brethren, which seem to be the only things they do receive from the "holy hands." However, Catholics and Episcopalians are making the most of this Papal error, and are more successful in smothering the spirit of inquiry than others.

Recently, in view of the growing intelligence of the people, the tendency among the clergymen is to disclaim *personal* superiority or authority and to place the *authority* in the hands of conferences, synods, etc. Some ministers even disclaim any responsibility for their doctrinal Faith, placing the whole responsibility for what they teach upon these councils. Some even admit that their *personal* views differ from those they preach, and are endeavoring to have their conferences and synods *allow* them to preach what they conceive to be truth and to desist from preaching what they believe to be error. Dishonorable, ignoble, hypocritical and slavish though such a course is, yet it is the natural result of the false view of the "call" and "authority" of the ministers of Christ. If "called" to the ministry, and granted "authority to preach," and "supported" by and according to the rulings of a conference or synod, what is more reasonable than to look to such bodies for doctrines also; for each denomination grants "authority" to preach *its doctrines only.* How needful, then, that all should recognize only the authority of God's Word and go to it for the doctrines *it authorizes.*

The tendency of Protestants in this respect is to follow the method and practise of Rome. With Papacy, the Councils declare the doctrine to be believed; and the people, denied the right of private judgment, are required to believe whatever these Councils decree to be the truth. The same tendency is observable in all denominations of Protestantism; and we predict what is even now suggested by prominent Protestant clergymen, that ere long Protestants will unite in a General Council which will decree and settle what shall, and what shall not, be received as divine truth.

In view of these facts and tendencies, we sound an alarm to all who hold to the original doctrine of the Reformation—the right of individual judgment. We cannot hope to stem the current and to prevent what is coming; but we can, by the grace of God, imparted through his truth, be overcomers and get the victory over these errors (Rev. 20:4, 6), and as "overcomers" be granted a place in the glorified priesthood of the incoming Millennial age.—See Rev. 1:6; 5:10.

Demand a "Thus saith the Lord" for all you accept as your faith.—Acts 2:40.

Helps for Bible Study supplied at low prices; and tracts given gratis, or books loaned, to the poor in spirit who are poor in pocket.

WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ARCH STREET, ALLEGHENY, PA.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

Old Theology Quarterly

No. 62—The Divine Plan of the Ages for Human Salvation—Why Evil Was Permitted

Bible Students'
1903
TRACTS

OLD THEOLOGY QUARTERLY.

THE

Divine Plan of the Ages

FOR

HUMAN SALVATION.

WHY EVIL WAS PERMITTED.

Showing the Harmonious Co-operation of
the Creator's Justice, Wisdom,
Love and Power.

BIBLE STUDENTS'
TRACTS.

NO. 62.—JULY, 1903.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE
WATCH TOWER BIBLE & TRACT SOC'Y
BIBLE HOUSE, ALLEGHENY, PA., U.S.A.
BRITISH BRANCH, 131 GREEN ST., FOREST GATE, LONDON

NO. 15.	REPLY TO INGERSOLL.
NO. 21.	DO YOU KNOW?
NO. 37.	HOW READEST THOU?
NO. 38.	HOPE OF IMMORTALITY.
NO. 40.	WHAT IS THE SOUL?
NO. 41.	MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42.	CROSSES TRUE AND FALSE.
NO. 44.	GATHERING THE LORD'S JEWELS.
NO. 49.	WHICH IS THE TRUE GOSPEL?
NO. 52.	OUR LORD'S RETURN.
NO. 53.	THE WAGES OF SIN.
NO. 54.	A DARK CLOUD AND ITS SILVER LINING.
NO. 57.	CALAMITIES—WHY GOD PERMITS THEM.
NO. 58.	PURGATORY.
NO. 59.	THE WORLD'S HOPE.
NO. 60.	BRINGING BACK THE KING.
NO. 61.	PROTESTANTS AWAKE!
NO. 62.	WHY EVIL WAS PERMITTED.

Nos. 21, 40, 53 and 60 can be had in Swedish.
Nos. 21, 53 and 54 can be had in Dano-Norwegian.
Nos. 12, 21, 38, 40, 49, 53, 59 and 60 can be had in German.
Nos. 21 and 59 can be had in French.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen.

THY WORD IS TRUTH. A REPLY TO INGERSOLL. 48 pp.
THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only.

Extra copies of the above booklets are supplied at 5c (2½d.) each, 25c (*1/3*) per dozen.

German Watch Tower—Translations.
—SEMI-MONTHLY FOR ONE YEAR, 25 CENTS.—
Sample copies for free circulation, gratis, postpaid.

AN EPITOMIZED STATEMENT

OF THE

DIVINE PLAN OF THE AGES.

A recent writer has truly said: "The summary want of the age is that *last* philosophy into which shall have been sifted all other philosophy, which shall be at once catholic and eclectic, which shall be the joint growth and fruit of reason and faith, and which shall shed forth through every walk of research the blended light of discovery and revelation."

Many who admit that such a philosophy can emanate from God only, and that the Bible *should* reveal it, nevertheless fail to find it there, because they do not seek it in an orderly or philosophical manner. Such we advise to read a book of 350 pages entitled "The Plan of the Ages," which presents the soul-satisfying outlines of the divine plan of human redemption in a form that is acceptable to humble and consecrated reason. This little tract is a crumb of its teachings.

The careful and reverent student of the sacred Scriptures will find, in the light now due to the household of faith, that the Word of God presents a complete and systematic plan for the salvation and development of the human race, which for ages has been in operation, which, up to the present time, has been a success in its gradual development, and which in due time will be gloriously completed. The past six thousand years of human history have been necessary to work out that plan to its present degree of development, and one thousand years more will witness its full consummation in the restitution of every willing member of the race to the original likeness of God, and their establishment in righteousness, with the eternal ages of glory and blessing before them.

Such is the scope of God's plan which he formed before the foundation of the world, to be wrought out in Christ, who is the Alpha and Omega, the Beginning and the Ending, the First and the Last of Jehovah's direct creation—his *only* begotten Son—Rev. 1 : 8, 10; John 1 : 14, 18; Col. 1 : 13. "By him were all things made, and without him was not anything made that was made." "He is the image of the invisible God, the first-born of every creature. By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." (John 1 : 3; Col. 1 : 15, 17.) In him also "we have redemption through his blood, even the forgiveness of sins."—Col. 1 : 14.

God, having thus honored his Son by making him his instrument or agent for the accomplishment of all his grand designs, declared to men: "This is my beloved Son in whom I am well pleased; hear ye him." He "hath exalted him to be a Prince and a Saviour," and "would have all men honor the Son (as the Father's agent and representative) even as they honor the Father." (Matt. 17 : 5; Acts 5 : 31; John 5 : 23.) Nor does the Son claim higher honor than to be the Father's agent and messenger, "the messenger of the (Jehovah's) covenant" (Mal. 3 : 1); for he says, "I came not to do mine own will, but the will of him that sent me," and "My Father is greater than I." (John 6 : 38; 5 : 30; 4 : 34; 14 : 28.) To us, as to the apostle, "there is one God, the Father, *of* whom are all things; and one Lord, Jesus Christ, *by* whom are all things; and we by him."—1 Cor. 8 : 6.

After the creation of angels came the creation of man, a being adapted to live on the earth and to be its lord and king. Man, as well as the angels, was created in the divine image—that is, with faculties of reason, conscience, etc., capable of discerning right and wrong. Man, as king of earth and perfect, as created, was only "*a little lower* than the angels" (Heb. 2 : 7, 9), and that little consisted in his being limited by his nature to the earth, while the angelic nature, being spiritual, has a wider range for observation and hence a broader plane for reasoning. To be an image of God implies freedom of choice or will with respect to one's own conduct. With such freedom man was originally endowed by his Creator, and the alternatives of good and evil were placed before him as a necessity to his trial for lasting life, though not without warning on God's part as to the blessed results of righteousness and the baneful results of evil. On account of man's inexperience, implicit obedience to God's will was required of him for his safety and protection, as well as for a test of his loyalty to his rightful Lord and Sovereign. Nevertheless, God, by divine intuition, foresaw the course that Adam would take and the fall of the whole race with him into death, and also the lessons which that experience with sin and death might be overruled to teach them when, in due time, through the merit of Christ's sacrifice, he would grant them remission of sins upon their repentance and turn to righteousness. He therefore determined to let man take his chosen course, and to inflict on him its just penalty, and then in due time to deliver him from it with a great salvation.

God foresaw that, even with good intentions, man's limited knowledge and experience would continually offer temptations to doubt the wisdom of divine arrangements, if not to disobey them; he therefore embraced this opportunity to convey to all of his creatures, as well as to man, a fuller conception of himself, in order that they might the more fully and heartily worship and obey him. As a revelation and illustration of his attributes—Justice, Wisdom, Power and Love—God placed his human son in his own image—perfect though inexperienced, and but slightly informed respecting his Creator's attributes—on trial, in order that he might gain a valuable experience, yet foreknowing that, although in every respect fairly tried, he would, in the use of his own free will, fall into sin. But God did not purpose to abandon his disobedient and death-deserving creature to eternal ruin, but provided a way of redemption whereby he might be just and yet the justifier of the truly penitent and believing (Rom. 3: 26), so that the painful experience gained under the reign of sin and death might eventually, under this overruling influence of divine providence, serve the more firmly to establish them in righteousness and willing loyalty to God.

The trial in Eden was merely a test of obedience, or loyalty to God. The fruit of the forbidden tree was good (for all the trees of the garden were good) and was desirable to make one wise; and had they proved their loyalty to God by obedience, probably the restriction would in due time have been removed. Knowledge is a blessing only to those who are subject to the divine will. This, God had arranged that man should acquire by experience, and angels by example. The penalty of man's disobedience was death—"In the day that thou eatest thereof, dying thou shalt die." The penalty was fulfilled to the letter: the dying began as soon as the penalty was pronounced, when they were cast out of Eden and restrained from eating its life-sustaining fruits; and it was completed within the thousand-year day, as predicted. (2 Pet. 3: 8.) The penalty, death, being gradually and not suddenly inflicted left the condemned pair free to propagate their species, yet subject to the weakness and all the penalty under which they themselves groaned.

Thus, by one man's disobedince, sin entered into the world, and death by (as a result of) sin; and thus death passed upon all men, because all are sinners and imperfect by heredity.—Rom. 5: 12.

Sin, and death its penalty, by thus gaining control of Adam, controlled the world, and reigned from Adam to Moses—with but few divine promises, even, to illuminate the dark way. Then "the law came by Moses," offering lasting life to any one who would observe it in every particular. But in their fallen condition none of the condemned race was able to obey it, and by it to gain the reward of life. As God had designed, however, the law did serve a purpose: it served to show the helplessness of man for his own justification; and it served to point out, as from another than the corrupt and condemned seed of Adam, the holy, harmless, undefiled Lamb of God, whose sacrifice, as Adam's substitute or Redeemer, satisfied the claims of justice, bought the world from the slavery of sin and death, and made possible the gospel offer of forgiveness and lasting life, not through our righteousness in keeping God's law (which is impossible by reason of the weakness of the flesh), but by our acceptance of Christ as our Master, and of his ransom-sacrifice as the satisfaction for our sins before God.

It might be supposed that the work of blessing the world should have begun at once when the sacrifice for sin was accepted by the Father, as signified by the giving of the spirit of adoption at Pentecost; but not so. Another feature of the divine plan had first to be accomplished, viz.: the selection and development of the Church to be joint heirs with Christ in his glory and kingdom and work of blessing the world. This was from the beginning a part of the divine plan; and therefore the glorious reign and work of blessing the world could not begin at Christ's resurrection, nor at Pentecost, but had to be delayed until the selection of all its tried and faithful members could be accomplished. Or, to state it otherwise, the Father's appointed time for blessing the world is during the seventh thousand years, and had it not been for his purpose to select the Church, the "bride" or "body" of Christ, to share with him in the work of blessing the race, the reneed not have been two advents of our Lord. One would have been sufficient; for he could have come now, in the end of the sixth thousand years, could have redeemed all and at once begun the great work of blessing and restoring mankind. He came to redeem the world eighteen centuries previous to the appointed time of blessing, so as to leave time, before that day, for the selection of his bride from among the redeemed race.

As the occasion of man's fall became God's opportunity for exhibiting to all his creatures his wonderful character from every standpoint--his justice, his wisdom, his power and his love—so it also became an opportunity for the testing in all points of his only begotten Son, preparatory to his yet higher exaltation (Phil. 2 : 8–10) to the the divine nature, with all which that implies of glory, honor and immortality, and of position next to the Father, that all men should honor the Son even as they honor the Father. And the same occasion, as pre-arranged of God, also makes possible the calling, selection and trial of the Gospel Church, now soon to be completed and made joint-inheritors, with our Lord and Savior, of glory, honor and immortality, and like him to be exalted far above men and angels, even to the divine nature.—2 Pet. 1 : 14.

Only the *justice* of God's character has yet been made manifest to the world, and much of its glory is sadly beclouded by human tradition, which falsely declares the wages of sin to be eternal torment instead of "everlasting destruction." God's *love* for his creatures, the *wisdom* of his plan of salvation, and his *power* to save, are as yet but partially revealed, and even distortedly seen by but few indeed. God's *justice* has been revealed to all for the past six thousand years in the reign of death, the penalty which he prescribed for sin. God's *love* began to be revealed eighteen hundred years ago, but not seeing all of the plan, few rightly appreciate the love. Nevertheless, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." (1 John 4: 9.) The *wisdom* of the Lord's plan will not be appreciated until the Millennial Sun of Righteousness has arisen, revealing those features of his plan which then will bring blessings to all the billions which his *justice* condemned, and which his *love* redeemed. But the *power* of God will not be seen in its fulness until well on in that Millennial Day. Although partially revealed in the work of creation, the grandest and fullest exhibition remains to be shown in the resurrection from death of those redeemed ones, who, accepting of the gracious provisions of his love, bow in glad submission to all his just requirements.

It is a mistake made by many to suppose that Jehovah's *justice* and his *love* are ever in conflict with each other. Both are perfect—his *love* never desires or attempts what his *justice* does not endorse: his *justice* and his *love* must both approve every act for which his *power* is exercised. With men, because of lack of wisdom and power, love and justice often conflict. Man's love often has gracious designs which he has not the wisdom or power to accomplish except by violating justice. We must gauge our views by the infinite and stay close to the revelation he makes of his plans, not seeking to make plans of our own for God. God's plan, when clearly seen, fully vindicates his *justice* as well as his *love*. The plan of redemption devised by divine *wisdom* is the essence of unfathomable *love* based upon uncompromising *justice*, and will be fully accomplished by divine *power*. The first act of God's love was to provide a *ransom* for Adam, and thus for all his race, since it was by his transgression that all fell into sin and death. Until the ransom was given nothing was done in the way of saving the world: promises and types of coming salvation were made, but nothing more could be done. God had rendered a just sentence, and the penalty could not be set aside: it had to be met. Before Adam and his family could be released from the death sentence by a resurrection, the life of another man not under the sentence had to be paid as its corresponding price, that God might be just in justifying and accepting back to harmony and life all who believe in Jesus and turn unto God in his name. (Acts 4:12.) And having accepted Christ as the ransom of all such, the apostle assures us that now "he is *faithful* and *just* to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

Thus we see, from God's own declaration, that since Christ died for our sins, the just for the unjust, that he might bring us to God, or rather, since he ascended up on high, and there appearing in the presence of God on our behalf presented the price of our redemption and became Lord of all, of both the living and the dead, there is no longer any legal hindrance in the way of the return of all mankind to fellowship with God, and to all the blessings and privileges lost under the penalty of the first transgression. The only difficulties remaining are on man's part. In his fallen condition his mind is sick as well as his body. He inclines to believe falsely and is disinclined to believe in so great a salvation, such "good tidings of great joy which shall be unto all people." Besides, he is weak through the fall, and does those things which he often does not at heart approve and leaves undone much that at heart he really desires to do, and there is no help in himself. Some assistance in overcoming sinward tendencies must reach him or else the cancellation of past sin and the opportunity for reconciliation will be a valueless offer.

This necessity, which we recognize, is fully met in those features of the divine plan which are yet to be fulfilled. He who redeemed all is appointed to be both king and judge of all; for God "hath appointed a day in which he will *judge the world* in righteousness by that Man whom he hath ordained," Jesus Christ. (Acts 17:31.) That is, he will righteously grant the world a new, individual trial for eternal life, having cancelled the sentence of the first trial by the propitiatory sacrifice of his Son.

And the redeemed, tried and glorified Church, the faithful bride of Christ, is to share with her Lord in this great work, as kings and priests and judges. (Rev. 5:10; 1 Cor. 6:2, 3.) As kings they will rule the world in righteousness, enforcing and establishing order and justice and truth; as priests they will teach the people, and through the merit of the one sacrifice for sins forgive the penitent, and cleanse and help them out of their weaknesses—mental, moral and physical; as judges they will judge of the measure of the guilt of all in respect to their course in the future as well as in their past lives, judging not by the hearing of the ear, nor by the sight of the eye, but by an infallible judgment for which they will be abundantly qualified by their exaltation to the divine nature.

While the promise of God to the Church is a *change of nature* from human to divine, to be effected at the second advent of her Lord, as the completion of *his* resurrection—the first resurrection (2 Peter 1 : 4; 1 Cor. 15 : 50-53; Phil. 3 : 10-11; Rev. 20 : 6)—the provision of God's plans for the world at large is quite different, viz.: *a "restitution"* or *restoration* to all the grand qualities and powers of the human nature (an earthly likeness of the divine), now so sadly blurred and defaced by the six thousand years of slavery to sin and death.

Rightly to appreciate human *restitution*, it must be remembered that every excellent quality exhibited among men is but an imperfect exhibition of what belongs to each perfect man, whether it be logical acuteness, mathematical precision, æsthetic taste, art, wit, eloquence, poetic imagination, music, or any other intellectual grace or moral refinement; and that these, to a higher degree than we have ever seen them exhibited by any fallen men, will, in the process of restitution, become, as at first designed by the Creator, the endowments of each obedient member of the human family. With the restitution of perfect mental and moral balance to man, the original king of earth, will come also a blessing through man to all his subjects—the beasts of the field, the fowl of heaven, and the fish of the sea (Psa. 8 : 6, 8); and the ordering of the earth itself is likewise promised.

The "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3: 19-21) are, we believe the Scriptures to teach, just at the door. Soon the last members of the body of Christ will have finished their course, and then, with their glorious Head and all the other members of the body, they will shine forth as the sun for the blessing of the entire redeemed race.

> "See the mystic Weaver sitting
> High in heaven—His loom below.
> Up and down the treadles go.
> Takes, for web, the world's dark ages,
> Takes, for woof, the kings and sages.
> Takes the nobles and their pages,
> Takes all stations and all stages.
> Thrones are bobbins in His shuttle.
> Armies make them scud and scuttle—
> Web into the woof must flow:
> Up and down the nations go!
> At the Weaver's *will* they go!
>
> "Calmly see the mystic Weaver
> Throw His shuttle to and fro;
> 'Mid the noise and wild confusion,
> Well the Weaver seems to know
> What each motion and commotion,
> What each fusion and confusion,
> In the grand result will show!
>
> "Glorious wonder! What a weaving:
> To the *dull*, beyond believing.
> Such no fabled ages know.
> Only faith can see the mystery,
> How, along the aisles of history,
> Where the feet of sages go,
> Loveliest to the fairest eyes,
> Grand the mystic tapet lies!
> Soft and smooth, and ever spreading,
> As if made for angels' treading—
> Tufted circles touching ever:

Every figure has its plaidings,
Brighter forms and softer shadings,
Each illumined—what a riddle!—
From a cross that gems the middle.

"'Tis a saying—some reject it—
That its light is all reflected;
That the tapet's lines are given
By a Sun that shines in heaven!
'Tis believed—by all believing—
That great God, Himself, is weaving,
Bringing out the world's dark mystery,
In the light of faith and history;
And, as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages."

* * *

Reader, whether a believer in the Word of God or a skeptic, you cannot afford to be without the book of which this little tract is merely a notice—viz.: THE PLAN OF THE AGES—350 pages. It is sold at the small price of 25 cents, postpaid, for the purpose of spreading a knowledge of the divine plan—"the good tidings of great joy which shall be unto all people."

Address us at once, enclosing 25 cents, stamps or postal note.

TOWER BIBLE & TRACT SOCIETY,
Bible House, Arch Street,
ALLEGHENY, PA., U. S. A.

Read the commendation of the work on last cover page. Over 250,000 copies are already in circulation.

One copy of "The Wonderful Story" poem tract—the "Old, Old Story" to the end—156 verses—will be sent *free* to any one requesting it.

COMMENDATION

FOR "THE PLAN OF THE AGES,"

—BY THE—

Great Southern Philosopher,

ASSOCIATE EDITOR OF THE

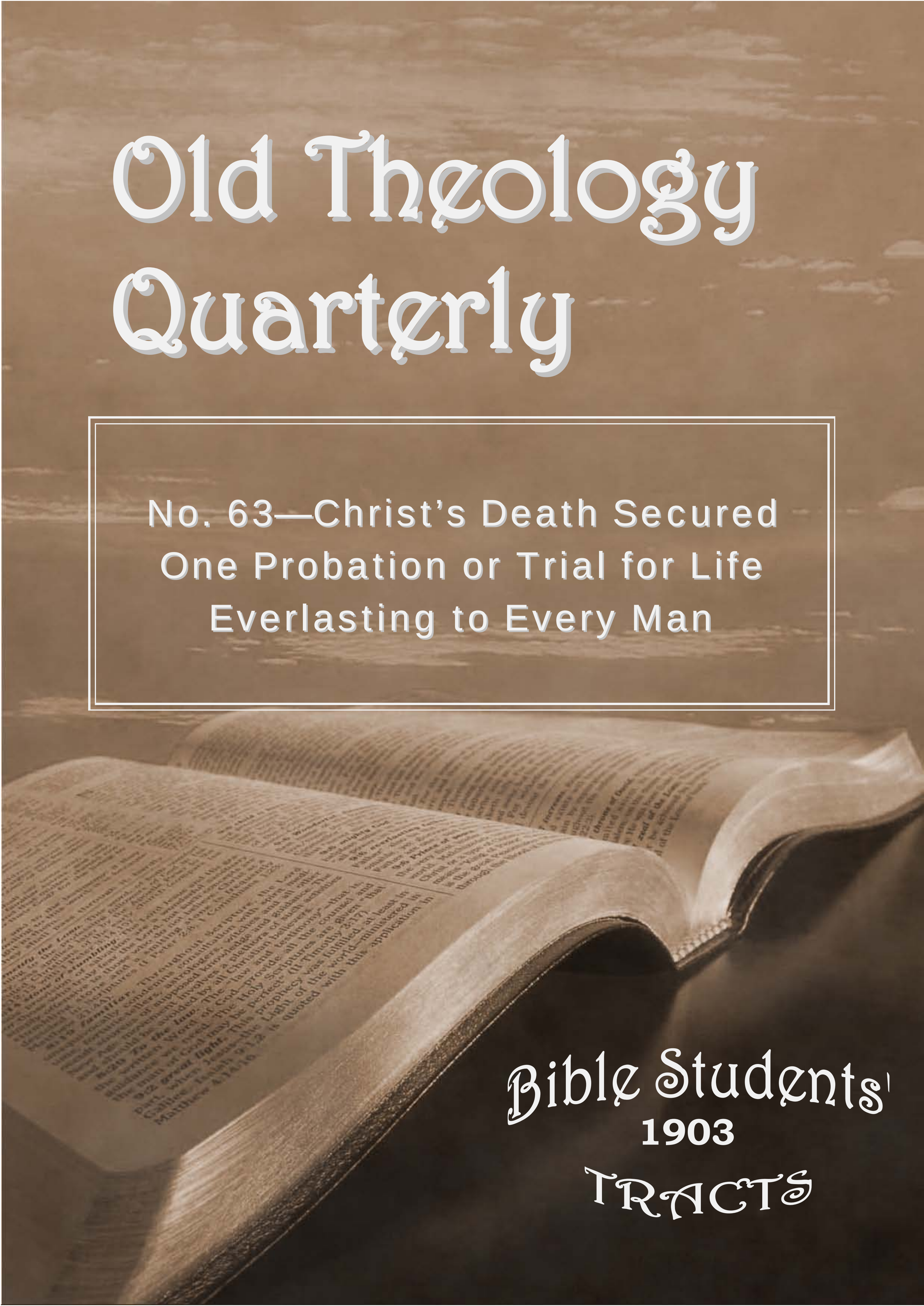
ATLANTA CONSTITUTION.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave —a lost child, a lost soul! * * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

C. T. SMITH. ("B. Arp.")



Old Theology Quarterly

No. 63—Christ's Death Secured One Probation or Trial for Life Everlasting to Every Man

Bible Students'
1903
TRACTS

THE OLD THEOLOGY

CHRIST'S DEATH
SECURED

One Probation or Trial
for Life Everlasting
to Every Man

* * *

A SEQUEL TO THE

EATON-RUSSELL DEBATES

REPRINTED FROM THE
PITTSBURGH GAZETTE
DECEMBER 7, 1903

NO. 63.—DECEMBER, 1903.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

FOR THE

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y
BIBLE HOUSE, ALLEGHENY, PA., U.S.A.
BRITISH BRANCH, 24 EVERSHOLT ST., LONDON, N. W.

NO. 15. REPLY TO INGERSOLL.
NO. 21. DO YOU KNOW?
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.
NO. 57. CALAMITIES—WHY GOD PERMITS THEM.
NO. 58. PURGATORY.
NO. 59. THE WORLD'S HOPE.
NO. 60. BRINGING BACK THE KING.
NO. 61. PROTESTANTS AWAKE!
NO. 62. WHY EVIL WAS PERMITTED.

Nos. 21, 40, 53 and 60 can be had in Swedish.
Nos. 21, 53 and 54 can be had in Dano-Norwegian.
Nos. 21, 38, 40, 49, 53, 59 and 60, 61, 62 can be had in German.
Nos. 21 and 59 can be had in French.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen.

THY WORD IS TRUTH. A REPLY TO INGERSOLL. 48 pp.
THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only.

Extra copies of the above booklets are supplied at 5c (2½d.) each, 25c (*1/3*) per dozen.

CHRIST'S DEATH
—SECURED—
ONE PROBATION OR TRIAL
FOR LIFE EVERLASTING
TO EVERY MAN.

(REPRINTED FROM THE PITTSBURGH GAZETTE, DEC. 7, 1903.)

PASTOR C. T. RUSSELL addressed a full and attentive house yesterday as usual, at Bible House Chapel, Allegheny. His text and address follow:—

> "*My plans are not your plans, neither are your methods my methods, saith the Lord. For as the heavens are higher than the earth, so are my methods higher than your methods, and my plans than your plans.*"—*Isa. 55: 8, 9.*

Doubtless you will all be surprised to know that today's service is to be in the nature of a continuation of the debates which closed in Carnegie Hall, Allegheny, a month ago.*

Dr. E. L. Eaton, Pastor of the North Avenue M. E. Church, is present before you this afternoon representatively. I hold in my hand a copy of a letter written four days after the closing debate at Carnegie Hall, to a minister, who in turn read it to a congregation at Duquesne, Pa., on the Sunday following the close of the debates. The letter is therefore not to be considered a

---

*The reports of the six debates appeared as a special issue of the *Pittsburgh Gazette* which we can supply at 2c. each, postpaid; or 50 or more copies by express at 1c. each.

private one. Indeed the utterances of public men on public questions are never to be considered as private.

The letter is doubly interesting, proving, as it does, first that the debates awakened thought and study and inquiry on the part of at least some of the ministers of this vicinity; and second, in that it clearly indicates that Dr. Eaton's views have been considerably modified on two important subjects—future probation and the wages of sin. You will be surprised by some of the gentleman's candid avowals. We will proceed to discuss the difficulties which seem to trouble him, hoping thereby to meet and to answer difficulties which may be troubling other conscientious souls. We will read the letter as a whole, and then take it up for critical examination by sections. To facilitate this, we have numbered Dr. Eaton's statements by paragraphs. The letter reads:—

REV. E. L. EATON'S STATEMENT.

"Dear Brother:—

"I thank you for your kind letter. You discuss two important propositions—Probation after Death; and Eternal Death.

(A1) "Concerning the first: God will give all his creatures a fair chance; if they have not a fair chance in this life, he will provide them a fair chance somewhere and sometime. But it is to be remembered that he is the one who decides whether they have a fair chance in this life or not. It is impossible for us to say. I prefer to leave that question with him. Now—if the heathen, idiots and children do not have a fair chance in this life (as it seems they do not), and if they need a probation, or if a probation is necessary for them in God's plan, then he surely will provide one.

(A2) "All I know about it (and all any one knows about it), is that if God intends to give anybody a probation after this life, he has not informed us of it.

(A3) "Paul tells us in the 1st and 2d chapters of Romans, that the heathen have so much light that 'they are without excuse'; and Peter told Cornelius, 'I now perceive that God is no respecter of persons; but that in every nation he that feareth him and worketh righteousness is accepted with him.' Those texts seem to me to teach that all the adult heathen in the world have light enough to be saved if they will.

(A4) "Then why send missionaries? Because our Lord commanded us to 'Go.'

(B1) "Your other question concerns Eternal Death. In Matt. 25:46, it is called Everlasting Punishment; in Rev. 20:10, it is called the Lake of Fire and Brimstone, in which the beast, the false prophet and the devil were tormented day and night for ever and ever. In Rev. 21:8, we are told that murderers and fornicators and sorcerers, etc., shall have their part also in the same Lake of Fire and Brimstone, to be treated in the same fashion as the beast and the devil. It is also said in this last verse quoted, that 'this is the Second Death.' Now the question is whether 'the Second Death' means a state of conscious existence and suffering or annihilation.

(B2) "That it does not mean annihilation is evident from these facts:—

"The word death does not necessarily mean annihilation. The unregenerate are always spoken of in the Bible as dead. 'Let the dead bury their dead,' which I take it means, Let those who are spiritually dead, bury those who are physically dead. 'Awake, thou that sleepest, and arise from the dead.' 'Dead in trespasses and in sins.'

(B3) "Now if death does not ever mean annihilation when spoken of the soul, why should we conclude that the 'Second Death' does necessarily mean annihilation?

(B4) "The Second Death, I take it, is similar to and but a continuation of the experiences of the Rich Man in Hades, which the American revision tells us was 'anguish'—that is soul torture, not physical torture—regrets, remorse, stinging remembrances—'Son, remember,' etc.

(B5) "Death is defined as 'the absence of that life to which it stands opposed.' Physical death is the absence or negation of physical life; spiritual death is the negation or absence of spiritual life; eternal death is the negation or absence of eternal life.'

(B6) "Now then, what is eternal life? Certainly not immortality, for we inherit a 'living soul,' a soul whose nature it is 'to live' and in that sense therefore we are immortal. Immortality is not a gift conditioned upon faith in Christ. It is the inheritance and common property of the human race. Even demons are immortal; multitudes of beings, both human and satanic, are immortal. But they have not eternal life. That is conditioned upon faith in Christ. Those who have not faith in Christ as the Savior have not eternal life. Therefore the negation or absence of eternal life is eternal death. 'The wages of sin is death; but the gift of God is eternal life.' Here eternal life stands over against eternal death, but it is simply called death.

(B7) " Now, when we inquire what life is, and learn that life is always communication with our surroundings —correspondence with environment, and that therefore eternal life is correspondence with our spiritual environment, or, as Jesus defined it—'To know God and Jesus Christ whom he hath sent'—then it follows that eternal death, 'the Second Death,' is the eternal absence or negation of any power or privilege of communication with God—regret, remorse, anguish, bitter remembrances; spiritual life, righteousness, peace, joy, hope, love, all gone forever out of the soul; that it is—all that—to sink into the awful night of the 'Second Death'; that it is—all that—to go into eternal death.

(B8) "This seems to be the state of the case so far as the Word of the Lord reveals the Divine purpose. If God intends to annihilate the lost soul at some far-off period of eternity, he has not told us so.

(B9) "It may be the legitimate result of sin to work the soul's entire overthrow—to cause the soul to degenerate until it is utterly extinguished. For myself I heartily hope that such will be the final outcome of incorrigible and apostate souls; but if so, we are not informed; and for the present, we must declare only what God hath been pleased to reveal. Beyond that we are not authorized to give public utterance when preaching the Gospel. It would please me if you thought it worth while to let me know how far these sentiments coincide with your own. Fraternally yours,

"E. L. EATON."

PASTOR RUSSELL COMMENDS WHAT HE CAN.

It is not surprising that a bright, strong mind like that of Dr. Eaton should not at once get clear of the difficulties which have enshrouded these subjects for more than fifteen centuries. It is a mark of great progress to note in the above that the gentleman has been touched with the Truth, and that the only difficulties remaining are mental entanglements with the theories of the dark ages, which he erroneously fancies to be the teachings of the Word of God. We were once in the same condition, and can appreciate the situation thoroughly. It is certainly a long step in the right direction to have the gentleman's assurances of the first paragraph, that if the heathen, idiots and children do not have a fair chance in this life, and if they need a probation, God will surely provide one. It is a further strong admission that, in Dr. Eaton's judgment, it seems that these, who constitute so large a proportion of humanity, seem not to have had a fair chance or probation in this life.

The last paragraph also is encouraging. The gentleman's large heart properly rebels against the ungodly, unscriptural, satanic teaching that all who do not secure divine favor in this present life will experience an eternity of suffering—torture. We draw attention to the gentleman's words to the effect that he is not informed respecting the final outcome of the incorrigible. We hope that he will give the subject still further Scriptural investigation, and become thoroughly informed as to what is therein written on the subject. We agree with his words, "for the present we must declare only what God has been pleased to reveal." It is because, therefore, God has not yet revealed to Brother Eaton, that he is not yet ready to speak forth—as it is because God has caused us to know something of the lengths and breadths and heights and depths of his love and gracious plan of salvation, that we can and do declare most positively the divine plan in respect to the heathen, etc.; that "God will have all men to be saved [from destruction, from the grave] and come to a knowledge of the truth . . . to be testified in due time." (1 Tim. 2: 4-6.) It is because God does clearly reveal it, that we can declare with assurance that "all the wicked will he destroy" (Psa. 145: 20), and that "they shall be punished with everlasting destruction" and not with everlasting torture, either mental or physical.—2 Thess. 1: 9.

Let us now take up Dr. Eaton's statements seriatim. The first proposition respecting Probation after Death, we indicate by the letter "A," the second proposition on Eternal Death by the letter "B."

NO SCRIPTURE LIMITS PROBATION TO PRESENT LIFE.

(A1) We agree most heartily with this statement, that it is not for us to decide respecting the divine plan and to tell the Almighty what he shall do and what he shall not do for us and for all. It is for us rather to be "swift to hear and slow to speak." But what do we hear as we hearken to the voice of the Lord through his Word? We hear that which is in full accord with all the facts as we see them about us every day, and as we read them in history, namely, that there was a chance given to father Adam and mother Eve in Eden, and that they lost that chance by disobedience, and that the penalty for that disobedience was death, which affected not only themselves mentally, morally and physically, but also affected their as yet unborn posterity, not miraculously, not theoretically, but in a natural way—the degeneracy of the parent necessarily implying the degeneracy of the offspring, because the stream cannot rise higher than its fountain. Thus the Scriptures declare in figurative language that the "fathers ate a sour grape [of sin] and that the children's teeth are set on edge." (Jer. 31: 29.) And in plain language the Apostle declares—"By one man's disobedience sin entered into the world and death as the result of sin, and so death passed upon all men because all are sinners"—"born in sin and shapen in iniquity; in sin did my mother conceive me."—Rom. 5: 12; Psa. 51: 5.

As this curse included every member of the human family, there was not a member of the race able to redeem his brother or to give to God a ransom for him. (Psa. 49: 7.) But in due time divine mercy and clemency operated toward the condemned and smitten race to provide for its members a hope of life, an opportunity of regaining what father Adam had lost by disobedience. All Christians recognize the redemptive work of Christ, but all do not see how far-reaching, how comprehensive, is the atonement effected by the great sacrifice for sins. Christians in general hold the truth that the benefits of Christ's death are imputed to those who believe and act upon their belief, so as to seek harmony with God through the Savior. But undeniably the number of those who have believed in the Lord Jesus has been infinitesimal as compared with the whole race.

CONCERN FOR THE FUTURE NOT UNREASONABLE.

Naturally, Christian minds are exercised upon this subject of what would become of those who do not now believe on the Lord, who cannot now believe on him, because of infancy or lack of mental capacity—as with the idiot—or others who fail to obtain a knowledge of the only name given under heaven or amongst men whereby they must be saved—the great world of mankind in general, called by the Jews, Gentiles, and by the Christians, heathen. The actions of different minds upon this subject have yielded different answers, which have been reflected in the various creeds of Christendom today. The answer of John Calvin was election—that God was passing by the majority of Adam's children, and was merely electing or choosing a few. The answer of John Wesley was that he did not see how the heathen had been or could be benefited, but that he took for granted that God in some way was dealing with all, and that the heathen would have a fair chance and a fair representation in the future life. The answer of others has been and is that the whole subject is complex, confused, and that they cannot understand the conflicting teachings of the Scriptures on election and free grace, some passages seeming to speak most positively of the election and the very elect and the making our calling and election sure, and declaring that no man can come unto the Father except through the Son, and that no man can come to the Son except the Father draw him; while other passages declare that whosoever will may come and take of the water of life freely.

The mistake made by these searchers after Truth has been that they leaned too much to their own understanding, and sought and taught their own wisdom rather than the wisdom of God as revealed in his Word. Furthermore, it is possible that God permitted a great deal of ignorance respecting his plan until the present time, the harvest time, the time when the mystery of God, we are told, will be finished at the sounding of the seventh trumpet. (Rev. 10: 7.) In any event those who do now see the Word of the Lord harmoniously have a great blessing and a great joy, inspiring still greater confidence than ever before in God's Word, in the character of God and in the fulfilment of all the exceeding great and precious promises of his Word.

Our text bids us beware of measuring the divine character, the divine plan and method by human standards;

it cautions us to take close heed to the direction of the Lord's Word if we would understand his plan. It is in full agreement with the statement of the Apostle (1 Cor. 2:4-8), that the Lord's ministers are not to expect that their message shall be with words that will entice the world and be in accord with the wisdom of this world, but that we are to seek for and to present in the name of the Lord the wisdom which cometh from above. We are not, therefore, to inquire what do the majority think respecting the questions we are discussing. We well know that all the various theories of men, purporting to be the plans of the Almighty, are terrible for their cruelty, injustice, superstition. The various creeds of Chrisendom and of heathendom have taken the forms of the molds in which they were cast—the depraved judgments of fallen men. We rejoice that God's methods are different, that God's plans are different—not lower but higher, as our text declares—as much higher as the heavens are above the earth.

GOD'S PLAN REPRESENTS HIS CHARACTER.

Looking into the Word of God from this standpoint, expecting the divine plan to be nobler and grander than that of fallen humanity and of Satan, the great deceiver, we do find what we seek. We find that the heavenly plan shows us that the reason the Lord has not in the past, and does not now, exert his great power for the restraint of evil, and to cause the knowledge of the Savior to reach every creature, and thus to give every creature a full chance of obtaining salvation through faith, is that his plan is broader and deeper and higher than this. He shows us that he is now electing a peculiar class, in all but a "little flock," to be joint-heirs with the Redeemer in the great work of blessing and restitution. (Acts 3:19-21.) He shows us that the world in general is getting lessons of experience with sin—learning something of its exceeding sinfulness and the bitterness of its every fruit. He shows that these will be to their advantage in the future, when they shall be brought to an experimental knowledge of the blessings of righteousness, and that by possessing this knowledge mankind will be the better prepared to choose righteousness and obedience and thus to choose everlasting life through Christ.

ELECTION PRECEDES FREE GRACE.

The Scriptures show us, too, that the call of the Church "to be partakers of the divine nature," and sharers of the Kingdom is not hindered, but advantaged by the permission of evil in the present time: that evil now serves to discipline, chasten, fit, prepare, polish the "living stones" of the future glorious temple for the various positions they are then to occupy in the divine service—the blessing of all the families of the earth according to the original promise. (Gal. 3:16, 29.) They show us, too, that this election at the present time of the little flock means, not the relegation of the remainder of mankind, the non-elect, to torment, but, on the contrary, the blessing of the non-elect; and that this blessing will come as soon as the Church shall be complete and glorified, which will be in conjunction with the establishment of the glorious Kingdom of Messiah, for which the Lord's people have been praying, as taught by the Master, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

Then will come the free grace—every creature small and great shall be caused to know of the love of God and the mercy which he has provided for all in and through the Lord Jesus. Then the river of the water of life will flow freely from the glorified Church, the New Jerusalem, and all will be invited to partake of it—"whosoever will, may take of the water of life freely." The Scriptures show us that the very class which will then invite the world to the water of life will be the glorified Church, the Bride, co-operating with the Spirit, the power of God, for is it not written, "The Spirit and the Bride shall say Come, and whosoever will may come and take of the water of life freely"? But now we must wait, because as yet there is no Bride; she is in process of selection. It is ours to enjoy present privilges and to make our calling and election sure to a place in that Bride class, by faithfulness to our call and consecration.

"THE PREACHER THAT HATH A DREAM LET HIM TELL IT, BUT HE THAT HATH MY WORD, LET HIM SPEAK MY WORD FAITHFULLY" —JER. 23:28–32

(A2) This no doubt expresses Brother Eaton's view of the matter: when a man does not see a thing himself he is very apt to conclude that nobody else sees it; but we totally disagree on this point, and assert that the Scriptures do most positively teach a future probation. Let us examine a few of the many Scriptures applicable to this point, beginning back with the promise made to Abraham that in his seed all the families of the earth should be blessed. Take the Apostle Paul's interpretation of this, namely, that Christ and the Church are the seed of Abraham. Note what the Scriptures say respecting the way in which the world will be blessed under the Millennial Kingdom—that then the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, so that none shall need say unto his neighbor, Know thou the Lord, for all shall know him from the least even unto the greatest. (Jer. 31: 34.) Is that promise fulfilled in the present time? Surely no sane person would so claim.

If not fulfilled in the present time, has it been fulfilled in the past? Surely not! Were there not forty centuries before our dear Redeemer came at all, and could the people of those forty centuries be blessed by him or by his redemptive work or by the preaching of the Gospel which he began to preach? (Heb. 2: 3.) Surely not! and if not, then those promises are as true as ever, backed by the name and power and wisdom and justice and love of the Almighty Creator. That promise, then, is God's assurance of a future probation to the great mass of mankind—the hundreds of millions who have died without hearing of the only name given whereby they must be saved.

We might multiply references did time permit. Take two more merely as a sample. Note the words of John 1:9, which declare Jesus to be "the true light which lighteneth every man coming into the world." Can any one reasonably claim that Jesus has enlightened the idiots, the heathen or the infants? Surely not! If, then, this be a true statement, that in the divine plan Jesus is to be the light to lighten every man, when will it be? Surely it must be a future enlightenment; the one which is mentioned in the Scriptures, in which our Lord is figuratively represented as the Sun of Righteousness which shall arise with healing in his beams. That Sun of Righteousness will rise in the Millennial morning—that will be the Sun of the new day, the Jubilee of earth.

We are still in the time when darkness covers the earth and gross darkness the people. The light shines into the hearts of only a few as yet, but God's promise that it shall enlighten all is a firm anchor to our faith that a probation will be granted to every member of the race; —an opportunity to choose between the light and the darkness, between harmony with God and sin. The other proof which we offer at the present time is the Scriptural statement that now the Father is doing the drawing, and that he draws only the elect (John 6:44); and the further Scriptural statement that when in due time Christ shall be lifted up—when Head and body shall be glorified in the Kingdom—the Christ will draw all men unto him.—John 12:32.

THIS IS NOT UNIVERSALISM.

We do not mean to say that all men will come into a condition where they will be everlastingly saved. We are not preaching Universalism, but merely a universal opportunity which must be decided by each individual for himself, and which cannot be decided in the dark, in ignorance—a decision in which knowledge of the Truth is a prerequisite. As the Father now draws some who rejoice to yield their wills and to come into heart-harmony with the present call to joint heirship with Christ, so likewise when in due time Christ shall fulfill his promise, "I will draw all men unto me," it will still be optional with those drawn whether or not they will respond heartily.

The power and authority of the Kingdom will be such that every knee must bow and every tongue confess, but this is not sufficient, and in order that they may have the eternal life at the close of the Millennium, it will be necessary that all shall come into heart-harmony with the Lord and all the principles of righteousness. So, then, what Brother Eaton and others do not see yet, we hope they will be able to see soon; and meantime we rejoice that their inability to see does not in any wise make void the divine purpose, as our context declares, "My word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.) It is now prospering in the work of selecting the Church, the Bride, and by and by it will prosper in the work of blessing all the families of the earth with a knowledge and opportunity through the glorified Christ.

HOW THE HEATHEN ARE "WITHOUT EXCUSE."

(A3) Brother Eaton wholly misapprehends the Apostle Paul's argument in Rom. I. and II. The Apostle's argument is that God is not chargeable with any injustice done toward the degraded heathen; that it is their own fault that they are so extremely degraded; that they are "without excuse" for being so degraded. He goes on to show what the Scriptures elsewhere point out, that man was originally in God's likeness, and that such great degradation as we see manifested in some of the heathen peoples came about through disregard of the simplest principles of righteousness, the laws of which were distinctly written originally in man's very nature. What knowledge they did have of God did not exercise them properly. On the contrary, giving themselves over to fleshly desires, which the light of nature taught them were improper, they became more and more bestial and degraded, and more and more obliterated the original lines of character which were perfect in our father Adam and measurably developed even in father Noah. The Apostle is not at all talking about the rejection of Christ by these heathen, for they had never heard of him, had never had the offer of salvation in any sense of the word; but, as he elsewhere declares, they were "without God, having no hope in the world" up to the time that some of them heard of the "only name given under heaven by which we must be saved," the "great salvation which be gan to be preached by our Lord."—Heb. 2: 3.

"FAITH IN HIS BLOOD" NECESSARY.—ROM. 3:25.

As for Paul's words to Cornelius: Again Brother Eaton seems to misapprehend the meaning of the record, which neither says nor means that Cornelius had previously been saved, as a Gentile, because of his reverence, prayers and alms. On the contrary, the record clearly shows that this was the beginning of the extension of the Gospel, the divine favor, beyond the nation of Israel to those of all nations who were in the condition to be called to the marriage supper as members of the Bride of Christ. Previously Cornelius, as well as all of the Gentiles, were "without God and without hope in the world," except what centered in the promise to Abraham, namely, that through his seed a blessing should ultimately come to all nations. The Apostle Paul shows this clearly when reasoning upon the favors and advantages accorded to ihe Jews. He says, "What advantage then hath the Jew [over the Gentile]?" He answers, "Much every way, chiefly because to them were committed the oracles of God,"—the Law, its types and shadows, and the gracious promises sent through the prophets.—Rom. 3: 1.

Our Lord showed how distinctly this favor was toward the nation of Israel up to a certain time. At the beginning of his ministry he sent forth his disciples, commissioning them to go only to the Jews, "to the lost sheep of the house of Israel," specially instructing them not to go to the Gentiles, nor even to the Samaritans. (Matt. 10:5.) And even after Israel was nationally given up because of the rejection of the Messiah, divine favor and apostolic teaching was confined to the favored nation of Israel for three and a half years after the cross—up to the full end of their "seventy weeks" of promised special favor. (Dan. 9:24.) Those seventy weeks had just ended at the time of Cornelius' conversion; the time had just come when the message of divine favor might go to the Gentiles, and therefore Gentiles might be received into relationship with the Lord on the same terms as the Jews—faith and obedience—"the middle wall of partition" shutting them out of these privileges having been broken down.—Eph. 2:14.

It should be distinctly noted that the Apostle Peter was surprised at being sent with the Gospel to Cornelius, and that it required a special revelation from the Lord to induce him to go. Furthermore, be it noted that the other believers were equally unprepared for this great change in the operation of divine favor, which permitted it to go to the Gentiles as well as to the Jews, because Peter was called in question by a council of the other apostles and of the faithful in general to know why he had preached the Gospel to the Gentiles. Peter defended his course by showing that under the leadings of divine Providence he could have done nothing else, and all the brethren rejoiced then, considering this an evidence that the time had come for the call to divine favor to be extended also to the Gentiles.

But note, further, that although it is written of Cornelius that he was a good man, that he prayed and that he gave much alms, etc.; nevertheless, he could not be saved by these works—he could not be accepted of God nor be begotten of the holy Spirit by reason of the best of character and works. Justification could come to him only by faith in Christ. "There is none righteous, no not one," Jews or Gentiles; and hence none could commend himself to God nor be granted the privileges of adoption and begetting of the holy Spirit. Cornelius, as well as every other one who experiences the great blessing of this age, must first of all be justified by faith in the precious blood. It was necessary, therefore, that Cornelius should be made acquainted with the great transaction at Calvary, and that he should recognize Jesus as his Redeemer, before he could be justified or adopted.

Hence it was that Peter was sent to preach to him; not to tell him that he was a moral man, for he was a moral man—not to tell him that he ought to pray, for he did pray—but to tell him what he must believe,—to give him a basis of faith and thus a basis of justification. Cornelius could not have been saved without this knowledge in the only sense that there is any salvation during this Gospel age. He could not have received the begetting of the holy Spirit and entered into relationship with God as a member of the Church of Christ, which is his body. This is the plain statement of the matter as set forth in Acts 11:14. The angel expressly told him the necessity for sending for Peter and the object of Peter's coming;—that he would "speak unto thee words whereby thou and thy house shall be saved."

Now, does it lie with any uninspired man to contradict this? And all the facts of Scripture concur with this, that although Cornelius was civilized and moral, a good Gentile, he needed to hear about the blood of Christ and exercise faith in its efficacy before he could be saved; and yet it has been openly stated by Dr. Eaton, that other heathen less advanced than Cornelius, both in civilization and morality, could be saved without so much as hearing of the "only name given under heaven and amongst men whereby we must be saved." (Acts

4:12.) Let us stand fast by the Word of God. Those who do so will find it indeed a firm foundation for reasonable faith; those who are careless in the study of the Word will make shipwreck of true faith, only to find themselves confused, bewildered, entangled by the philosophies and traditions of men.

"FOR A WITNESS TO ALL NATIONS."

(A4) Brother Eaton evidently realizes that the logic of his own argument is against him, and by this statement he seeks to parry it. He perceives that if the heathen, without a knowledge of Christ, are subjects of divine grace, so that they could be saved or lost upon the same conditions as affect those who have a knowledge of Christ, then there could be no object in sending them missionaries. We answer, that our Lord Jesus stated the object of the preaching of the Gospel to be "for a witness unto all nations." He had previously told his disciples not to go to the outside nations, the Gentiles, but to confine their efforts to the Jews; but after his resurrection he gave them to understand that this limitation of preaching to the Jews only would expire, and that ultimately the message of the Kingdom, selecting the "little flock," would be a witness in all the world, and that those obeying the Gospel should be as candles set upon a candlestick, to shine in the darkness all about them, to "witness" to the Truth and to honor the Father in their words and deeds.

The Scriptures nowhere give a suggestion that the world in general is on trial at the present time for life or death everlasting. True, there is a general law of retribution in nature under which whatever crop a man sows he will reap. Whether this be a sowing of corrupt seed or evil practices, or of good seed, moral deeds and kindnesses, each will bear a fruitage in the heart. Consequently, whether the person ever heard of Christ or not he will receive a natural punishment in this life, wholly outside of the eternal rewards which the Lord more directly dispenses. And this advantage or disadvantage will pass with him to the world to come.

Now is the time for judgment or trial, or testing or proving for the Church. It is her day of judgment, and hence the Apostle says, "If we sin wilfully, after that we have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but a fearful looking forward to judgment and fiery indignation which would devour us as adversaries." But as for the world, its day of judgment, trial, probation, testing, is in the future, as saith the Scriptures, "God hath appointed a day [future] in the which he will [future] judge the world in righteousness [giving to each one a fair, just, righteous opportunity for attaining life everlasting] through that man whom he hath ordained"—the Christ.—Acts 17: 31.

THE WORLD'S TRIAL DAY, FUTURE.

That judgment day of the world is the Millennial day, a thousand-year day; and before it opens God is preparing the Church, the Bride of Christ, to be his associates not only on the throne as rulers of the world, but also as judges of the world, as the Apostle declares, "Know ye not that the saints shall [future] judge the world?" Yes! we are glad that the world is to have a great judgment day, and that it will be a righteous judgment; all the conditions accessory to it will be fair, even handed—that mankind will have as favorable an opportunity for accepting righteousness and truth as of accepting unrighteousness and error, which now are so greatly in the ascendant.

We are glad, too, that during that judgment day Satan shall be bound that he may deceive the nations no more, and that all the influences which make for righteousness will be let loose upon the world, that it may come to a knowledge of the Truth, and that all who do come into accord with the Lord may be restored in those "times of restitution" of which all the holy prophets have spoken. —Acts 3: 19-21.

Surely if we had done all we could do in Christian lands, it would be fully in accord with the Master's Spirit and Word that we should go from nation to nation and from people to people to give the message of his grace to all. But it is not consistent with his plan that we should neglect the better fields of Christendom to go to the other more ignorant fields of heathendom. When we look about us in Christendom amongst those who have named the name of Christ, and behold great ignorance of the Lord and of his Word, great blindness respecting his character and his plan, we believe we are acting in line with the letter and spirit of the Lord's instructions when we preach the Gospel to those still in great darkness, that peradventure the eyes of their understanding may be opened, that they may see out of obscurity the grace of God, and thus be able to make their calling and election sure to a place in the Kingdom.

GOD'S FUTURE PROVISIONS INFLUENCE HIS DEALINGS.

These matters are not as though the heathen would never have the chance in the future, and therefore that the better opportunities amongst the civilized should be neglected on their account. On the contrary, we should be co-workers with God; and since his work is declared to be the selection of the "little flock," this must be our work. The most, therefore, that we could hope to accomplish now amongst the heathen would be to find here and there a hearing ear for the Gospel of the Kingdom, that here or there a few might be found "meet for the inheritance of the saints in light;" but we believe that all who have had experience in this matter will agree with us that there are more opportunities amongst the civilized than amongst the heathen.

All this is emphasized by the fact that we are no longer in the sowing time, but dispensationally have reached the reaping time, "the harvest" of this age. Very soon great and omnipotent forces will be at work plowing and sowing for the great restitution blessings and developments of the Millennial age, the "times of restitution of all things." But now is the time for the gathering of the "wheat," the fruitage of the past sowing; now is the time for the ripening of the Lord's people, of the "wheat" class, and gathering them into the barn; and those who understand this will understand the necessity for laboring where the "wheat" is rather than where no sowing or little sowing has been done.

ETERNAL DEATH IS NOT ETERNAL DYING.

We come now to Brother Eaton's second proposition (B) respecting Eternal Death. We agree with the first feature (B1), that the term "everlasting punishment" of Matt. 25:46 is the same represented in the Lake of Fire and Brimstone of Rev. 20:10; 21:8; and that the general name of this catastrophe is specifically given as the "Second Death." To us there seems no reasonable question as to whether or not the Second Death means future life or annihilation. The word death itself stands for the opposite of life. The "punishment," "the wages of sin, is death." (Rom. 6:23.) Wilful sinners, after having a full and fair opportunity, will experience this wage or punishment, which will be everlasting. There will be no resurrection from the Second Death, no restoration in any sense or manner. It is a finality.

This is called the Second Death in contradistinction to the first death. The first death was a death of the soul —"The soul that sinneth, it shall die." (Eze. 18:4.) "Death passed upon all by one man's disobedience." (Rom. 5:12.) That first death, sometimes called the Adamic death, which has laid hold upon the entire human family and has borne its victims down to the tomb for six thousand years—that first death was a total extinction of being, and would have been everlasting, had it not been for the redemption accomplished by our Lord Jesus. By the grace of God he died for us—"tasted death for every man." Thus the first or Adamic death was annulled and turned into a "sleep," until the Millennial morn of waking. Some of mankind have slept for a longer and some for a shorter period of time, father Adam for more than 5,000 years. The great awakening time will come when the night of sin and dying shall give place to the morning of resurrection and living again.

THE MORNING OF JOY COMETH.

This glorious Millennial morning is prominently held out before us in the Word of God as the grand climax of the divine plan of redemption "from the power of the grave." Of the Church it is written, "The Lord will help her early in the morning." (Psa. 46:5.) And again, speaking of the whole world of mankind, the Prophet declares, "Weeping may endure for a night, but joy cometh in the morning."

Some may query that if God had mercy upon the race so as to redeem us from the Adamic sentence, and turn it into a sleep from which there will be a glorious morn of awakening to forgiveness, and blessed opportunities for return to divine favor, then possibly there will be also a redemption from the Second Death, and thus another opportunity granted to those who sin wilfully against light, knowledge, etc. We answer, No! The Scriptures are most positive upon this point. "Christ dieth no more, death hath no more dominion over him." Those who die the Second Death shall be "punished with an everlasting destruction," "be destroyed without remedy," perpetually; they "shall be as though they had not been."

(B2) We agree that the word death, like any other word, may be used in a figurative sense, and that it is used so at times. Nevertheless the primary intrinsic meaning of the word death is the cessation of life, non-existence; and therefore whenever the word is used figuratively this thought of utter extinction and cessation goes with it.

Brother Eaton remarks that the unregenerate are always spoken of in the Bible as dead. Yes, we answer.

The Scriptures declare that the Adamic death sentence holds over every individual of the human family unless or until he accepts of Christ. The Scriptures consistently teach everywhere that "the wages of sin is death;" that wage is charged up against every member of our race, but "the gift of God is eternal life through Jesus Christ our Lord." The meaning is clear, namely, that none of those under sentence of death can have eternal life unless they come into relationship with Jesus, the only Lifegiver. Hence the wicked can never get life. The gift of God, eternal life, is only for those who come into accord with him through Christ. Others are deprived of this boon, and the wage of sin, death, rests upon them and will never be lifted: hence they cannot suffer, but will "be as though they had not been." Another Scripture quite to the point is, "He that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God [the curse—death] abideth on him."—1 John 5:12.

"A LUDICROUS INTERPRETATION."

Brother Eaton gives rather a ludicrous interpretation to our Lord's words to the young man who proposed becoming a disciple at some future time, after his father's death. Our Lord said to him, "Let the dead bury their dead, but go thou and preach the Kingdom of God." (Luke 9:59, 60.) Brother Eaton says he understands this to mean, "Let the spiritually dead bury those who are physically dead." We wonder whether Brother Eaton as a public minister has ever buried any of the physically dead, and whether therefore he considers himself spiritually dead, because he did so. His interpretation is extremely ludicrous, surely. We do not wish to intimate that the gentleman is deficient in mental acumen, for he is a brilliant man. We do wish you all, however, to notice the difficulties and inconsistencies with which erroneous theories entangle their holders. The text in question is very simple, very plain from the

Scriptural standpoint and from no other. The Lord meant that the young man who believed on him and was desirous of being his disciple should consider himself as figuratively risen from the dead—as no longer one of those dead in trespasses and sins, but as one who had laid hold upon the Life-giver and now, as a branch in the vine, was drawing life and sustenance from Christ. His father not being thus united to the Life-giver, but still a member of the Adamic race, still therefore under the curse of death as the wages of sin, would find plenty of others similarly dead in Adam to perform the necessary services down to the very last. Our Lord's suggestion, therefore, to the young man meant that he as one figuratively risen from the dead and alive through faith in Christ, and hoping to have that life perfected in the First Resurrection, should live and act in all the affairs of life from this new standpoint. Similarly the words, "Awake thou that sleepest and arise from the dead," signify that any one of the condemned world who would have the hearing ear and who would respond, might be counted as obtaining life through faith in Christ—as beginning the new life, which will be perfected in the First Resurrection. The remainder, such as have not accepted Christ, are still in their sins, still under the penalty of their sins—"Dead in trespasses and in sin."

(B3) We must wholly disagree with this statement, and again point out that the death of the soul is the very thing that is mentioned in the Scriptures as the penalty for sin: "The soul that sinneth, it shall die;" "God is able to destroy both soul and body in Gehenna"—the Second Death.

A FREE OFFER OF A TREATISE ON THE RICH MAN AND LAZARUS.

(B4) We had hoped that Brother Eaton by this time had seen the true meaning of the parable of the Rich Man and Lazarus, but it seems not so. We have not the opportunity here of dealing with this parable, but remind you that we have a free pamphlet dealing with it and kindred topics, to which you are all quite welcome, and which we believe will be found helpful to every earnest seeker after Truth on this subject, as it is presented to us in the Scriptures.

(B5) We agree to this statement that death is the absence of life. And when the word death is used in a figurative sense it signifies the absence or destruction of that figurative life.

(B6) We cannot avoid a certain measure of sympathy for our Brother in these confused and confusing statements. He first says that eternal life is "not immortality," and in the same sentence declares "therefore we are immortal." We agree and disagree as follows: Everlasting or eternal life simply signifies a life which may last forever, without indicating why or how it shall be perpetuated. Thus Adam had everlasting life before he sinned, but forfeited it by disobedience to God. Satan had everlasting life—a life which God was pleased to maintain and continue forever upon certain conditions, and a life which God has not yet cut short, although the conditions of obedience have been violated—a life, however, which the Scriptures inform us will terminate. The record is that Satan shall be cast into the Lake of Fire [symbolic of destruction], which is the Second Death; and again the record is that "For this purpose Christ was manifested, that he might destroy death and him that hath the power of death, that is the devil."—Heb. 2: 14.

The death mentioned in this last text is the Adamic death, which is to be destroyed as a result of Christ's redemptive work and his Kingdom reign and the restitution work which it will accomplish for all who will come into harmony with him: as says the Apostle, "He must reign until he shall have put all enemies under his feet [into subjection]; the last enemy to be destroyed is death"—Adamic death—not the Second Death, which is to last eternally and from which there will be no awakening or resurrection. Thus we see that lasting life is life which may last perpetually in accord with the divine arrangements, supported and supplied by divine power.

IMMORTALITY, THE DIVINE ATTRIBUTE, ONLY FOR THE VERY ELECT. OTHERS MAY GAIN EVERLASTING LIFE.

Now let us consider the word immortality. It is a much higher and much stronger word. It signifies to be death-proof, to be incapable of destruction. Men certainly have not been incapable of destruction, as the whole history of the past six thousand years demonstrates. "Thou turnest man to destruction." (Psa. 90: 3.) Nor will the revival of man's life in the Millennial age make him immortal or incapable of destruction, for again the Scriptures declare speaking of the Second Death, "They that will not hear [obey] that Prophet, shall be cut off from amongst the people."—Acts 3: 23.

Neither can it be that the angels are immortal or proof against death, destruction, if the Creator for any reason should deem them unworthy of the continuance of the grace of life; for Satan was one of the angels, one of the chief of them, and we have the clear record, as we have already seen, that he is to be destroyed. Then all failing to maintain their proper standing with God would be subjects for destruction. In view of this it does not surprise us to find the Scriptural statement that "God alone has immortality, dwelling in light which no man can approach unto." (2 Tim. 6: 16.) Neither does it surprise us to find that this quality of immortality was bestowed upon our Lord Jesus after he had demonstrated his loyalty to the Father by the greatest of all tests, his "obedience unto death, even the death of the cross." It is written, "As the Father hath life in himself [inherent immortality], so hath he given unto the Son to have life in himself [inherent life, immortality]," and that he should give this life unto whomsoever he would.—John 5: 26.

We are indeed surprised when we learn that those to whom the Lord proposes to give the immortality were once "children of wrath, even as others," of the human family, but who have accepted God's grace in Christ and have become followers in the steps of their Redeemer. The Apostle corroborates this testimony, and in explaining the first resurrection (1 Cor. 15: 42-44, 51-54) shows us clearly that the reward of the overcomers, the body of Christ, the "Bride of Christ," will consist in part of their being made immortal. Hence he exhorts us to make our calling and election sure, seeking "for glory, honor and immortality." Immortality, therefore, is the peculiar possession of the divine nature—far above that of angels, principalities and powers, and every name that is named. And so the Apostle Peter points out to the Church now being called and chosen, that God has "given unto us exceeding great and precious promises, that we might become partakers of the divine nature"—of immortality.—2 Pet. 1: 4.

WRESTING OF WORDS FROM THEIR TRUE MEANING IS DANGEROUS, CONFUSING, BLINDING.

(B7) Brother Eaton's general confusion on the subject of life and death, and his failure to hold to his own premises that death is the absence of life, the opposite of life, continues to get him into mental confusion and difficulty, and leads him to make woefully absurd statements, which assuredly he would have preferred to avoid. We urge upon him, and upon the many who are similarly confused by unscriptural definitions based upon human theories and traditions, to leave the confusing errors, and to lay hold upon the plain, simple statements of life and death as set forth in the Bible. The conditions of life eternal are not heathenish ignorance of God, but to attain that life means to come to a knowledge of God and of Jesus Christ whom he hath sent. The Second Death will be the utter extinction of being, as already pointed out. It will indeed be an eternal absence or negation of any power or privilege of communication with God or with spiritual life or righteousness or peace or joy or hope, etc.; but for the same reasons it will be the absence of all other sentiments and feelings. "They shall be as though they had not been." To be blotted out of existence is of itself a terrible penalty—a great loss—the loss of all the glorious things which are the rewards of obedience to God.

GOD'S WORD REASONABLE AND CONSISTENT.

(B8) The failing is not with God or with God's Word, but with those who neglect the study of the Scriptures, or who, studying them, look upon every passage through the distorted glasses smoked with the ignorance and superstition of the dark ages. God has told us of his intention to annihilate the wicked; he has used over and over again the most positive and emphatic language, "perish," "blot out," "die," "destruction," to indicate this, and additionally in symbolic language has used the strongest figures known to the human mind, namely, "fire and brimstone," a mixture which the whole world has agreed is the most deadly to every form of life within the range of human knowledge. The difficulty is with the minds of men; they have formed conceptions of the Almighty and his purposes which are untrue, such as they would be ashamed to have applied to themselves; and under the strength of these mental delusions and hallucinations, conjured in the dark ages and fastened upon the minds in infancy as being the teachings of God's Word, they have made all these words which signify destruction and annihilation, a total obliteration, to mean the very reverse—preserve, consciousness, etc. Who can help people who are so blinded? No wonder the Apostle prayed to the Lord for the early Church, that they might have "the eyes of their understanding opened, that they might comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth knowledge."—Eph. 3:18, 19.

THE GREAT APOSTLE PAUL WAS ONCE AN OPPOSER AND A PERSECUTOR.

(B9) This last proposition shows that our Brother's case is not a hopeless one, that he does see the reasonableness of the very proposition which the Scriptures outline, and that he acknowledges that it would be the most desirable thing in his own judgment. We pray for the breaking of the shackles of error which hitherto have been holding him, and hindering his clear conception of the divine character and the great and wonderful plan of God, which, as the heavens are higher than the earth, are so much higher than our natural ways and thoughts, as declared in our text. Yea, we pray this for all "Israelites indeed," with the assurance that our prayers and our labors shall be answered.

* * *

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears:
He who was slain on Calvary's mountain
Soon is to reign a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"A thousand years! Earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

FURTHER READING upon the character of the coming deliverance of the groaning creation, and what is signified by its deliverance from the bondage of corruption, will be sent *free* upon application.

Write to us at once if you feel a hunger and thirst for the bread of life, and water of life; for Luke 12:37 is now being fulfilled, and you may share the blessing.

WATCH TOWER BIBLE AND TRACT SOCIETY,
BIBLE HOUSE, ARCH ST., ALLEGHENY, PA.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

ZION'S WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE.

SIXTEEN PAGES—SEMI-MONTHLY.

EDITED BY THE AUTHOR OF MILLENNIAL DAWN.

This magazine is religious but not sectarian. It is devoted to the investigation of all Bible subjects, in the interest of the truth only. With charity toward all, it is in bondage to no party, system or creed, but to Christ alone. It recognizes all consecrated believers in Christ's atoning work, as members of the one and only Church established by our Lord and the Apostles.

Its principal object is to preach the "Gospel of the Kingdom," and the work to be done in and by the Kingdom of God, under Christ, who, by his death and resurrection, became Lord both of the dead and of the living (Rom. 14:9); and to assist those who are striving to make sure their calling and election to a ruling place in that Kingdom (2 Pet. 1:10, 11) by being conformed to the image of God's dear Son (Rom. 8:29)—changed from glory to glory of character by the spirit of the Lord.—2 Cor. 3:18.

If interested in MILLENNIAL DAWN, you cannot afford to do without ZION'S WATCH TOWER; and its price is small—one dollar (4s.) a year, in advance—free to any of the Lord's children, who through age or accident or other adversity are unable to pay, and who will send a postal card, yearly, stating their case and requesting the paper

Sample copies sent free upon request.

ADDRESS:—

WATCH TOWER BIBLE AND TRACT SOCIETY
BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U. S. A.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

COMMENDATION

OF "PLAN OF THE AGES"

—BY THE

Great Southern Philosopher,

ASSOCIATE EDITOR OF THE

ATLANTA CONSTITUTION.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

C. T. SMITH. ("B. Arp.")

CLOTH EDITION 360 P. 35 CENTS, POSTAGE 10 CENTS [1s. 10d.]

PAPER EDITION FIVE CENTS.

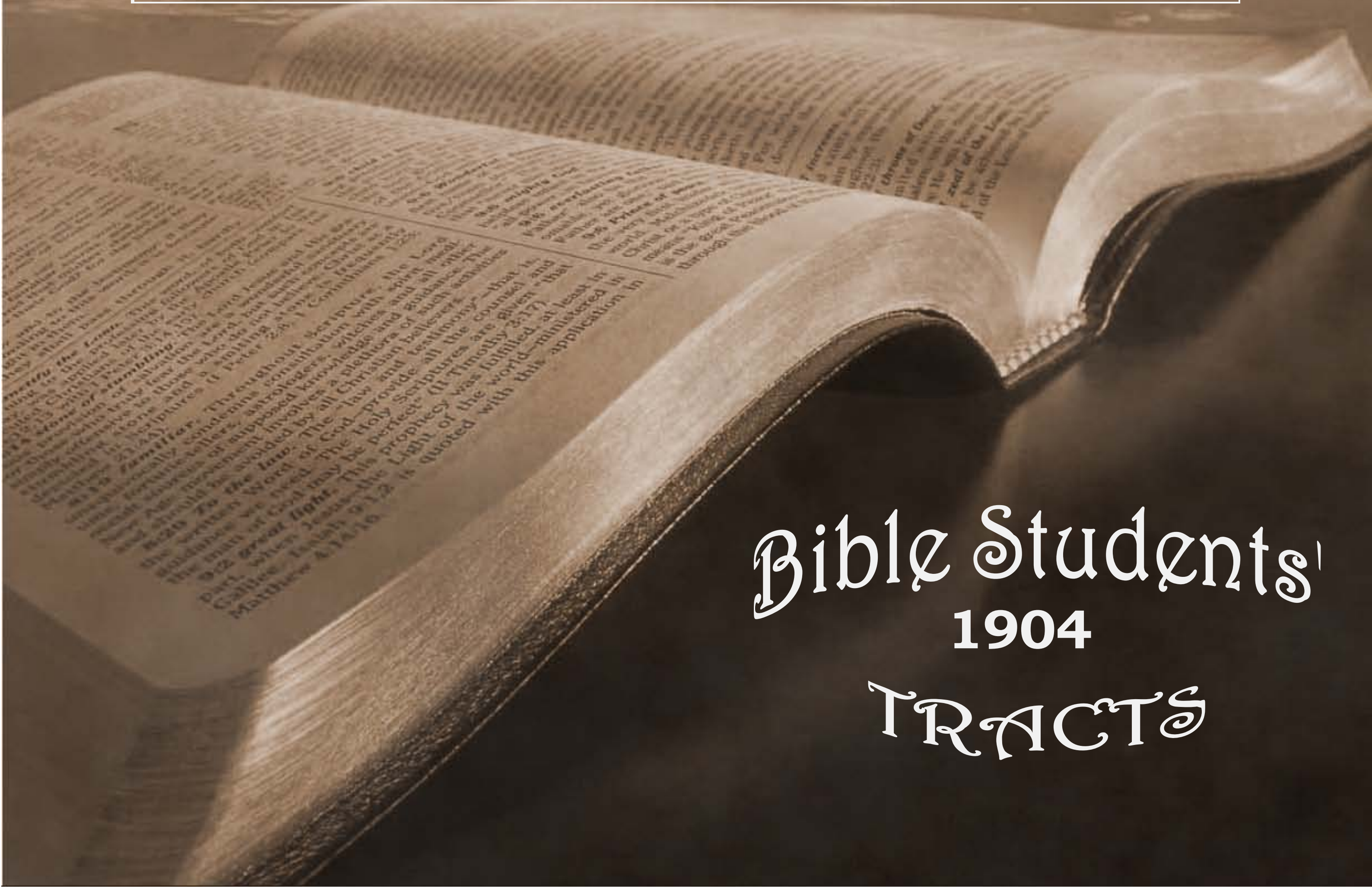
WATCH TOWER BIBLE & TRACT SOCIETY.

BIBLE HOUSE, ARCH ST. ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

Old Theology Quarterly

No. 64—Criticisms of Millennial Hopes and Prospects Examined



Bible Students'
1904
TRACTS

Criticisms
of
Millennial Hopes and Prospects
Examined

Miscalculations Corrected

What 2000 Years More Would Mean
Under Present Conditions

WATCH TOWER
BIBLE AND TRACT SOCIETY
ALLEGHENY, PA., U. S. A.

NO. 64.—JANUARY, 1904.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

BIBLE HOUSE, ALLEGHENY, PA., U.S.A.

BRITISH BRANCH, 24 EVERSHOLT ST., LONDON, N. W.

NO. 15. REPLY TO INGERSOLL.
NO. 21. DO YOU KNOW?
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 42. CROSSES TRUE AND FALSE.
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING
NO. 57. CALAMITIES—WHY GOD PERMITS THEM.
NO. 58. PURGATORY.
NO. 59. THE WORLD'S HOPE.
NO. 60. BRINGING BACK THE KING.
NO. 61. PROTESTANTS AWAKE!
NO. 62. WHY EVIL WAS PERMITTED.
NO. 63. CHRIST'S DEATH: ONE OPPORTUNITY FOR EVERY MAN.

Nos. 21, 40, 53 and 60 can be had in Swedish.
Nos. 21, 53 and 54 can be had in Dano-Norwegian.
Nos. 21, 38, 40, 49, 53, 59 and 60, 61, 62 can be had in German.
Nos. 21 and 59 can be had in French.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen.

THY WORD IS TRUTH. A REPLY TO INGERSOLL. 48 pp.
THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only.

Extra copies of the above booklets are supplied at 5c (2½d.) each, 25c (*1/3*) per dozen.

A Criticism of Millennial Hopes Examined.

"This Millennial doctrine encounters a very serious difficulty. If the world's population had doubled each century for the past sixty—which seems a very *reasonable* estimate—the present population of the earth would be two and one-third quintillions of people. That would cover over the fifty millions of square miles of land surface on this globe with people as thickly as they could stand, four thousand feet deep. If each were five feet high they would reach up into the sky nearly four miles. *No doubt people enough have been born to make that number.*"

The above remarks were addressed by Reverend E. L. Eaton, D.D., to the M. E. ministers of Pittsburg at a meeting held April 27, 1903. The address was favorably received by the learned gentlemen present and thought so highly of that it was printed for circulation.

Six months later, on Oct. 29, 1903, the same Rev. Dr. Eaton, in debate with Pastor C. T. Russell, at Carnegie Music Hall, Allegheny, Pa., repeated so much of the above as applied to his method of calculation, but revised his figures as to the total of humanity for the past six thousand years. As illustrating the large concession, we place his figures side by side:

First statement	2,333,333,333,333,333,333
Second statement	98,098,300,000,000
Shrinkage in six months	2,333,235,235,033,333,333

Let us hope that a man of so liberal a mind and so easy a pencil may yet get to see the question he was discussing in its true and reasonable light. Let us hope that the intelligent, thoughtful, educated clergymen who so innocently swallowed the first exaggeration will be as ready to receive the truth on the subject as they were to accept the error. It is not our thought to speak slightingly of any one's honest endeavor to ascertain truth, however egregiously he may err in his attempts; neither is it our wish to make personal criticisms ; but extravagantly erroneous statements have been so freely made by men of large reputation and deficient comprehension, that it is necessary in defence of the truth, and for the assistance of the unlearned and non-professional, that this matter be critically examined. Our statements, therefore, are not to be considered personal, but a general criticism of all the learned men who have talked so foolishly upon this subject. Dr. Eaton and his figures merely come in conveniently at the present time. Our criticisms apply equally to the thousands of other great heads which have similarly misapprehended the truth on this subject.

Before showing the reasonable figures for the total of humanity who have ever lived on this earth, let us give a simple illustration of the inaccuracy of Dr. Eaton's computations that will be proof positive of the grossness of his error, even in his revised figures, to every one possessing a sufficiency of "gray matter" to be able to reason on any subject. Any one can demonstrate this matter, for the Doctor has told us his method of computation, namely, the doubling the population each century. Accordingly, the last century of the sixty would be the one-half of the entire sum. The demonstration follows:

According to Dr. Eaton's largest figures the total population of the world at the present time would be	1,166,666,666,666,666
According to his second statement	49,049,150,000,000
According to the census taken the figures should be	1,600,000,000

We cannot suppose that Brother Eaton questions the accuracy of our last census returns, for he surely knows that at the present time the "50,000,000 sq. miles of land surface on this globe" are not covered "with people as thick as they could stand" two thousand deep—reaching up in the sky nearly two miles. Yet, above, he tells us that to him all this "seems a very reasonable estimate" and adds that he has "no doubt" on the subject. Evidently the Brother's desire to make the doctrine of the Millennium "look like thirty cents" as he expressed it—"to strike that doctrine a blow between the eyes from which it would never recover"—blinded him to the antics of his pencil. But, alas, Dr. Eaton, and many of those who applauded his ludicrous statements, are as far from the truth in their general understanding of the divine plan as they are in error on this simple mundane proposition. The secret of this unwisdom lies in rejecting the clear testimony of the Bible and opposing it—claiming that the Apostles and early Church in looking for a Millennium were misled by their ignorance of matters now well known (?) by modern theologians of the higher criticism school. Well says the Apostle that to these the teaching of the cross is foolishness—they have no use for the doctrine of the ransom, that we are bought back from destruction by the ransom price, even the precious blood of Christ. The words of the Prophet quoted by the Apostle are still applicable to such, and still explain why it is that worldly wisdom is so liable to err unguided by the letter and the spirit of revelation. The quotation is—"I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"—1 Cor. 1: 19, 20.

A CAREFUL ESTIMATE BASED ON FACTS.

We should reason of unknown things from the basis of that which is known. We know that the world's population today is approximately 1,600,000,000. We know that the present rate of increase is eight per cent. for the past ten years; this would give an eighty per cent. increase for a century. However, that the increase has not been so great in the past we are certain. This is easily demonstrated, for if we should reckon backward at this ratio of increase we would get back to the first pair (Adam and Eve) in about three thousand years, and we have Scriptural grounds for believing that it is fully six thousand years since the creation of our first parents.

We believe that every careful, thoughtful calculator, who with us will take Bible history and secular history, will come to close agreement with our conclusions on this subject.

Our figures for the whole number of people who have ever been born on this earth are 28,441,126,838 to date—including the present population. It is our conviction that these figures are probably double the actual number, but we desire to make them so generous that even opponents can find no fault with them. We arrive at these figures as follows: (See also "ANOTHER CALCULATION," p. 15.)

During the first sixteen hundred and fifty-six years, down to the flood, the Scriptures show us that humanity lived longer and reached development more slowly than now, many of the children not being born until the parents were more than a hundred years old. Thus Seth, the son of Adam, was one hundred and five years old when Enos, his son, was born; Enos was ninety years old at the birth of his first son, Cainan; Cainan was seventy years old when he begat Mahalaleel; the latter was sixty-five when he begat Jared, who was one hundred and sixty-two when he begat Enoch. The latter when sixty-five begat Methuselah, who when one hundred and eighty-seven begat Lamech, the father of Noah. We are inclined to believe that the whole population in that time may not have exceeded one hundred thousand, but to be liberal we have placed it in the foregoing estimate at one million.

After the flood humanity began again with eight persons, and for a time evidently the increase in population was much more rapid than before the flood. In our liberal estimate we reckon the population to have multiplied five times in each century for the first five centuries, which would bring us down to about the time of Abraham, and show a population in Abraham's day of under fifty-eight thousand, although it is our opinion that these figures are double the actual facts. "Higher critics" are so in the habit of using wild unreason in respect to matters of ancient times, that we make this concession. They will declare, for instance, that Assyria was a great nation at this time, and that evidences have been unearthed mentioning the great King Chedorlaomer, whom they estimate as probably the ruler of millions—taking no thought of the flood and the impossibility of having more than fifty thousand in the world at that time.

The Scripture narrative, however, will save the Lord's people from such errors of judgment, for this great King Chedorlaomer is distinctly mentioned in Genesis xiv. in connection with three associated kings, who, joining their combined forces, attacked five other kings in the vale of Siddim. The great Chedorlaomer and his valiants conquered, and carried away the spoil, including Lot, Abraham's nephew, and his goods. The narrative shows that these kings, though great for their time, when there were few people in the world, had very small armies, for they did not venture to attack (King) Abraham, who was "very rich" in flocks, herds, etc. On the contrary, when (King) Abraham heard that his nephew Lot was taken prisoner, he armed his three hundred and eighteen servants and pursued after the four great kings and their armies, smote them hip and thigh, and brought back Lot and all his goods. To the Bible student, therefore, the biggest thing about King Chedorlaomer was his name, and such will not be confused by the exaggerated estimates of the higher critics respecting the millions of those days; for their figures are just as reliable as Dr. Eaton's given above.

Continuing our liberal allowances, we have estimated that during the next five centuries the world's population multiplied three times each century. This would give us as the world's population at the time of the exodus 14,241,744.*

---

*See NOTE, page 28.

We now reach the time of wars and must reckon the increase of population more slowly than during the pastoral period. Proceeding, we group the next six centuries together and remember that the Israelites in Canaan were some eighteen times in bondage to their enemies during this period, and that a census taken near the close of David's reign by Joab showed the numbers competent to serve in the army to be 570,000; the entire population of Palestine, therefore, at that time can not have been much, if any, above 2,000,000. The same warfaring spirit affected other nations and similarly hindered rapid propagation; hence our estimate is that the race doubled during those six centuries, which would show a population in Solomon's time of over 37,000,000 throughout the world—again, a very liberal estimate according to all reliable information at our command, probably double the actual number.

We group the next twelve centuries together, concluding that the race doubled during those twelve centuries. To some this may appear too slow a ratio of increase, but we should consider the immense wars of that period, during which Assyria went down and Babylon rose and conquered the whole world, destroying many nations entirely; and that it subsequently fell before the Medes and Persians, who also shed blood in a wholesale manner, and who in turn fell before the Greeks; and that the latter, under Alexander the Great, conquered and dominated the world, but in turn fell before the Romans; and that these, at a cost of thousands upon thousands in the prime of life, did their share also in staying the rapid propagation of the race. These figures would give a world population of 82,000,000 in the time of Nebuchadnezzar, of 100,000,000 in the time of Christ, and of 113,000,000 at the time when the Roman Empire was at its zenith—its boundaries extending over Europe, Africa and a considerable portion of Asia. The historian estimates the population of the Roman world then at 50,000,000, and our estimate shows a surplus therefore of 63,000,000 for the known and unknown portions of the earth at that time—again, evidently, a very liberal reckoning.

We estimate the next four centuries as increasing the population twenty-five per cent. each century; for the decrease of war resulting from the firm establishment of the Roman power must have had such an effect. This gives us at the time of Charlemagne, at the opening of the eighth century, a world population of over 227,000,000.

Following came the centuries of the Crusades, etc., in which millions of the youth of the world perished. Our reckoning is that the world's population doubled during these six centuries—from the year 800 to 1399, A. D. This gives us as the population of the world for the year 1400 the sum of 455,733,808.

The next four centuries were more favorable to the multiplying of the race, great battles and desolating plagues being fewer. The religious reformation belongs to this period. We reckon the population to have doubled during these four centuries, and this would give us the world population for the year 1700 of 911,467,606. These figures, so far as we know, are very greatly in excess of any reliable statistics.

We reckon the period from 1700 to 1800, A. D., at a twenty per cent. rate of increase, giving the population in the year 1800 at 1,093,759,939.

For the century just closed, from the year 1800 to the year 1900, we have estimated an increase of forty per cent., which shows the population for the year 1900, 1,531,163,915. Although, as already stated, the ratio of increase in population for the ten years of the last census was eight per cent., representing an increase of eighty per cent. for the century, it is manifest that the increase during the earlier portion of the nineteenth century was at a much slower rate. Present conditions are increasingly favorable to the propagation of the race, as well as to its longevity; and it would not surprise us if the increase would show much greater in the near future.

The following tables of estimates of the world's population, made during the nineteenth century, show clearly that the estimates we have given are exceedingly liberal; besides, in reckoning the total we have counted the entire century at the figures of its close.

Volney in 1804 estimated the population of the world at	437,000,000
Pinkerton in 1805 estimated the population of the world at	700,000,000
Malte-Brun in 1810 estimated the population of the world at	640,000,000
Morse in 1812 estimated the population of the world at	766,000,000
Graberg v. Hemso in 1813 estimated the population of the world at	686,000,000
Balbi in 1816 estimated the population of the world at	704,000,000
Balbi in 1843 estimated the population of the world at	739,000,000

We believe that the liberality of our figures will be conceded by all careful, thoughtful people, and in our opinion they are as a whole double the truth.

Our next step was to approximate the number that died each century. We have estimated that twice the number of the whole population died every century down to the time of Solomon; and that since then to the present time three times the number of the whole population have died each century. It is on the basis of this calculation that we have already stated the number 28,441,126,838. Be it remembered also that in this calculation we have nearly doubled the actual facts. Take, for instance, the last century, which began with 1,093,759,939 and closed with 1,531,163,915. In estimating this we did not multiply by three the supposed number living in the middle of the century, 1850, but multiplied by three the total number living at the close of the century.

Now with this large allowance and liberal estimate everywhere of probably double, what can we say respecting the ability of the earth to furnish these habitation and food? Remembering the Lord's promise that in that millennial period "the earth shall yield her *increase*" and that the desert and wilderness places of the earth shall become as a garden of Eden, we may safely estimate upon all the land

—which we find, according to recent estimates, to be 57,000,000 square miles, or over 36,000,000,000 acres.

What would this mean as to space for each individual who has ever lived in the world according to this very large, liberal estimate? It means that there would be *twelve hundred and seventy-five acres* for each little village of *two hundred families* (one thousand persons). Quite a sufficiency of room, all will agree, under the new conditions promised; but if more space be necessary, let us have a little of the faith which father Abraham exercised when he counted that God, to keep his promise, was able to raise Isaac from the dead. With this faith we will see readily that it will be quite within the divine power to raise vast continents from the depths of the oceans, or indeed to give a literal as well as a symbolical fulfilment to the declaration, "There shall be no more sea."

Our conclusion then must be that those who hold to the teachings of the Lord and the faith of the Apostles and primitive Church have not been put to shame in any degree by the wisdom of this world.

Now let us look on the other side of the question, and see if it be not true respecting the worldly wise as was written nearly three thousand years ago, "The wise are taken in their own craftiness"—"They hanged Haman on the gallows that he had prepared for Mordecai."—Esther 7:10.

THE OTHER SIDE OF THE QUESTION.—OPPOSERS OF THE MILLENNIUM SILENCED AND SHAMED.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE."

Those who stand loyally in support of the teachings of our Lord and his Apostles in respect to the coming Kingdom "under the whole heavens" have generally been content to be on the defensive. Those who trust fully in the promise of God to Abraham, "In thy seed shall all the families of the earth be blessed," have too long endured the sneers of the worldly wise and refrained from pricking their bubbles of self-complacency, pride, sarcasm and folly set afloat by those who think themselves to be somebody, and discredit the inspired revelation and those who stick closely to the Book.

The time is come to forever silence these opposers of the divine Word, and we shall now proceed to do so. Again we must use Brother Eaton's words, but we again disclaim any personality and recognize that he is merely one of a class—a large class, an influential class, a D. D. class—whose minds and expressions on the subject are the same as Brother Eaton's. We take his words rather than those of some one else because they were uttered recently and in public contention with this very subject of the Millennium, were heard by hundreds and read by thousands. We must have some positive statement to deal with, and his is the nearest and most suitable one; therefore, and not for any personal reasons, his words are criticised. Dr. Eaton's words in his argument against the reasonableness of expecting a Millennium not only were as above quoted, and criticised, but additionally he said that he did not expect the second coming of our Lord until the conversion of the world and the end of this dispensation, which would not be for probably

"FIFTY THOUSAND YEARS YET."

Brother Eaton by this time has gotten used to the treachery of his pencil, and we trust will conclude that while it may be safe to use the pencil *ad lib.* on the subject of astronomy, where a few hundred thousand solar systems will not be noticed by the credulous public, it is nevertheless a very uncertain pencil to use in respect to earthly things.

Now let us weigh carefully this statement, made not only by Rev. E. L. Eaton, D. D., but by hundreds of other equally titled gentlemen, whose position before God's people and before the world as teachers has been trusted too confidingly by their flocks. We hope that on the subject under discussion and on all subjects they will revise their methods of "foolish talking," and remember that those who pose as ministers of the gospel of Christ should, according to the exhortation of the Apostle Paul, "Speak as the oracles of

God"—truthfully, accurately—in a manner to be depended upon. Meantime we hope their followers will give them no more credit for accuracy in other features of their religious teaching than in the one under consideration.

Let us do a little figuring; let us do it in a manner that any schoolboy can follow. We want to inquire how many people will be living on the earth at the end of fifty thousand years—about the time Dr. Eaton estimates that Christ will come. We will take as the basis of our calculation the present population of the world as 1,600,000,000. We will take as the basis of our reckoning for increase the census returns for the last decade, namely, eight per cent., which would mean eighty per cent. increase for the century. If the favorable conditions of the present continue, no doubt the increase will be far in excess of eighty per cent., but let us confine ourselves to present conditions. A little figuring shows us that at the end of the *first* of these *fifty* thousand years the living population of the world would be over 3,491,000,000,000, and at the same ratio of increase the close of the *second* thousand years would find a living population on this earth of over 7,249,000,000,000,000.

What do these figures mean? They mean that if God's Word is not true, if the great change of dispensation which we preach is not soon inaugurated, the whole world of mankind will be in great distress, not only for food to eat, but for standing room. We have only counted *two* of Dr. Eaton's *fifty* thousand years! What would the figures be if we were to run them up further?

ANTI-MILLENNIALISTS PUT TO CONFUSION.

Those who deny the teaching of a Millennium must of course ignore the promises which declare that "the wilderness will blossom as the rose and the solitary places be glad," and consequently any reckoning from their standpoint must exclude all the at present useless portions of the earth's surface. Approximately estimating the habitable and tillable portion of the earth at 25,000,000 square miles, we find that this would give us 16,000,000,000 acres or 696,960,000,000,000 square feet.

Comparing these figures with the above reckoning as to population we find that at the close of the *first* thousand years there would be two hundred and eighteen people for each acre of the habitable earth. At the close of the *second* thousand there would be ten thousand four hundred persons for each square foot of the habitable earth, or in other words they would be standing on each other's heads about twenty thousand persons high; or, if we include the polar regions and waste portions of the earth, they would be about ten thousand persons high on each other's heads; or, if we include the water surface as well as all the land surface, there would be seventeen hundred persons for each square foot. Allowing two square feet for each individual, the population would need to stand in piles thirty-four hundred deep, closely packed together all over the surface of land and sea.

What would the figures be at the end of *fifty* thousand years if each of the succeeding forty-eight were estimated on the reasonable basis of the *two* already calculated!

THE MILLENNIUM INDISPENSABLE—SOON.

Is it not time that those who do not believe in a coming Millennium should begin to pray that God would arrange for one? Is it not evident that if Christ's Kingdom were delayed even three *hundred* years the world would be in terrible straits. The population at the present rate of increase would then be over 16,000,000,000—with less than two habitable acres apiece, and only by very "intensive farming" could they subsist at all.

Ah! says some one, You are neglecting to count that death will keep things balanced, about as they now are, always. No, we are not over-looking death, but averaging it as at present. We are merely reckoning the *increase* of population on the basis of the last census reports.

Very evidently the facts, as we look backward and forward, all indicate that we are just at the right time for the establishment of "the Kingdom of God's dear Son." The declaration of the Lord at the beginning was, that the earth should be filled, and according to our computations we have now reached a place where a sufficient number of people have been born into the world to about reasonably and properly fill it, if they were recovered from the tomb. On the contrary, looking into the future, we see not only an impossibility of long continuance under present conditions, but we see likewise that even three centuries more at the present rate of increase would add to the numbers of the dead 59,000,000,000, or over double the number of our above liberal estimate of all the past dead—making the total number 87,000,000,000. Add to this number of the dead, at the close of three centuries future, the number then living at present rate of increase, viz. 16,000,000,000, the total would be over one hundred and three thousand millions. There would then be room for an argument on the possibility of God's promise of "restitution of all things spoken." (Acts 3: 19-21.) The awakening of such a host would furnish only one acre of at present useable land for six persons. Three centuries are not far ahead either!

The more we investigate this question upon a proper basis, the more strong our faith must become in the promises of the divine Word respecting the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," and which are to commence with the second coming of our Lord. (Acts 3: 19-21.) They are surely nigh at hand: these facts agreeing well with the Bible testimonies. See Millennial Dawn, Vol. II.

* * *

In the light of the foregoing we find all of Brother Eaton's figures quite erroneous. His revised figures are more than three thousand times too large; while those first presented were more than seventy millions of times too large! Let us all the more closely stick to the Book—to God's Word. "The Word of the Lord is sure, making wise the simple."—Psalm 19:7.

* * *

ANOTHER CALCULATION PROVING OUR FIGURES.

Another calculation would be to take the known beginning after the Flood—eight persons—and the known population in A.D. 1900——1,600,000,000—and viewing the whole as a wedge, reckon a gradual percentage of increase from the one number to the other. Reckoning thus, and counting three generations to die each century, the total of humanity that ever lived would count less than (10,000,000,000) ten thousand millions.

We still stick to the figures based upon our previous estimate (28,000,000,000) twenty-eight thousand millions; but we merely give these figures based on the "wedge" as corroborative evidence that our first calculations are in every way liberal.

A Fleshly Kingdom Inferior to a Spiritual One.

Another objection that is frequently urged in opposing the Millennium is that it would be inconsistent for our Lord to reign on earth as a man in the flesh—to have an earthly court, to sit on a gold or ivory throne at Jerusalem or elsewhere, and to have men pay homage to him as they would to a kaiser or czar.

We agree that such a view of the Millennial Kingdom would be an unreasonable one. But no such objection can be urged against the Scriptural presentation of this matter.

According to the Scriptures our Lord Jesus, the great King, and his glorified Church, his Bride, will be as invisible to men as is the heavenly Father and the holy angels at the present time. The fact that Christ will be King over all the earth in that day does not involve the thought of his being seen by men with the natural eye. Is not Satan the prince of this world, as our dear Redeemer expresses the matter (John 14: 30), or the god or ruler of this world, as the Apostle Paul explains? (2 Cor. 4: 4) Is not Satan the prince of devils, the fallen angels being his associates in his present usurped dominion of the world? Has not Satan dominated the world in general for now thousands of years? Has he not used as his tools and dupes the majority of the human family, who, because of this relationship to him, are called "children of the devil," because his works they do?—John 8: 44.

Seeing that Satan has thus wielded an evil influence, blinding mankind and deceiving the nations (Rev. 20: 3), will it be any less possible for the Prince of Peace to rule the world, to open the blind eyes and to cause the knowledge of God to be generally appreciated throughout the world during his reign—without his appearing in the flesh? Let us note the Scriptural declarations, which clearly teach that God's Kingdom will be invisible to mankind though all powerful in its blessed influence.

"THE KINGDOM OF GOD IS WITHIN YOU."

When our Master was proclaiming his Kingdom at his first advent the scribes and Pharisees opposed him. Desiring to show that he lacked both the money and the soldiers to establish a kingdom, and wishing further to show what they considered to be the unreasonableness of his pretensions as a king, they demanded of him when the kingdom that he preached would be manifested;—when they could see something tangible of his glory and power, and his disciples associated with him in that kingdom. Mark the Lord's answer! Weigh every word of it! He said: "The Kingdom of God cometh not with observation [earthly show, display]: Neither shall they say, Lo, it is here; or Lo, it is there! for it will be in the midst of you."—Luke 17: 20.

The beauty of this statement has been largely lost by a mistranslation, which has caused many to understand the Lord to have meant that the Kingdom of God would be established in the hearts of his questioners. Nor do those who take this view of the matter show creditable discernment, else they would perceive that there must be some mistake, for the Lord had already said, concerning these same opponents, that they were of their father the devil, that they were hypocrites, whited sepulchres, full of all manner of corruption. (Luke 11: 44.) A very slight degree of perception is sufficient to show any one that the Lord did not mean that the Kingdom of God would be set up in their hearts in the midst of that corruption. The proper translation makes everything clear: the Kingdom of God will be in the midst of men, good, bad and indifferent. The Kingdom power will be exercised throughout the length and breadth of the world, an invisible but everywhere present power, to correct sin and wrong doing and to reward righteousness and well doing, to lay "judgment to the line, and righteousness to the plummet: and sweep away the refuge of lies."—Isa. 28: 17.

Take another statement by our Lord, speaking respecting the Kingdom class—respecting those who would be joint-heirs with him in the Kingdom. He said, "Ye must be born again"—"flesh and blood cannot inherit the Kingdom of God." Further in the same discourse he explained that "except a man be born again he cannot see the Kingdom of God;" "except a man be born again he cannot enter into the Kingdom of God." (John 3: 3, 5, 6.) The explanation that our Lord gave to all these was, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" fleshly beings cannot see spirit beings.

Here again a little confusion of thought interferes with many Bible students, hindering them from getting the scope of our Lord's illustration. The natural birth is preceded by a begetting of the flesh; likewise the spiritual birth is preceded by a begetting of the Spirit; but rather unfortunately, in the Greek the one word *genao* stands for both thoughts, begetting and birth, and translators generally fail to make the proper distinction. *Begetting* of the Spirit should be understood whenever the word is used in connection with the present life, while *birth* of the Spirit should be understood as relating to the future life entered upon by a resurrection. Thus our Lord Jesus was the first born from the dead, and his Church will have a share with him in his resurrection to spirit conditions in due time.

That will be the birth of the Church to the spirit plane. It is to that time and condition that our Lord refers, saying, "That which is born of the Spirit is spirit," and that only these born-again ones of the spirit-resurrection can go and come like the wind, so that no man can know whence they come or whither they go. These born-again ones of the resurrection alone enter into the Kingdom, alone see the Kingdom. Mankind in general will not see the Kingdom members, the Bridegroom and the Bride, because, as the Apostle shows us, these will all be "changed." He explains that "We [the Church] must all be changed," because "flesh and blood cannot inherit the Kingdom of God."—1 Cor. 15:50.

We remember our Lord's words again, saying, "Yet a little while and the world seeth me no more—but ye shall see me." (John 14: 19.) The thought here is the same: That the faithful of the Gospel age as the Bride will be with the Bridegroom, and behold and share his glory, while mankind in general will neither see the Lord nor the Bride.

Again the Apostle says, "It doth not yet appear what we shall be." Evidently, then, the Church is not to expect that they will be what they now are, men, fleshly beings. The Apostle proceeds to add, "but we know that when he shall appear we shall be like him"—like our Lord Jesus, who is no longer a man, no longer in the flesh, but, as the Apostle says, "he was put to death in the flesh but quickened [made alive] in the Spirit." (1 Pet. 3: 18.) "Now the Lord is that Spirit."—2 Cor. 3: 17.

The declaration that we shall be like him signifies that, as he experienced a change of nature, lifting him from the human plane, far above angels, principalities and powers, and making him a partaker of the divine nature—the highest of all spirit planes of being—so the faithful of the Church, the overcomers, are promised not only a share of the dominion of earth, but a share of the Lord's glory, honor and exaltation of nature. The Apostle Peter speaks of this, saying, that God has given to his Church "exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1: 4.) The "change" from human to divine nature is not only enunciated by the Apostle Paul, but in the text we are now considering it is also clearly stated, for the Apostle continues, "We shall be like him and see him as he is." (1 John 3: 2.) Most evidently the Apostle's thought is that our future honor and condition and nature will be so different from our present nature and condition that, although our Lord has described it to us, it is impossible for us to comprehend it; but we are sure it will more than meet our grandest expectations when we know that it means that we shall experience such a change as will make us like our Lord, such a change as will permit us to see him—not as he was, but as he is ; such a change as will make us like him—spirit beings, glorious, powerful and immortal.

Elsewhere we have shown that our Lord experienced his change from human conditions to spirit conditions at his resurrection. There he was born from the dead, born of the Spirit—a spirit being of the highest order, the divine nature. We have shown, too, that our Lord's appearance to the Apostles after his resurrection was in various forms, as a gardener, as a wayfarer, etc., and that on these occasions the disciples did not recognize him either by the print of the nails in his hands and feet nor by the print of thorns in his forehead nor by facial expression nor by the garments he wore—all were different from what they had previously been accustomed to, and different each time from the other. Furthermore, we have shown that the few appearances at that time were brief, lasting but a few moments, when the Master would vanish from their sight as suddenly as he had appeared, remaining invisible for days at a time, We have shown that all these manifestations were intended to be lessons to the early disciples and to us—to teach that a great change took place at the time of our Lord's resurrection: that he was no longer the man Christ Jesus, subject to the conditions of humanity, but was a spirit being, clothed with every power which permitted him to appear and disappear, as did the holy angels on previous occasions when conveying messages from God to Abraham, to Manoah, to Jacob, to Mary and others.—Gen. 18; Judges 13; Gen. 32; Luke 1.

True, our Lord did appear in a body bearing the marks of his crucifixion, but this evidently was in order to identify him to the minds of his disciples. They had not yet been begotten of the Spirit, and could not therefore comprehend clearly spiritual things. One such appearance seemed absolutely necessary to convince the Apostles that the Lord was no longer dead; the other, the second appearance in this manner, was particularly to convince the Apostle Thomas, who declared that he would not otherwise believe. But even in these manifestations, in a body like to the one crucified, the circumstances were such as to prove to the disciples that they were not beholding the body that had been crucified; for the doors were shut and securely fastened for fear of the Jews when the Lord appeared to them in the upper room and showed them his hands and his feet. In other words he materialized before their eyes, the body of flesh no less than the clothing being miraculously produced inside the room before their very eyes; and when he left them, instead of going out of the room and going to some place to lodge, the flesh and clothing merely vanished out of their sight as mysteriously and miraculously as they had appeared. This materializing* in a body of flesh, with clothing, was neither more nor less than the Lord and the holy angels previously had done—for instance, at the appearance to Abraham.

As a man our Lord could not and did not appear and disappear; but because he had been changed again to a spirit nature in his resurrection, therefore to be seen at all by humanity would involve a miracle—appearance in flesh, in a burning bush or in some miraculous manner. Our Lord chose the method of appearing which would least alarm his disciples, most convince them of his change, and best permit him to give them the needed lessons for their future guidance.

Thus the Scriptures teach us conclusively that the Lord and the glorified Church will be invisible to men but yet present with them, their spiritual rulers, overseers, helpers and guides, who, as God's Kingdom class. will so order the affairs of earth as to bring every member of the race into touch with the grace of God, and to assist as many as will to profit by the general uplifting which will then be inaugurated in those times of restitution of all things spoken by all the holy prophets since the world began.—Acts 3: 19-21.

THE KINGDOM OF GOD MERELY HOLY LIVING.

This is another objection raised by the opponents of the Millennium. They consider that there is to be no future Kingdom; that everything in the Scriptures relating to the

---

*Nothing in this is intended to advocate or encourage belief in so-called materializations of deceased friends, purporting to be accomplished through spirit mediums. Some of these are frauds; and the genuine materializations (other than those of our Lord, and of some of God's messengers on various occasions) we have shown to be the work of evil spirits who personate the dead.—See "What say the Scriptures about Spiritualism? Proofs that it is Demonism." 116 pages. Price 10c. Address Watch Tower Bible and Tract Society, Allegheny, Pa.

Kingdom of God's dear Son, etc., refers to the present experiences of those who are fully consecrated to God. A favorite text with these is:

"*The Kingdom of God is not meat and drink; but righteousness and peace and joy in the holy Spirit.*"—Rom. 14: 17.

Our critics should examine this text in its connection and see its true meaning, as shown by the Apostle's entire argument, namely, that the privileges and advantages of belonging to God's Kingdom class consist not merely in our freedom from the restrictions of the Jewish Law in respect to what we may eat and drink and what we may not eat and drink. The Jews under the Law Covenant had no discretion. Christians, under the arrangement of grace during this Gospel age, have all questions left in their own hands with merely the general guidance that they must conscientiously seek to honor God and to do good unto all men in their bodies and spirits which are his. If then this liberty we have respecting our food and drink is not the chief blessing in the present time, what is the chief blessing? We answer, with the Apostle, that the chief blessings which are ours through Christ in the new arrangement are our righteousness, our justification before God, and the peace of God which this brings to our hearts, and the joy of the holy Spirit resulting from the new arrangement.

The Apostle touches the same thought in his letter to the Corinthians (1 Cor. 8: 8), saying, "Meat commendeth us not to God: for neither if we eat are we the better, nor if we eat not are we the worse."

The Church in the present time is the prospective royal family, even though by divine arrangement left subject to the trials and difficulties and mutations of this present evil world or dispensation. "I have said ye are gods, all of you sons of the Most High: yet, ye shall die like men, ye shall fall like one of the princes"—like Christ our Head and forerunner. (Psa. 82: 6, 7.) Amongst these sons of God, prospective heirs of the Kingdom, of course the royal law will govern—the law of love. Meantime the trials and difficulties will test and prove the sincerity of the consecration of each, and those found insincere will lose their relationship as members of the body of Christ, members of the Kingdom class. Only the very elect, the "little flock," will inherit the joint-heirship with their Lord in the coming Kingdom.

THE COMING KINGDOM TAUGHT BY OUR LORD AND ALL THE APOSTLES.

We have already called attention to many of our Lord's parables illustrating the condition of his Church during this Gospel age and the progress it is to make and its final glory. All will call to mind how many of the parables were respecting the Kingdom of heaven, likened to this, that, and the other thing, and the declaration that the Kingdom now suffers violence and the violent rule it by force, yet not the violent but the meek shall inherit eventually. We have called attention to the prayer which our Lord taught us to pray, "Thy Kingdom come," and to his assurance that at his coming he will call his servants and reckon with them first, and that to the overcomers he will appoint the dominion of the new dispensation, one to have rule over two cities, one over five cities, etc. Let us now notice a few expressions by the Apostles indicating that their hope was still in the future Kingdom, that in no sense of the word did they consider that the Kingdom had been set up at Pentecost in any but its embryo or preparatory form. We quote:

"Know ye not that the unrighteous shall not *inherit* the Kingdom of God?"—1 Cor. 6: 9, 10.

"They which do such things shall not *inherit* the Kingdom of God."—Gal. 5: 21.

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any *inheritance* in the Kingdom of Christ and of God."—Eph. 5: 5.

"Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath *called you unto* his Kingdom and glory."—1 Thess. 2: 12.

"That ye may be counted *worthy of* the Kingdom of God, for which ye also suffer."—2 Thess. 1: 5.

"The Lord Jesus Christ shall judge the quick and the dead at his appearing and his Kingdom."—2 Tim. 4: 1.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and *heirs of* the Kingdom which he hath promised to them that love him?"—Jas. 2: 5.

"The rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an *entrance* shall be administered to you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1: 10, 11.

"To him that overcometh *will I grant* to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. 3: 21.

"He that overcometh and keepeth my words unto the end, to him *will I give* power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."—Rev. 2: 26, 27.

"If ye be Christ's, then are ye Abraham's seed, and *heirs* according to the promise"—"In thy seed shall all the families of the earth be blessed."—Gal. 3: 29.

* * * *

It is evident, then, that the Kingdom promised is future, that its work of blessing all humanity, "all the families of the earth," is future, and that the royal heirs or members of the Kingdom are the elect Church now in process of selection and perfecting for their glorious future service for the race of Adam, purchased with the precious blood of the Redeemer.

Such as are of this class will have hearing ears for more of the Lord's Word on this subject, which is sure to appeal to them. We will be glad to respond to the requests of such for spiritual food whether they are able to pay for its preparation or not. As for others—they probably have more than they can digest in the foregoing. "Light is sown *for* the righteous, and its joys for the upright in heart."—Psa. 97: 11.

Missionary Successes, Present and Future.

Of the world's 1,600,000,000 population less than ten per cent are Protestants—really much fewer, for these are merely nominal Protestants, and include all in Christendom not avowed Catholics, Jews and Infidels, and not merely Protestant Church members. For instance, in this estimate 40,000,000 Protestants are counted in the United States, though most of the number are infants, who are Protestant Christians only in parental hopes.

The increase of the world's population—according to the U. S. Government's statistician—for the ten years from 1890 to 1900 was eight per cent., which means eight-tenths of one per cent. a year.

This means that the *natural* increase of the world this year alone would be 12,800,000, nearly all of whom are "heathen" or worse. So far from our being able to convert the world, under present conditions, the balance is going rapidly against us.

Thus seen, the heathen *natural* increase during one year is far in excess of all the conversions to Christianity (Catholic and Protestant) made in heathendom during the entire nineteenth century. And yet no other century approached this one in missionary activity. It is estimated that Protestants are now spending at the rate of $15,000,000 a year on Foreign Missions.

What is the lesson of all this? It teaches that the blessing of all the families of the earth by the Spiritual "Seed of Abraham" while *in the flesh* is an utter impossibility. It shows clearly that we can not hope to see the world thus blessed, according to God's "Oath-bound Covenant" (Heb. 6: 17-19; Gal. 3: 29), until the Spiritual Seed has been completed, "*changed*" (1 Cor. 15: 51), and associated with her

Lord, the Great King, Immanuel, whose Kingdom "under the whole heavens" will then be established "in power and great glory" (Dan. 7: 27; Matt. 25: 31; Rev. 11: 17)—thus to bless all mankind. Then the True Light shall lighten every man that ever came into the world. (John 1: 9.) Then, in those "times of *restitution*," all the families of the earth will be evangelized and blessed.—Acts 3: 19-23.

The results thus obtained (Isa. 11: 9) will be thorough; whereas the conversion of the entire world to the present condition of Christendom would leave them in need of *another conversion*, that God's will might be done on earth even as in heaven.

MEANTIME WITNESSING PROGRESSES.

Now we come to see the meaning of our Lord's declaration, that his true followers would be but a "little flock," to whom it would be "the Father's good pleasure to give the Kingdom," that will during the Millennium bless "all people." (Luke 12: 32.) Now we understand his words to the effect that we should let our light shine amid darkness, which would comprehend it not, but oppose it; but thus we would be his representatives and witnessess until the close of this age and its elective work. Now we see the meaning of his words, "When the Son of man cometh shall he find *the faith* on the earth?"—and of the Apostolic declarations that the end of this age would witness a great falling away from the true faith, just before the great time of trouble, which shall prepare for and usher in the glorious Millennial Morning of Christ's reign of righteousness and blessing.—Luke 18: 8; 1 Tim. 4: 1; Jas. 5: 1-9; Thess. 2: 8-12.

ARE YOU INTERESTED IN THESE MATTERS?

If so you cannot afford to waste your time reading "new theologies," "higher criticism," "Evolution" theories, etc., all of which are wisdom of men and foolishness with God. Neither should you go to the God-dishonoring and Scripture-wresting creeds of the "dark ages." Nor to the more modern traditions of men, based on those errors of the "dark ages."

To what then do we commend you? We answer, "To God and to the Word of his grace, which is able to build you up, and to give you an inheritance (in the Kingdom) among all them which are sanctified." (Acts 20: 32.) But the time is short, and you have wandered far from the simplicity of the Divine Word, and the path of return is piled full of the rubbish of ignorance, superstition, pride and sectarian ambition, as well as beset by the world, the flesh and the devil. Therefore our great Shepherd has sent to all such "A Helping Hand," to point out the right path (Jer. 6:16) and to assist you over the rubbish and difficulties, and to bring you back, clear back, to our Master's own words and those of his inspired Apostles and Prophets. This helping hand, "The Divine Plan of the Ages," (360 pages), is sold at cost, or will be *sent to you free* if you cannot afford to pay cost, and will send a postal card request for it. It is published by the Society whose address is below, and whose greatest pleasure it will be to hear from all Pilgrims bound for the heavenly Jerusalem, and to do all in its power to assist them freely, regardless of sect or party lines.

Address at once for further free reading matter,—

WATCH TOWER BIBLE & TRACT SOCIETY,
Bible House, 610-614 Arch St.,
Allegheny, Pa., U. S. A.

"The Divine Plan of the Ages"

360 pages cloth; only 35c. Paper edition 5c. each, postpaid.

"A veritable Bible Key." "A Helping Hand to Bible Students."

The best book for your honest but skeptical friend to read. It satisfies both head and heart.

In this day of "higher critic" infidelity, when your sons and daughters and Sunday class ask for proofs of a Divine Creator and of the Bible being his inspired word, you should have this book to hand to them. It is convincing. Its chapters on The Day of Judgment and on Why God Permits Evil are alone worth many times the cost of the book.

Ministers have large works of 30 to 40 volumes, at $6 to $8 per volume, dealing with such subjects. But "the common people" have neither the time nor the means for such. Anyway they are written in too profound style for them. These six little volumes are just what every Christian should have.

Our Society's sole object is the promotion of Christian knowledge. We invite your co-operation in its circulation. Our publications are supplied at cost or free to the poor.

[NOTE.]

ISRAEL'S INCREASE A MIRACLE.

Some may be disposed to question our figures of the Exodus, and cite the fact that at that time Israel had 603 550 men capable of bearing arms and burdens, besides women and children. (Num. 1:45,46.) We accept those figures with the statement that there were none infirm amongst the Israelites. Accordingly we would reckon that this included all the males from fifteen years old and upward, that there were as many females and as many young children, and estimate the whole at 2,000,000. The increase of the Israelites was phenomenal, miraculous. In no other way could we possibly understand how Jacob and his twelve sons and their families could in the short space of 198 years increase from seventy persons to 2,000,000; nor did the miracle continue, for we find that forty years later, when entering Canaan, their male forces numbered less than when they left Egypt. (Num. 26.) Several centuries later, King Saul numbered the entire army preparatory to a war with the Amalekites, and the total was 210 000 fighting men—little more than one-third of the number that left Egypt (1 Sam. 15:4.) Nor are such decreases of population exceptions. Where are the former peoples of Palestine and Egypt? In more modern times note the disappearance of the Aztecs and Montezumas of Central America and the rapid fading away of the North American Indian.

Evidently the fertile country and temperate climate in the vicinity of the Mediterranean Sea made that region the cradle of the race after the flood. From thence the people spread abroad. Palestine itself was the home of seven of the great nations of that time, enumerated as greater and mightier than Israel. (Deut. 7:1) But this must mean that combinedly they were greater and mightier, or else it signified that these people were larger-bodied—giants. This latter thought is in accord with the report of the spies (Num 13:22, 28, 33), and agrees with the words of Moses. (Deut. 9:2) Certainly the entire seven great nations of that time cannot have numbered much over a million souls, else how could that little land have supported them? Its entire area is only 6,040 square miles—less than one-seventh that of the State of Pennsylvania,—less than one-fortieth that of the State of Texas.

We repeat that at that time Israel was a great nation—that "the nations under the whole heaven" feared them. (Deut. 2:25.) Unquestionably Egypt was the principal nation of that time, and the King of Egypt freely conceded that the Israelites were "more and [physically] mightier" than the Egyptians.—Ex. 1:9; Deut. 1:10; Psa. 105: 24, 25, 37.

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

This journal, edited by the author of MILLENNIAL DAWN, should regularly visit all who have the slightest interest in the topics discussed in this and the other volumes of the DAWN series. It is issued twice a month, 16 pages, at one dollar (4s.) a year in advance.

That *none* of the interested may be without it, the arrangement is that those who need may have it on credit on application, while those too poor to pay may receive it regularly *free* by stating the facts and making request each December. All new tracts are sent to the WATCH TOWER list which it is desired shall represent all interested in present truth, the "harvest" message.

WATCH TOWER
BIBLE AND TRACT SOCIETY,

ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVERDON-SUISSE; MELBOURNE.

This Society never solicits donations, but it uses voluntary contributions as wisely and economically as possible in the propagation of Christian knowledge along the lines presented in MILLENNIAL DAWN. It yearly circulates tons of tracts and papers free, through the mails and through voluntary agents.

It justifies that portion of its name which relates to the Bible—(not by publishing Bibles, nor by circulating them gratuitously, but)—by supplying Bibles and Bible-study helps at wholesale prices; and often below the usual wholesale rates. We mention a few of these on succeeding pages, of course ranking MILLENNIAL DAWN as the most important helps or "Bible Keys," and ZION'S WATCH TOWER, semi-monthly, their efficient supplement.

Readers who desire to coöperate in the circulation of MILLENNIAL DAWN will be supplied at cost prices, and can have tracts ad libitum. Write us respecting this!

OLD THEOLOGY TRACTS

TREATING LIVE TOPICS, SUPPLIED FREE.

Samples will be sent free to any one requesting them: and quantities for free circulation will be supplied free to all subscribers to ZION'S WATCH TOWER, they being considered working members of the Society, whether they specially contribute to its funds or not. Send for free samples.

INTERESTING BOOKLETS

INEXPENSIVE, ATTRACTIVE, INTERESTING. THESE SHOULD BE EXTENSIVELY CIRCULATED.

THE FOLLOWING ARE 10 CENTS [5d.] EACH.
TO SUBSCRIBERS TO ZION'S WATCH TOWER 50 CENTS [2s. 6d.] PER DOZEN.

"*Tabernacle Shadows of Better Sacrifices.*" 130 pages—full of interest to earnest Christians, Bible Students. It examines carefully the typical lessons taught through Israel's ordinances, and traces these types to their antitypes.

"*What Say the Scriptures About Hell?*" This booklet of 88 pages examines carefully and reverently every Bible text containing the word "hell" and the "parables and dark sayings" supposed to teach eternal torment. It has helped to open the eyes of many truth-seekers to the great Adversary's blinding deceptions, whereby he has grievously misrepresented the divine character and plan.

"*What Say the Scriptures About Spiritualism?*" This little book under divine providence has already recovered from the snares of "Spiritualism" several who had been prominent as "mediums;" and has been a helping hand out of danger to hundreds who were "feeling after God" in the direction of Spiritism—ignorant of its true character as outlined in God's Word. All Christians should read this little treatise and be prepared for the severe temptations along this line which are fast approaching.

"*The Wonderful Story*"—The Old, Old Story—complete. This little book of 60 pages (15 outline illustrations) is just the thing for children, and puts the plan of the ages in verse, in simple language, easily committed to memory.

THE FOLLOWING BOOKLETS 5 CENTS (2½d.) EACH.

TO ZION'S WATCH TOWER SUBSCRIBERS AT WHOLESALE PRICE, 25C. (1s.3d.) PER DOZ.

"*Thy Word is Truth*"—A reply to Robert Ingersoll. A good thing for Infidels, Sceptics and Christians. 44 pages.

"*The Bible versus Evolution.*" Just what every Christian should read at this time, when the pulpits of Christendom are being invaded by the anti-Scriptural doctrine of Evolution, which this booklet clearly shows is a complete denial of the Atonement and hence of Christianity. —48 pages.

"*The Second Coming of our Lord—His Parousia, Epiphania and Apokalupsis.*" This booklet should interest and profit all who "love his appearing."

Hebrew-Jargon Booklet. The best tract for Jewish friends,—The Epistle to the Hebrews, with extracts from Isaiah.

WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVERDON-SUISSE; MELBOURNE.

MILLENNIAL DAWN.

—THIS IS—

THE GENERAL TITLE OF A SERIES OF BOOKS BY THE EDITOR OF ZION'S WATCH TOWER

VOL. I., *The Plan of the Ages*, gives an outline of the divine plan revealed in the Bible relating to man's redemption and restitution: 358 pages, in embossed cloth 35c. (1s.6d.) plus postage 10c. (4d.).

This volume has been published as a special issue of our journal—at the extremely low price of 5c a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

VOL. II., *The Time is at Hand*, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages in embossed cloth 35c. (1s.6d.) postage 10c. (4d.).

VOL. III. *Thy Kingdom Come*, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth 35c (1s 6d.), plus postage 10c. (4d.).

VOL. IV., *The Day of Vengeance*, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24, and Zech. 14:1-9: 660 pages, in embossed cloth 40c. (1s.8d.) plus postage 10c. (4d.).

VOL. V., *The At-one-ment Between God and Man*, treats an all-important subject—the hub the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth 40c. (1s.8d.), plus postage 10c. (4d.).

VOL. VI., *The New Creation*, deals with the Creative Week, Genesis 1 and 2, and with the Church, God's "New Creation" It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members under the Head of the body: 740 pages, in embossed cloth 40c. (1s.8d.), plus postage 10c. (4d.).

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $6.00 (24s.), plus postage 60c (1s.).

MILLENNIAL DAWN is published in foreign languages as follows: in *German*, five vols; in *Swedish*, three vols.; in *Dano-Norwegian*, two vols.; in *French*, two vols.; in *Italian*, one vol.; bound in cloth, uniform with the English edition prices the same.

WHOLESALE RATES TO WATCH TOWER SUBSCRIBERS.

IN CLOTH: Vols. I., II. and III., 25c. (1s.1d.) per vol.; vols. IV., V. and VI., 30c. (1s.3d.) per vol. IN LEATHER, $3.60 (14s. 10d.) per set, postage or expressage prepaid by us.

WHEN REQUESTING THE WHOLESALE RATE MENTION THAT YOU ARE A SUBSCRIBER.

The

PITTSBURG GAZETTE

published the

Eaton-Russell Debates

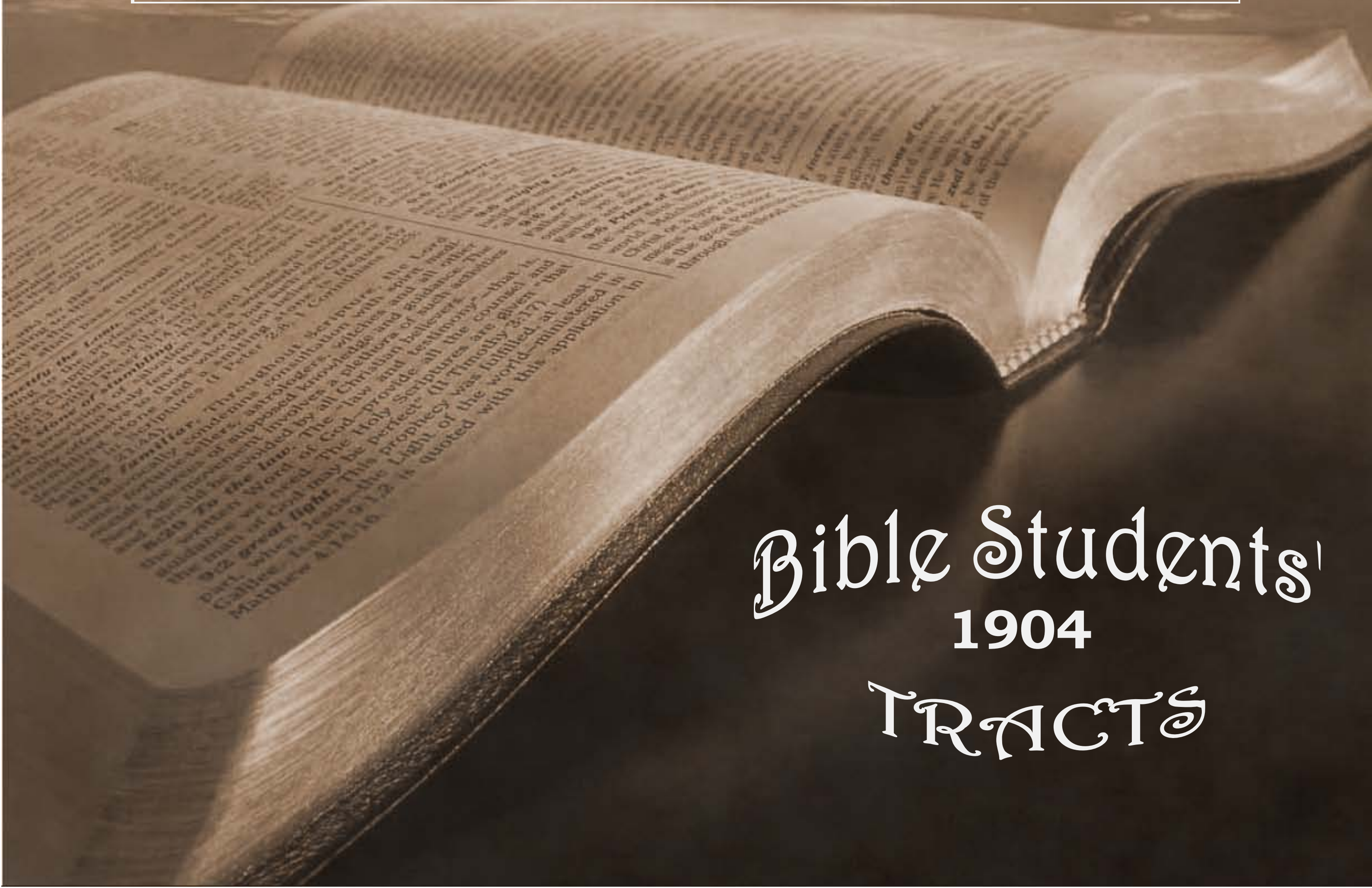
ON BIBLE TOPICS

as they took place, but being unable to supply the demand for back copies they subsequently issued the **Six Debates Together. These can still be obtained** at 2 cts. each for quantities under 50, post paid, or 1 cent each in larger lots.

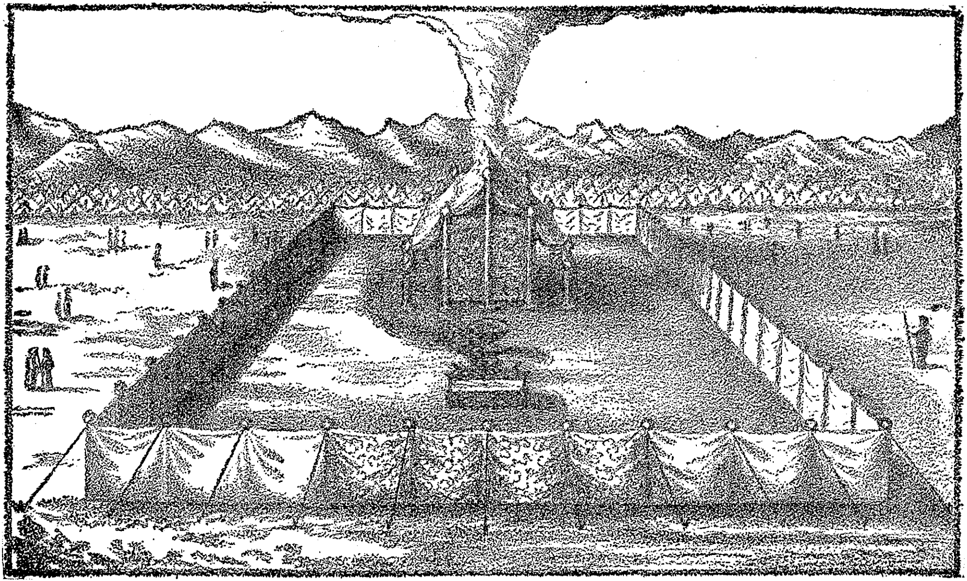
Address WATCH TOWER BIBLE & TRACT SOCIETY
"Bible House," Allegheny, Pa.

Old Theology Quarterly

No. 65—The Tabernacle Shadows of the "Better Sacrifices"



Bible Students'
1904
TRACTS



THE TABERNACLE IN THE WILDERNESS.

Tabernacle Shadows

—OF THE—

"Better Sacrifices."

A Helping Hand

—FOR—

THE ROYAL PRIESTHOOD.

WATCH TOWER
BIBLE AND TRACT SOCIETY,
ALLEGHENY, PA., U. S. A.
1907

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

— AND OF —

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"

"THE HOUSEHOLD OF FAITH,"

— AND OF —

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4, 5, 9; 1:8-10.

COPYRIGHT 1899.
WATCH TOWER BIBLE & TRACT SOCIETY,
ALLEGHENY, PA.

N. B.—This volume can be supplied also in the German language.

PREFACE.

The first edition of this little book was published in 1881, and under the Lord's blessing seems to have been very helpful to the class for which it was specially intended,—the "royal priesthood." Many of this class have confessed that as the finger of the Lord it pointed out to them meanings in the Old Testament types never before appreciated; and that it has thus guided them in the way of self-sacrifice, by leading them to see the true significance of the Scriptural declarations—"Present your bodies living sacrifices," "Fill up that which is behind of the afflictions of Christ," "If we suffer with him we shall also reign with him," "Let us go to him outside the camp, bearing the reproach with him;" besides many other Scripture statements which associate the Lord's people with himself both "in the sufferings of this present time and the glory to follow."

The author rejoices that this is true, and prays the divine blessing also upon this new edition, which was made necessary by reason of the electro-plates of the former edition being worn, and by the desire to have its general style conform to that of the MILLENNIAL DAWN series—for it may properly be considered a supplement and sequel to the fifth volume of that work, kept separate for convenience. Aside from these typographic changes, and the addition of one chapter, and a few alterations in the phraseology to make some points possibly more perspicuous, there are no changes. Indeed, no particular changes seemed possible or desirable.

The understanding of the subjects herein set forth would seem to have been heaven directed, "taught of God," at a time when the light was absolutely necessary to the full and clear presentation of the Plan of the Ages. And those who have been blessed by the helps furnished in this little book, and others who shall yet be similarly blessed we trust, may all esteem that they are also "taught of God;" for be it noted that the author has sought to prove every point and every application by the Word of the Lord, and has taught nothing of himself: as he has received of the Lord through his Word and spirit he has presented the same—with the evidences—to whoso has an ear to hear.

The careful student will discern that, the applications of the types herein presented being correct, the entire Plan of the Ages is thereby corroborated—justification, sanctification and glorification for the Church first, and subsequently restitution for whoever wills, of all the families of the earth. To what a glorious gospel, then, is this the key!

Dear Reader, if the matters herein presented appeal to you as truth at all, they will surely awaken you to energy and zeal to sacrifice earthly interests, to gain the prize of the high calling;—that you may become one of the royal priests soon to be associated with the great "High Priest of our profession" in the grand work of blessing the groaning creation. And if you get a blessing from these truths, and partake of their spirit, you will want to pass the cup of refreshment on to others who need just such a stimulus to revive their fainting hearts. And if you desire to colabor in this ministry you will find that all arrangements have been perfected by which you can obtain these booklets at a very nominal price—by the dozen or hundred. Every one who receives food at the Lord's table is honored with the privilege of joining in the service,—as "colaborers together with God." With Christian love,

Your brother and servant in Christ,

CHARLES T. RUSSELL.

Allegheny, Pa.,
March, 1881.

CONTENTS.

CHAPTER I.

THE TYPICAL TABERNACLE.

THE CAMP.—THE COURT.—THE TABERNACLE.—THE BRAZEN ALTAR.—THE LAVER.—THE TABLE.—THE LAMPSTAND.—THE GOLDEN ALTAR.—THE MERCY SEAT AND ARK.—THE GATE.—THE FIRST VAIL.—THE SECOND VAIL.—THE SIGNIFICANCE OF THESE AND THEIR ANTITYPES. 11

CHAPTER II.

ISRAELITES, LEVITES AND THE PRIESTHOOD.

WHAT CLASSES OF MANKIND WERE TYPIFIED BY ISRAELITES, LEVITES AND PRIESTS.—ANOINTING OF THE PRIESTS.—THE SIGNIFICANCE OF THE HIGH PRIEST'S "GARMENTS OF GLORY AND BEAUTY," TYPICALLY CONSIDERED.—THE ABRAHAMIC COVENANT, LAW COVENANT AND NEW COVENANT FORESHADOWED. 25

CHAPTER III.

CONSECRATING THE PRIESTHOOD.

LEVITICUS 8 : 14–33.

SET APART TO GOD'S SERVICE.—"BE THOU FAITHFUL UNTO DEATH."—"SANCTIFY YOURSELVES," AND "I WILL SANCTIFY YOU."—THE BULLOCKS AND RAMS OF CONSECRATION.—THE ANOINTING OIL OF CONSECRATION. 39

CHAPTER IV.

THE GREAT "DAY OF ATONEMENT."

LEVITICUS 16 : 3–33.

THE ORDER OF THE TYPE AND ITS ANTITYPICAL SIGNIFICATIONS.—THE BULLOCK.—THE PRIEST.—THE ENTRANCE OF THE HOLIES WITH THE BLOOD.—THE INCENSE, THE SWEET ODOR, AND THE STENCH.—ENTERING THE MOST HOLY.—THE LORD'S GOAT.—THE SCAPEGOAT.—THE BLESSING OF THE PEOPLE. . . 49

CHAPTER V.

ANOTHER TYPE OF THE ATONEMENT SACRIFICES.

LEVITICUS IX.

Atonement Sacrifices Restated with Varying Details.—Moses and Aaron Entered the Tabernacle. and Came Out Again and Blessed the People. —"Unto them that Look for Him Shall He appear."—"And After Death the Judgment."—Divine Acceptance of the Atonement Sacrifice Manifested. 79

CHAPTER VI.

SACRIFICES SUBSEQUENT TO THE "DAY OF ATONEMENT."

These Typify Repentances, Vows, Covenants, etc., During the Millennium.—The People's Burnt-Offerings.—Their Peace-Offerings.—Their Meat Offerings.—Their Trespass-Offerings.—Male and Female Distinctions to Cease, Shown in the Types. 93

CHAPTER VII.

"THE ASHES OF A HEIFER SPRINKLING THE UNCLEAN."

HEB. 9 : 13.

Not one of the Atonement Day Sacrifices.—Not one of the Subsequent Sacrifices for the People.—The Class Typified by this Sacrifice.—The Apostle Paul The Under-Priest who Witnesses and Testifies Respecting the Antitype.—The Sprinkling of the Ashes for the Cleansing of the People will be During the Millennial Age.—How the Cleansing will be effected. 105

CHAPTER VIII.

OTHER SIGNIFICANT TYPES.

The Court Posts.—The White Curtains.—The Silver Hooks.—The Door Posts of the Holy and the Most Holy.—The Golden Table.—The Golden Candlestick.—Antitypical Priests who See the Deep Things and the Levites who Do Not See Them.—The Golden Altar.—The Ark of the Covenant in the Most Holy.—Its Contents and their Significance.—The Mercy Seat.—The Two Cherubim.—The Priest Unblemished.—The Mystery Hid from Ages. 113

TABERNACLE SHADOWS
OF
THE BETTER SACRIFICES.

CHAPTER I.

THE TYPICAL TABERNACLE.

THE CAMP.—THE COURT.—THE TABERNACLE.—THE BRAZEN ALTAR.—THE LAVER.—THE TABLE.—THE LAMPSTAND.—THE GOLDEN ALTAR.—THE MERCY SEAT AND ARK.—THE GATE.—THE FIRST VAIL.—THE SECOND VAIL.—THE SIGNIFICANCE OF THESE AND THEIR ANTITYPES.

THE Tabernacle which God commanded the people of Israel to construct in the Wilderness of Sin, and in connection with which all their religious services and ceremonies were instituted, was, the Apostle Paul assures us, a shadow of good things to come. (Heb. 8:5; 10:1; Col. 2:17.) In fact, the whole nation of Israel (as well as its laws and its religious services and ceremonies) was typical. This being true, our understanding of the plan and work of salvation now in progress, as well as their future development, cannot fail to be greatly enlightened by a careful study of those "shadows" which they, for our edification, were caused to repeat year by year continually until the Gospel Age introduced their antitypes—the realities.—1 Pet. 1:11; Heb. 10:1-12.

It is not simply to gain a historical knowledge of the Jewish forms, ceremonies and worship that we come to the investigation of this subject, but that we may be edified by understanding the *substance* from an examination of the shadow—as God designed in arranging it.

We will fail to attach sufficient weight and importance to the shadow unless we realize how carefully God guided and directed all of its details. First, he took Moses up into the mount and gave him an illustration of the manner in which things were to be made; Secondly, he charged him to be careful of every particular—"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8: 5; Exod. 25: 40.) So, too, with all the minutiæ of the service: every jot and tittle had to be exactly performed in the type, because it illustrated something greater and more important to come afterward. And in order that these shadows might all be exactly performed, and that the people might not become careless, the usual penalty for any violation was death. For instances see Exod. 28: 43; Num. 4: 15, 20; 17: 13; 2 Sam. 6: 6, 7; Lev. 10: 1, 2.

Realizing God's care in making the "shadow" should not only give us confidence in its correctness, that not one jot or tittle of it shall fail until all be fulfilled (Matt. 5 : 18), but should also awaken in us so great an interest in God's plan as would lead us to examine closely and search carefully for the meaning of those shadows. And this, with God's promised blessing, we now propose to do, assured that among those who are truly God's consecrated ones—his children begotten of his Spirit—"he that seeketh findeth; and to him that knocketh, it shall be opened."

THE TABERNACLE'S CONSTRUCTION.

The directions given to Moses for the construction of the Tabernacle may be found in Exod. 25 to 27, and the account of the performance of the work, in Exod. 35 to 40.

Briefly stated, the Tabernacle was a house constructed of a series of boards of shittim (*acacia*) wood, "overlaid" or plated with gold, set on end into sockets of silver, and firmly fastened together by bars of the same wood, also covered with gold.

This structure was 15 feet wide, 15 feet high, and 45 feet long, and open at the front or east end. It was covered by a large white linen cloth, interwoven with figures of cherubim, in blue, purple and scarlet. The open end, or front of the structure, was closed by a curtain of similar material to the covering cloth, called the "Door," or *first vail.* Another cloth of the same material, similarly woven with figures of cherubim, called the "Vail" (or second vail), was hung so that it divided the Tabernacle into two apartments. The first or larger apartment, 15 feet wide and 30 feet long, was called the "Holy."* The second or rear apartment, 15 feet wide and 15 feet long, was called the "Most Holy." These two apartments constituted the Tabernacle proper; and a tent was erected over them for shelter. It was made of a covering of cashmere cloth or goat hair, another of ram skins dyed red, and another of seal skins (mistranslated badger skins).

---

* In the English translation this is frequently, though improperly, called the "holy *place*," and in such instances the word *place* will be found in italics, indicating that it has been supplied by the translators, as, for instance, in Exod. 26:33. This error is quite confusing, as the "Court" was properly called the "holy place." When *place* is not in italics, the "Court" is always meant. See Lev. 14:13 and 6:27. In some instances the "Holy" is termed the "Tabernacle of the congregation."

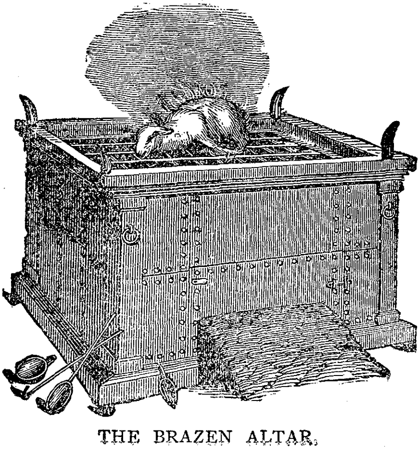
The "Most Holy," or "Sanctuary," is also sometimes called the "Holy *place*"—*place* in italics. Instances, Lev. 16:17, 20, 33. In referring to these apartments, we will call them, severally, the "Court," "The Holy" and "The Most Holy."

A lack of appreciation of the interest of Christians in these typical pictures and of the necessity for uniform exactness, on the part of the translators of Leviticus, must have been the cause of the varied translations which have so aided in confusing the student.

THE HOLY COURT OR HOLY PLACE.

The Tabernacle was surrounded by a yard, or "Court," toward the rear of which it stood. This court, 75 feet wide and 150 feet long, was formed by a fence of linen curtains, suspended from silver hooks, set in the tops of wooden posts 7½ feet high, which were set in heavy sockets of copper (mistranslated brass), and braced, like the tent which covered the Tabernacle, with cords and pins. This enclosure was all holy ground, and was therefore called the "Holy Place"—also the "Court of the Tabernacle." Its opening, like the door of the Tabernacle, was towards the east, and was called the "Gate." This "Gate" was of white linen, interwoven with blue, purple and scarlet.

It will be noticed that the three entrance passages, *viz.*, the "Gate" into the "Court," the "Door," into the "Holy," and the "Vail" into the "Most Holy," were of the same material and colors. Outside the Tabernacle and its "Court" was the "Camp" of Israel surrounding it on all sides at a respectful distance.

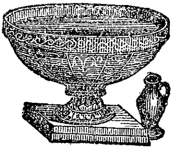


THE BRAZEN ALTAR.

THE FURNISHMENTS.

The furniture of the "Court" consisted of but two main pieces: the "Brazen Altar" and the "Laver,"—with their respective implements.

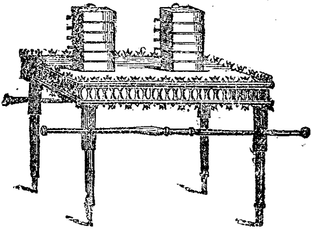
Just inside the gate, and immediately in front of it, stood the "Brazen Altar." This altar was made of wood and covered with copper, and was 7½ feet square and 4½ feet high. Various utensils belonged to its service—fire pans (called censers), for carrying the fire to the "Incense Altar," basins to receive the blood, flesh hooks, shovels, etc.



THE LAVER.

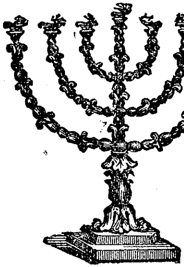
Next, between the "Brazen Altar" and the door of the Tabernacle, was the "Laver." It was made of polished copper, and was a receptacle for water; at it the priests washed before entering the Tabernacle.

The furniture of the Tabernacle consisted of a "Table," a "Candlestick" and an "Incense Altar" in the "Holy," and the "Ark of the Testimony" in the "Most Holy."



THE TABLE OF SHEW-BREAD.

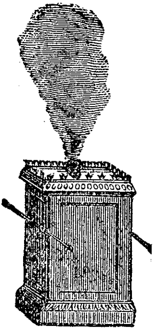
Within the Tabernacle, in the first apartment, the "Holy," on the right (north), stood the Table of "Shew-bread"—a wooden table overlaid with gold; and upon it were placed twelve cakes of unleavened bread in two piles, with frankincense on top of each pile. (Lev. 24:6, 7.)



THE GOLDEN CANDLESTICK.

This bread was proper for the priests only to eat: it was holy, and was renewed every seventh or Sabbath day.

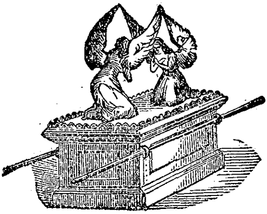
Opposite the "Table of Shew-bread" stood the "Candlestick," made of pure gold, beaten work (hammered out), having seven branches, and in each branch a lamp. It was the only light in the "Holy;" for, as we have seen, the natural light was obscured by the walls and curtains,



THE "GOLDEN ALTAR." THE "INCENSE ALTAR."

and there were no windows. Its seven lamps were cared for, trimmed, supplied with oil, etc., by the High Priest himself, who at such times was to offer incense at the Golden Altar.

Further on, close up to the "Vail," stood a small altar, of wood covered with gold, called the "Golden Altar" or "Incense Altar." It had no fire upon it except when the priests brought it in the censers which they set in the top of this "Golden Altar," and then crumbled the incense upon it, causing it to give forth a fragrant smoke or perfume, which filling the "Holy" penetrated also beyond the "second vail" into the Most Holy or Holy of Holies.



THE ARK OF THE TESTIMONY.

Beyond the "Vail," in the "Most Holy," there was but one piece of furniture—the "Ark." It was a rectangular box made of wood overlaid with gold, having a lid or cover of pure gold called the Propitiatory or "Mercy Seat." Upon it (and of the same piece), were two cherubs of gold—beaten work. Within this "Ark" (under the Propitiatory) were placed the golden bowl of manna, Aaron's rod that budded, and the two tables of the Law. (Heb. 9: 4.) Upon the Propitiatory a supernatural light appeared, shining out between the cherubim, representing the divine presence. This was the only light in the "Most Holy."

It is noticeable that all the furniture inside the Tabernacle was of gold, or covered with gold, while in the

"Court" everything was of copper. Wood, which was the base covered with these metals, was used, we believe, to make the articles of lighter weight, more easily portable, than if of solid metal. This was an important consideration when they travelled. The vessels of the Temple, representative of the same things, were of solid metals. (1 Kings 7: 47–50.) These two metals, gold and copper, were used, we think, to represent two different natures—copper representing the *human* nature in its perfection, a little lower than the angelic nature; and gold representing the *divine* nature, far above angels, principalities and powers. As gold and copper are much alike in their appearance, yet different in quality, so the human nature is an image and likeness of the divine, adapted to earthly conditions. It will be noticed that the arrangement of

THE CAMP, COURT AND TABERNACLE,

thus distinctly separated and differentiated into three general divisions, represent three distinct classes blessed by the atonement; and the two parts of the Tabernacle represent two conditions of one of these classes.

"*The Camp*" represented the *condition* of the world of mankind in sin, needing atonement and desiring it and its blessings, however indistinctly it analyzes its cravings and groanings. These were typified by the "Camp," nation of Israel, and were separated from all holy things by the curtain of white linen, which represents to those within a wall of faith, but to those without a wall of unbelief which hindered their view of and access to the holy things within. There was only one gateway to enter the "Holy Place" or "Court;" the type thus testifying that there is but one way of access to God—one "gate"—Jesus. "I am the way. . . . No man cometh unto the Father but by me." "I am the door."—John 14: 6; 10: 9.

"*The Court,*" represented the *condition* of Justification, entered through faith in Christ, the "gate." Into this "Court" only Levites (typical of justified *believers*) were allowed to come. These had access to the "Brazen Altar" and to the "Laver," and did service in the "Court," but had no right as Levites (believers) to go into the Tabernacle; no, nor even to look into it. (Num. 4: 19, 20.) In the "Court" all things were of copper, to indicate that the class admitted there were justified *men*. The "Court" did not represent the condition of the spiritual class, though the priests, in sacrificing and washing, used it also.

"*The Tabernacle*" building, with its two parts, represented the two *conditions* of all who undergo a change of nature from human to spiritual. The first apartment, the "Holy," represented the *condition* of all those who (as Levites—justified believers) have consecrated their human nature to death, that they might become partakers of the divine nature (2 Pet. 1 : 4), having been begotten of the Spirit. Its second apartment, the "Holy of Holies," beyond the "Vail"—death—represented the *condition* of the faithful "overcomers" who will attain to the divine nature. These, after having completed their consecration in death, will be fully changed, *born* from the dead by the First Resurrection, to the divine nature and organism. No human being, be he ever so full of faith, be he washed from every sin, and in God's sight justified freely from all things and reckoned perfect, can have any place or privilege in the spiritual things represented in the interiors of the Tabernacle and Temple. He cannot even look into spiritual things, in the sense of appreciating them. But, during the Gospel age, such are "called" to consecrate and sacrifice their human nature in God's service, and to inherit instead the spiritual nature—as members of the Body of Christ. "The natural man receiveth not the things of the Spirit . . . neither can he know them, because they are spiritually discerned."—1 Cor. 2:14, 12.

The fact that all things in the Tabernacle were made of *gold*, representative of the divine nature, implies that it represented the condition of such only as are called to the divine nature. Only those of the Levites who were consecrated to the work of sacrificing (the Priests) had access to the Tabernacle; so only those of the household of faith who are consecrated to sacrifice, even unto death, enter the divine conditions represented in the Tabernacle.

The "Court," the justified human condition, is entered by faith only; but while we must retain the faith that justifies, we must do more, if we would experience a change of nature and become "new creatures," "partakers of the heavenly calling," to be "partakers of the divine nature." Entering the "Holy," therefore, implies our full consecration to the Lord's service, our begetting of the spirit and our start in the race for the prize of the divine nature—the terms of which are, faithfulness to our vow, in crucifying the justified flesh, presenting our human wills and bodies living sacrifices to God; no longer to seek human pleasure, honor, praise, etc., but to be dead to these and alive to the heavenly impulses. Yet, into this condition, also, we still come through Christ Jesus our Lord, who not only opened for us the "Gate" of justification through faith in his blood, but who also opened the "Door" (the first vail) into the Tabernacle, "a new way of life," as spirit beings, through and beyond the second vail, by the sacrifice of our justified flesh.

Hence the two apartments of the Tabernacle, the "Holy" and the "most Holy," represented two phases or stages of the new life to which we are begotten by the holy spirit.

The "*Holy*" represented the present condition of those begotten of God through the word of truth. (Jas. 1:18.)

These, as heavenly minded "new creatures," though still "in the flesh," have their real (inner) life and walk with God within the first vail of consecration, and beyond the intellectual sight of the world and the unconsecrated believers. These enjoy the inner light of the "golden candlestick," while others are in "outer darkness;" these eat of special spiritual food, represented in the unleavened "bread of presence," and offer incense at the golden altar, acceptable through Christ Jesus.

The "*Most Holy*" represented the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection. (Rev. 20:6.) Then, beyond both vails—the fleshly mind and the fleshly body—they will possess glorious spiritual bodies as well as spiritual minds. They will be like their Leader and Forerunner beyond the vail, who, having entered as our Redeemer, hath consecrated *for us* this new and living way,—or new way of life. —Heb. 10:20; 1 John 3:2.

The spiritual-minded creature in the "Holy" by *faith* looks forward through the rent "Vail" into the "Most Holy," catching glimpses of the glory, honor and immortality beyond the flesh; which hope is as an anchor to the soul, sure and steadfast, entering into that which is beyond the vail.—Heb. 6:19; 10:20.

We see, then, that justification by faith, our first step toward holiness, brings us into a condition of "peace with God through our Lord Jesus Christ." (Rom. 5:1.) When our sins are forgiven, or reckonedly covered with Christ's righteousness, we are a step nearer to God, but still *human* —in the "Court." If we would attain the prize of the high calling which is OF GOD *in Christ Jesus*, and enter through the "Holy" into the "Most Holy," we must follow

IN THE FOOTSTEPS OF JESUS,

our Leader and Head—"the High Priest of *our profession*—*i. e.*, the High Priest of our order of priesthood—the "royal priesthood"—Heb. 3:1; 1 Pet. 2:9:—

(1) By faith in Christ's ransom-sacrifice, represented in the Brazen Altar, we enter the "Gate" to the "Court"—the vail of unbelief and sin is passed. This step is one which our Lord Jesus never took, because not being of Adamic stock, but holy, harmless, separate from sinners, he never was outside the Court condition.

(2) Renouncing our justified human wills, and all our human aspirations and hopes, we pass the first vail, or vail of human-mindedness,—counting the human will as dead; henceforth consulting not it, but the will of God only. We now find ourselves as "*new creatures*" in the "Holy"—in the first of the "Heavenlies" or Holies (Eph. 2:6—*Diaglott*), and begin to be enlightened by the "Golden Candlestick" (God's Word) respecting spiritual things—"the deep things of God," and to be refreshed and strengthened daily with the truth, as represented in the "shew-bread," lawful for only the Priests to eat. (Matt. 12:4.) And thus enlightened and strengthened, we should daily offer up sacrifices at the "Golden Altar," acceptable to God through Jesus Christ—a sweet perfume to our Father.—1 Pet. 2:5.*

Thus all the saints, all the consecrated, are in a "heavenly" or "holy" *condition* now—"seated [at rest and communion] with Christ in [the first of these] heavenly places," but not yet entered into the "holiest of all." No, another vail must first be passed. As the passing of the preceding vail represented the *death* of the HUMAN *will*, so the passing of the second vail represented the death of the HUMAN

---

* The word *spiritual* in this text is omitted by the oldest Greek MS., the Sinaitic, with evident propriety. Not spiritual but human rights, privileges, life, etc., are sacrificed.

body; and both are requisite to complete our "*sacrifice.*" Both fleshly mind and fleshly body must be left behind before we can enter into the "holiest of all"—perfected as partakers of the divine nature and its spirit conditions: for flesh and blood cannot inherit the Kingdom of God.—1 Cor. 15:50; compare John 3:5, 8, 13.

With these thoughts before our minds, respecting the three conditions represented by these three places, "Camp," "Court," and "Tabernacle," in our next study we will notice particularly the three classes which come under these conditions; *viz.*, the Unbelieving World, Justified Believers, and the Saints or Consecrated believers, typified respectively by Israelites, Levites and the Priesthood.

THE TABERNACLE.

What lone, mysterious abode is this,
  Surrounded by a wall of spotless white;
By day an altar in the wilderness,
  A silent watcher on the plain by night?

Who dwells within its consecrated vail,
  To secular and alien feet denied?
Who answers when the priest, white-robed and pale,
  Sprinkles the blood by "bulls and goats" supplied?

Think you that He of name omnipotent
  Required for naught these oft-repeated rites,
Or gratified mere vanity by scent
  Of incense, broidered robes and altar-lights?

Nay, verily! The curious tapestries,
  The vessels wrought of silver, copper, gold,
The ceremonious modes of sacrifice,
  All "better things" of Gospel times foretold.

And happy he whose reverent gaze discerns
  What "types and shadows" could but dimly trace:
His offering on the golden altar burns,
  He solves the mysteries of the "holy place."

Upon the blood-stained mercy-seat he reads
  Atonement sealed by him who went before,
And from the open heavens the Father speeds
  The riches of his love and grace to outpour.

—*R. B. Henninges.*

CHAPTER II.

ISRAELITES, LEVITES AND THE PRIESTHOOD.

WHAT CLASSES OF MANKIND WERE TYPIFIED BY ISRAELITES, LEVITES AND PRIESTS.—ANOINTING OF THE PRIESTS.—THE SIGNIFICANCE OF THE HIGH PRIEST'S "GARMENTS OF GLORY AND BEAUTY," TYPICALLY CONSIDERED.—THE ABRAHAMIC COVENANT, LAW COVENANT AND NEW COVENANT FORESHADOWED.

IT IS important that we get a clear idea, not only of the structure of the Tabernacle, and of its furniture, and the typical significance of these, but also that we should know something of the actors therein, and their significance as types.

Israel is used in many instances to typify the Christian Church. For instance, when they left Egyptian bondage, they were a type of God's children who hear his call to come out from the world and engage in his worship.

The wilderness journey represented the tedious pilgrimage through which many pass, seeking the promised Canaan rest—"Come unto me, and I will give you rest." As in the type, so in reality, the promised Canaan of rest is not far off, if God's children had faith enough to go up and at once enter in by faith. God has made abundant provision for them: yet they journey through the Wilderness of Sin, seeking rest and finding none, because they lack faith in God's promises. Some wander thus a long time; and some never enter the Canaan rest because of unbelief. But while Israel, according to the flesh, is thus and in other ways used to typify Spiritual Israel, yet as we are now examining it, in its relation to the Tabernacle, it is a totally different type. Here Israel unquestionably typified *the whole world of mankind.* The sin-offering, sacrifice, atonement, etc., made typically for them (and them only), were typical of the "better sacrifices" and atonement, made on behalf of the whole world; for thus we read, "He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world."—1 John 2 : 2; Heb. 9 : 23.

In a word, *Israel,* as well as the Tabernacle, Priests, Levites and sacrifices, was a type. And what was there done in symbol with and for Israel is, since the first advent of Christ, being carried out on a higher plane, and on a larger scale, the latter being the reality, of which that was the type or shadow.

As Israel typified the world, so the tribe of Levites typified the "household of faith," or all believers in Jesus and his ransom. The Priesthood, one body under one chief or High Priest, was typical of the "little flock," who, with their "Head" or High Priest, are a royal priesthood, who, after the present time of sacrificing, are to be *kings and priests* unto God, and to reign on the earth. (Rev. 5 : 10.) Thus viewed, we see Jesus the High Priest, not a priest of the Aaronic order, which was but the type of a greater and grander profession or order—the Head of the real priesthood of which others were but figures. (Heb. 3 : 1; 4 : 14.) The Aaronic priesthood typified chiefly the humiliation and sufferings of Christ, and less his future glory,—Melchisedec being the type of the Christ as a kingly or royal pristhood.

But before the under-priests, the members of the body of Christ, the royal priesthood, will be united to their Head, and begin their reign, they must "*suffer with him,*" sharing in the antitypical sacrifices, as we shall shortly see.—2 Tim. 2 : 12.

The Apostle Peter shows who were typified by the Aaronic priests, when, addressing those who were *sanctified,* he says:

"*Ye* are . . . an holy priesthood to offer up sacrifices acceptable to God by Jesus Christ." "*Ye* are . . . a royal priesthood." (1 Pet. 1:2; 2:5, 9.) They are all ministers (*servants*) of the truth, though not all preachers and Doctors of Divinity: and each must do his share at self-sacrifice ere he will be accounted worthy to be a joint-heir with Christ. Only to those who suffer with him is there a promise to reign with him.—Rom. 8:17.

That the head or Chief Priest of this priesthood, this "little flock," is our Lord Jesus, is repeatedly mentioned by the Apostles. We give but one quotation: "*Holy* brethren ["the Royal Priesthood"], partakers of the heavenly calling, consider the apostle and High Priest of *our profession* [our order of priests, to be], Christ Jesus."—Heb. 3:1.

As we now pass to the consideration of the inauguration of the typical priesthood, we notice that the tribe of the Levites (typical of all the *justified* believers) existed before the priesthood was instituted. So in the antitype the "*Royal Priesthood*" began with the anointing of Jesus, the High Priest (at baptism, Luke 3:22; Acts 10:38); but believers, *justified* by faith in Christ, had lived long before that. For instance, Abraham believed God, and was *justified* by his faith. (Rom. 4: 2, 3.) Though even the type had not yet come in his day, Abraham, as a justified believer, was a member of the "household of faith," typified by the Levites. But none of the "Royal Priesthood" were selected until after the Chief or High Priest of this order was first initiated and installed in office. Since then the initiation and installment of the under-priests has been the special work of this Christian dispensation or Gospel Age. Thus the priests, now consecrating, being installed and offering themselves as sacrifices, are being prepared as God's instruments for the royalty of the Kingdom, and thus for the blessing of all the families of the earth.

THE PRIESTHOOD.

It will be well to notice that in every ceremony relating to the ordination and work of the priesthood the chief priest was first: and so in the antitypical priesthood, Jesus was the *first*—the Leader, Captain, Forerunner—teaching clearly that none *preceded* him. Hence we see that none of the patriarchs or prophets are of the "little flock," the "royal priesthood," otherwise called "the Bride," "the Lamb's wife." Though they will be greatly blessed as the Lord's servants, their service will not be so grandly high as that of the priests, nor their honor so great; nevertheless, as represented in the Levites, their future work and honor will evidently be great.

"The narrow way to life" (immortality) was not opened up until Jesus came. He was the first to walk in it. He "brought life and immortality *to light*." (2 Tim. 1 : 10.) And though all faithful believers (Levites) will become possessors of everlasting life, and the world (represented in the "Camp of Israel") also, if they will accept it during the Millennial Age, yet only the priesthood, who overcome and follow their Leader in the narrow way to life—sacrificing human interests—thus seeking glory, honor and immortality (Rom. 2:7), will ever become the possessors of that *unlimited* degree of life called immortality, originally possessed only by Jehovah God, and by our Lord Jesus Christ since his resurrection.—See *The Plan of the Ages*, Chapters X. and XI.

THE ANOINTING.

Under the law, the *anointing* was the ceremony by which the priests were installed in their service. They were anointed to their office with a peculiar ointment, called the "Holy Anointing Oil," used upon none but the priests, and unlawful for any one else to have or to make. (Exod. 30: 25–33, 38.) This oil typified the Holy Spirit of adoption whereby we, the real "royal priesthood," are sealed as sons of God. Only the consecrated ones, the priests, are ever to be thus anointed.

Aaron, the typical High Priest, represented Jesus, the Head, and the Church as members of the body,—the great antitypical High Priest. Being but a sinful man, like others, Aaron had to be washed in order fitly to represent the purity of the antitype, Jesus, who knew no sin, and his Church, cleansed through his precious blood, and the washing of water by the Word.—Eph. 5: 26.

After being washed, Aaron was clothed with the holy garments of "glory and beauty" (Exod. 28), and lastly the anointing oil was poured on his head. (Exod. 29: 7.) Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer—Head and Body—as Jehovah discerned them, looking down into the future to the time for "the manifestation of the Sons of God," and the fulfilment in them of his promises.

THE HIGH PRIEST IN GARMENTS OF TYPICAL "GLORY AND BEAUTY."

"And these are the garments—a breastplate and an ephod, and an upper robe, and a broidered coat, a mitre and a girdle."—Exod. 28: 4.

The white linen "coat" represented the High Priest's purity, while its embroidery showed the outgrowth of that pure character in works of grace.

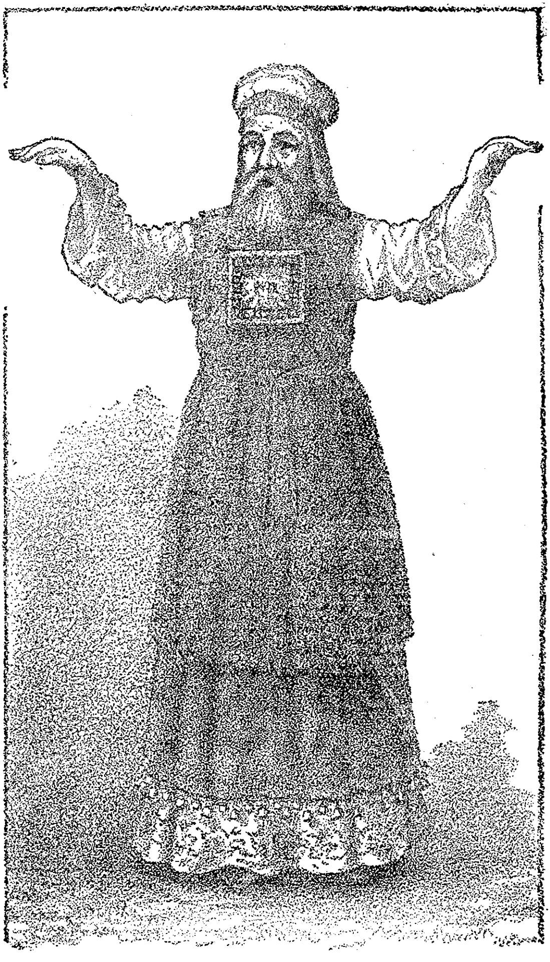
The "mitre," a strip of fine white linen (typical of righteousness), worn around the forehead, to which the golden plate, or "crown," was fastened with a blue lacer, showed that the crown was *righteously* his.

Upon the golden plate was inscribed "Holiness to the Lord," thus proclaiming: This High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown also proclaimed his royalty: Christ is to be "a priest upon his throne"—"a priest forever after the order of Melchisedec."—Zech. 6:13; Psa. 110:4; Heb. 7:17.

The "Linen Girdle" indicated a righteous servant: linen—righteousness, girdle—servitude.

The "Upper Robe," of *blue*, represented his faithfulness. The fringe of it was made of golden bells and pomegranates. The pomegranate, being a choice fruit, showed that the faithful performance of the Redeemer's work of sacrifice had borne rich fruit—the redemption of the forfeited life of the human race. The golden bells signified that when our High Priest appears in glory and beauty, the fruit of sacrificial work was made manifest to all—*proclaimed* to all the world, as in the type the bells proclaimed it to all Israel. This is indicated by the close proximity: the bells drawing attention to the fruit.

The "Ephod" was made of cloth of purple, blue, scarlet, white and gold threads, skilfully and beautifully interwoven. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. The ephod typified the *two great covenants*—the Abrahamic Covenant represented by the front part, and the New Covenant represented by the back, both of which are thus shown to be *dependent* on our High Priest. Both of these covenants are laid on him: if he fails to support them, fails to carry out their terms and conditions, they fall to the ground—fail. But, thank God, these covenants are united and firmly clasped on him by the gold clasps (divine power), as well as bound to him by the "curious girdle"—a cord made of the same material as the ephod.



THE HIGH PRIEST

IN ROBES TYPICAL OF CHRIST'S COMING GLORY.

This "Curious Girdle" seems to say, This is a *servant*, and as this is the girdle of the Ephod it tells us that this one is "The Messenger [servant] of the Covenant whom ye delight in."—Mal. 3:1.

One part of the Ephod which represents the New Covenant was guaranteed at Calvary: for was not our Lord's death "the blood of the New Covenant" in which his members share?—Matt. 26:28; I Cor. 10:16.

The other part is incomplete as yet except as the heavenly Father sees its fulfilment in the future: for the Abrahamic Covenant promised the development of the Seed of Abraham, through whom the New Covenant will bless all the people, and this Seed is not yet complete. True, our Lord Jesus is *the* Seed, yet God foresaw and has foretold the larger seed spiritual, which will include the body, the Church with the Head. (Gal. 3:16, 29.) And the Apostle points out that an earthly seed of Abraham will also share the work of blessing the world, yet spiritual Israel is the true seed: as it is written, "The son of the bond woman shall not be heir with the son of the free woman."—Gal. 4:22–31.

Concerning the natural seed of Abraham, and as proving that they will not be members of the priest who will do the blessing, the Apostle says: "As concerning the Gospel [the spiritual part of the covenant] they [the literal seed] are enemies for your sakes; but as touching the election they are [still] beloved for the fathers' sakes. For the gifts and callings of God are not things he will repent of. For this is *my covenant* TO THEM,—There shall come out of Zion [the spiritual Church] the deliverer [this great High Priest, the servant of the Covenant—Jesus, the Head, and the "little flock," his body], and shall turn away ungodliness from Jacob." They are to be *first* blessed by the spiritual or true Seed and may later become associate laborers.—Rom. 11:26–29.

So, then, after the body of Christ completes the spiritual "Seed," that additional promise to Abraham respecting an earthly seed must have a fulfilment: the fleshly seed must become great "as the sand by the sea shore,"—the heavenly Seed being likened to "the stars of heaven." (Gen. 22: 17.) They must first be turned to righteousness and truth; and they will then become an agency through which the spiritual seed will operate in the promised blessing of all mankind with truth and grace.

The scarlet, blue, purple, etc., which composed the ephod, indicated the conditions of the two covenants. The *scarlet* shows how God provides redemption from the Adamic curse through the blood of the ransom. The *white linen* indicates the restoration of man to his original purity. The *blue* vouchsafes to him the aid, the ability, faithfully to maintain his righteous character. The *purple* proclaims the royal power of the Kingdom coöperating. All of these blessings woven together are made sure by the divine power of the anointed Priest, represented in the interwoven thread of *gold*. Thus Jehovah has laid both of these covenants, as they relate to men, upon one who is both mighty and willing to execute these glorious covenanted blessings—"in due time."

"The Breastplate of Judgment"—was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by the lacer, through golden rings—this fastening being so concealed underneath that to the casual observer it might appear to be a part of the ephod. (Exod. 28: 26–28.) This breastplate beautifully represented *the Law:* It was not a part of the Abrahamic covenant (ephod) but "it was added" to it. (Gal. 3: 19.) As the Israelite regarded them (not seeing the hidden connection), the covenant to Abraham and "the law, which was 430 years after," were all one. But Paul shows us that there are two parts—two seeds—to this covenant, the spiritual and the natural, and that the covenant and the law were distinct, "to the end that the promise might be sure to all the seed; not to that only which is of *the Law*, but to that *also* which is of *the Faith.*" —Rom. 4: 16.

This Law emblem (the breastplate) was one of the most beautiful of the High Priest's garments. It was made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart indicating that it was precious to him. As a "breastplate of righteousness" it covered his heart. That which condemned all imperfection was his pleasure—"I delight to do thy will, O my God: yea, thy *Law* is within my heart."—Psa. 40:8.

This breastplate was two spans long and one span wide, folded in the middle, *i. e.*, a span long and a span wide when *doubled.* The size, a span, indicated that the law of God is the full measure of a *perfect man's ability.* The man Christ Jesus, being perfect, was the only one who ever kept the perfect Law of God inviolate, while those who compose the "little flock," his body, have his righteousness imputed to them, and hence may truly say, "The righteousness of the Law is fulfilled in us."

The fact that it was double and that the parts were of the same size and measure, represented the *letter* and the *spirit* of the law. The front part contained the jewels, and was hung by the gold chain to the gold clasps of the ephod. The under part was fastened to the ephod. This under half, tied to the ephod (covenant), seems to represent the law in letter, as presented to fleshly Israel. The front part seems to illustrate the spirit of the law *fulfilled in us*, "who walk not after the flesh, but after the spirit." (Rom. 8:4.) The two are really *one* when rightly seen, yet the front part, only, bears the precious jewels.

Pure gold being a symbol of *divine* things, the dependence of this part of the Law by a gold chain, from the gold clasps, seems to teach that the Law is *divine;* and we know, also, that it is by divine aid that we are enabled to walk—not after the flesh but after the spirit. It is this phase of the Law which bears the "jewels," set in gold, representative of the true Israel, the Lord's "little flock." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. 3: 17.) Thus embedded in gold (the divine nature) and upheld by the golden chain of divine promises, what wonder that "the righteousness of the law is fulfilled in us!"—Rom. 8:1, 4.

As Aaron stood there clothed in those beautiful robes so typically significant, and was anointed with the holy oil, his head represented Jesus, the Head of the Priesthood, while his body represented the Church, complete in Christ. How impressive and significant a type of the world's High Priest, undefiled, and clothed with power and authority to fulfil Jehovah's covenants!

THE UNDER PRIESTS—"THE BODY."

We see the *body*, or members of the High Priest, again individually typified by the under-priests, who each wore a "bonnet," covering his own head, to indicate that he was not the head of the Priesthood, but merely a member of the body. God gave Jesus "to be the *head* over all things to the Church, which is his body." (Eph. 1: 22, 23.) It is for this reason that Paul insists that a woman's head should be covered, as indicating that she is not the head, the husband and wife being typical of Jesus and his Bride—the the Church of the First-born.

The under-priests were robed in linen garments and wore girdles. Their robes represented the *righteousness* of Jesus, imputed to us, and their girdles represent us as *servants* of righteousness. The High Priest wore very similar garments during the time of sacrificing (the Day of Atonement) and put on the glorious garments after making atonement.

THE ANOINTING OF THE PRIEST.

As Aaron had the holy oil poured upon his head, so our Head, the Lord Jesus, was anointed with the antitypical oil—the Holy Spirit—when he was thirty years of age, on the banks of Jordan, at the time of his consecration. There he was "anointed with the oil of gladness above his fellows"—as *head* over all his joint-heirs. A *measure* of the spirit is given to every member who thus consecrates; but Jehovah gave "not the Spirit by measure unto him." (John 3:34.) John saw and bore record that our High Priest was thus anointed, and Peter adds his testimony, "How God *anointed* Jesus of Nazareth with the holy spirit and with power."—John 1:32; Luke 4:1; Acts 10:38.

The anointing oil was poured *only* upon the *head*. The under-priests were not anointed individually. They were recognized as members of the High Priest's body, and received their anointing only in him as their head. Hence also the antitypical priests are merely partakers of the spirit of Christ, and only those who are *in* Christ Jesus are partakers of the anointing which seals all those who will be recognized as the heirs of God's promises, and joint-heirs with Jesus Christ their Lord.—Eph. 1:13, 14; 4:30.

The oil "ran down . . . to the skirts of his[the High Priest's] garments" (Psa. 133:2), thus representing how all the members of Christ's body are to be partakers of the same anointing *after* their Head. "The anointing which ye have *received of him* abideth in you." (1 John 2:27.) This oil began to reach *the body* on the day of Pentecost, and flowed on down through this Gospel age, anointing all who are truly baptized *into Christ,* constituting them, with their Head, kings and priests unto God, to reign a thousand years.—Rev. 20:6.

We thus see that Aaron, robed and anointed, represented the entire Christ—the complete Seed of Abraham, in which God is about to bless all the families of the earth. But let us not forget that we have been viewing the Great Deliverer from God's standpoint, and with him looking down to the time of his manifestation—the dawn of the Millennial Day—when all the members shall have come into the Body, and when the "holy oil" shall have run down "to the skirts of his garments," anointing every member. (Lev. 10: 7.) Then he will begin the work of blessing mankind. For the glorious reign of this Kingly Priest we constantly pray,—"Thy Kingdom come, thy will be done on earth."

CHAPTER III.

CONSECRATING THE PRIESTHOOD.

LEVITICUS 8:14-33.

SET APART TO GOD'S SERVICE.—"BE THOU FAITHFUL UNTO DEATH."—"SANCTIFY YOURSELVES," AND "I WILL SANCTIFY YOU."—THE BULLOCKS AND RAMS OF CONSECRATION.—THE ANOINTING OIL OF CONSECRATION.

THE consecration of the Priesthood was typical of the consecration of the human nature of the Lord Jesus and his body, the Church, to the will of Jehovah—the obedience of Jesus even unto death, and the obedience of the members of his body suffering for righteousness' sake "even unto death" with him. The whole body, represented by Aaron's sons (as well as the Head, represented personally by Aaron himself), is, by the antitypical sacrifices, being made during the Gospel age, *consecrated* for their future work as kings and priests, to restore and rule over and bless mankind. This consecration signifies the giving up of their ALL to the will of God in his service. But the extremity of the sacrificers becomes Jehovah's opportunity; when these priests have consecrated all they have, all they are, and all they hope for, as human beings, devoting or sacrificing these to destruction, thus becoming *joint-sacrificers* with Jesus their Redeemer, then, in accepting their sacrifices, Jehovah *begets* these to a new nature—the spiritual nature. And not only so, but as a reward for faithfulness he promises to bestow the highest order of spiritual existence—the divine nature: and at once they are reckonedly owned as spiritual sons of God.—Gal. 4:4–7; 2 Pet. 1:4.

"BE THOU FAITHFUL UNTO DEATH."

That some who consecrate to sacrifice, and thus join the "royal priesthood," will not reach the future royal service is also shown in these types, as well as expressly declared in the New Testament. One class will be "saved so as by fire," "coming up through great tribulation," but missing the prize for which they started out in consecration, because not sufficiently appreciative of their privilege of sacrificing as priests,—not sufficiently zealous to "suffer with him," the High Priest. These we will consider particularly later on, when examining the sacrifices of the Atonement Day.

Another class of those who consecrate as priests, which will not gain the *royal* blessings promised to these priests, will be destroyed in the Second Death. These, clearly brought to our notice by the New Testament (Heb. 6:4–6; 10:28–31; 1 John 5:16), are pictured also in these types or shadows of the Tabernacle service.

Aaron's four sons at first represented the under priest hood, but two of these were destroyed typically—corresponding to the two classes above described, both of which fail, as respects the royal priesthood; one of them suffering the Second Death, the other saved from it only "so as by fire"—tribulation, purgation. And as Aaron and the two remaining sons were forbidden to make lamentation for their brethren who were thus cut off, this signifies that all the faithful of the priests will recognize the justice of the divine decisions, and will bow to them in humble submission, saying, "Just and true are thy ways, thou King of saints." Indeed, it brings a blessing to the faithful, leading them to greater zeal, saying, "Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it."—Lev. 10: 1–7; Rev. 15: 3; Heb. 4: 1.

"SANCTIFY YOURSELVES"—AND—"I WILL SANCTIFY YOU."

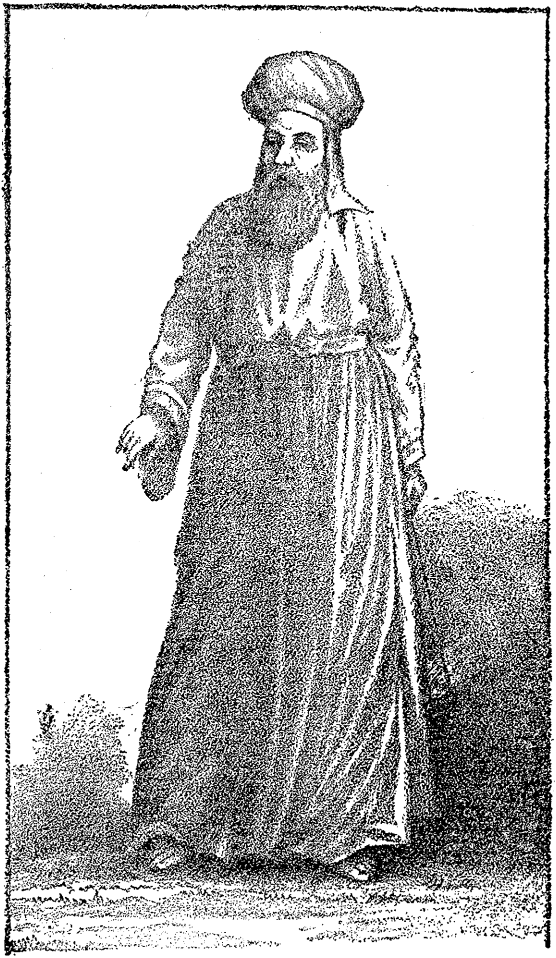
The invitation to the justified believer to consecrate, sanctify, or set apart himself to the divine service, is an invitation to *sacrifice earthly interests* and rights: and the promise on God's part is that such sacrifices will be holy and acceptable through the merit of our Redeemer, and that in return he will accept us as new creatures, begetting us to the new nature by the holy spirit of the truth. Thus God *sanctifies* or sets apart such as are reckonedly *holy new creatures.*

The typical consecration service performed upon the typical priests shows the two parts of the consecration —our part in surrendering the human nature and its rights, and God's part in accepting our sacrifice, and setting us apart and recognizing us as new creatures. The *new* spiritual nature was represented in Aaron and his sons; the earthly nature sacrificed was represented in the bullock and rams offered on the altar.—Lev. 8: 14–33.

The *bullock* for the sin-offering was brought, "and Aaron and his sons laid their hands upon the head" of it, thus saying, This sacrifice represents us. From that moment, all that happened to the bullock represented what was to be done to Jesus and to his body, the Church, as human beings. The bullock was delivered up to the "Law" (represented by Moses), to meet its demands against Israel, typical of mankind in general. To meet the demands of the Law it had to be slain—"And Moses slew it." He then applied the blood to the horns of the altar. The "finger" of the "*Law*" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood, (the life given), and that all who realize the power of the altar (horns are symbols of power) must *first* recognize the blood which sanctifies it. The blood poured at the base of the altar showed that through the blood of the sacrifice (life given) even the *earth* was purchased back from the curse. "Unto the redemption of the *purchased* possession."—See Eph. 1:14.

And Moses took the bullock, his hide, flesh, etc., and burnt them with fire without the "Camp." (Verse 17.) Thus the humanity of the Christ complete—Head and body—is made "a sin-offering," suffering the destruction to which the world was doomed, and from which, by this sacrifice, it will ultimately be delivered—the *merit* being in the sacrifice of our Lord Jesus, we, his "brethren," being *privileged* to fill up a measure of HIS sufferings, as "members of *his* body." But while the humanity of the royal priesthood is destroyed, as a vile thing in the eyes of the world, as represented by the burning of the bullock without the "Camp," God accepts the heart devotion which prompts the sacrifice, which says, "Lo, I come to do thy will, O God." "I delight to do thy will, O my God." This was represented by the offering on the altar of the fat and parts of the inward life-producing organism, as a "sweet savor" unto the Lord.—Col. 1:24.

Other features of the same consecration were shown by the two rams mentioned in verses 18 and 22. The first mentioned was the ram for the burnt-offering. Aaron and his sons laid their hands upon its head, thus indicating that it represented them. It was killed; its blood was sprinkled upon the altar; and Moses "cut the ram into pieces, and washed the inwards and legs in water," and "burnt the



A PRIEST—IN LINEN GARMENTS

head and the pieces and the fat." Thus during the entire Gospel age Jesus and his body, the Church, are being presented, member by member, before God on the altar, yet all are counted *together* as one sacrifice. The Head was laid on the altar first, and since then all who are "dead with him," and cleansed, as in the type, by the washing of water—through the Word—are reckoned as laid with the Head upon the same altar. The burning of the offering on the altar shows how God accepts the sacrifice, as "a sweet smelling savor."

The second ram, "the ram of consecration," showed what effect the sacrifice will have upon us, as the first showed how God receives our sacrifice. Aaron and his sons laid their hands upon the head of the ram of consecration, showing thus that it represented them. And Moses slew it and took its blood (consecrated *life*) and put it upon each separately, thus showing that our consecration is an individual work. And he put it upon the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot. Thus by our consecration we are enabled to have the "*hearing of faith*," and to appreciate God's promises as none but the consecrated can. Our hands are consecrated, so that whatsoever our hands find to *do* we do it with our might as unto the Lord. Our feet are consecrated, so that henceforth we "*walk* not as other Gentiles" but "*walk* in newness of life," "*walk* by faith," "*walk* in the spirit," "*walk* in the light," and even "as we received Christ, so *walk* in him."—Verses 23, 24.

The choice portions of the ram, its "inwards" and "fat," represented our heart sentiments, our *best powers*. These were taken in the hands of the priests and "*waved*"—passed to and fro before the Lord—representing the fact that a consecrated offering is not given to the Lord for a moment, a day or a year, but that we consecrate to continually keep our affections and powers uplifted, never ceasing until accepted of him as having finished our course. And Moses took the wave-offering off their hands (the priests did not lay it down), God's acceptance being shown by fire. So we, the "royal priests," may not lay down or cease to offer all our powers in God's service while we have them, nor until all are consumed in his service, until God shall say, it is enough—come up higher. When the love ("fat") of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love there is connected with our consecration to God, the more quickly will it consume our offering.

Upon this "wave-offering," while in their hands, were laid three cakes from a basketful. This offering was laid by Moses upon the hands of both the High Priest and the under priests.

The first, an unleavened cake, represented the actual purity of Jesus as a man, and the imputed purity of the Church as men, as attested by the Law (Moses)—*justification*—for "the righteousness of the Law is fulfilled in us" so long as we are accepted members of his body. (Rom. 8:4.) The second unleavened cake, mingled with *oil*, represented the indwelling spirit of God — *sanctification*. The third, a wafer, represented our hope and faith in the exceeding precious promises of glory, honor and immortality.

Without these elements it is impossible for our consecration to be complete, and hence acceptable; *viz.*, *Justification* (purity), *Sanctification* by the Spirit, through the belief of the truth, and faith in the promised *Glorification*.

The anointing oil mingled with the blood of consecration was sprinkled over them (verse 30), teaching that our consecration is accepted only because we are justified by the precious blood of our Redeemer; thus we are told that we are "accepted in the Beloved"—only.—Ephesians 1:6.

The boiling of the flesh of consecration (verse 31) was no part of the sacrifice: it was merely the preparing of the portion which was to be eaten. It was all to be disposed of (verse 32), showing that we are to be completely and entirely consecrated, and none of our time and power should be wasted.

The *seven days* of consecration (verses 33, 35) showed again that we are consecrated to God's service, not for a part of our time only, but for all of it. Seven, in Scripture, is a complete number, and signifies *all* or the *whole* of whatever it applies to. ("Seven seals," "seven trumpets," "seven plagues," etc.) Verse 36 shows the completion of the work of consecration.

There never was a time when it was more necessary than it is now that all who are consecrated as priests should see to it that we "be dead with him," and our every ability waved before God, that he may accept and make use of our talents to his glory. Especially is this a matter of interest to those who understand the Scriptures to teach that very soon all the members of the *body* will be accepted with the *Head*, a sweet savor to God; and that the work of self-sacrifice being then finished, the glorious work of blessing mankind and fulfilling the Covenant of God will begin.

The antitypical consecrating of the antitypical priests is confined to the present Gospel age. It has progressed steadily since our Lord and Forerunner "offered up himself"—and will be complete before this age has fully ended. And if we fail to be among the priests now, during the time of consecration, we cannot be of them when they begin their service for the people in the Kingdom, when these same priests (now despised of men, but a "sweet savor to God") will have the title of King added, and will, with their Head, Jesus, rule and bless all nations. (Rev. 20 : 6.) Do we earnestly desire to be among those who will sing to the praise of our great High Priest, "Thou hast made us unto our God Kings and Priests, and we shall reign on the earth?" If so we will be fully consecrated now, for it is only "If we suffer with him" that "we shall also reign with him."—2 Tim 2 : 12.

PRAYER OF THE UNDER-PRIESTS.

Victorious High Priest! No more in garments stained
Shalt thou for sacrifice draw near;
No more with sin's dread penalty shalt thou be pained.
The great redemption-price is paid, the glory-heights attained,
And soon to bless shalt thou appear!

All-glorious High Priest! All power in heaven and earth,
All grace and love dost thou possess!
As rightful King of kings and Lord of lords, stand forth!
While joyful trumps proclaim thy righteous name and worth,
And prostrate hosts thy praise confess.

* * *

O merciful High Priest! O tender Advocate,
The penitent's unfailing Friend,
Still touched by feeling for our griefs and low estate!
The future work of grace for all anticipate,
And *now*, on *us*, thy blessing send!

—*R. B. Henninges.*

CHAPTER IV.

THE GREAT "DAY OF ATONEMENT."

LEVITICUS 16:3–33.

THE ORDER OF THE TYPE AND ITS ANTITYPICAL SIGNIFICATIONS.—THE BULLOCK.—THE PRIEST.—THE ENTRANCE OF THE HOLIES WITH THE BLOOD.—THE INCENSE, THE SWEET ODOR, AND THE STENCH.—ENTERING THE MOST HOLY.—THE LORD'S GOAT.—THE SCAPEGOAT.—THE BLESSING OF THE PEOPLE.

THE Day of Atonement as a type should be considered as separate from and yet a part of and related to other Tabernacle types. Indeed, these types are each separate *pictures*, so to speak; each has its own subject and teaches its own lessons, and yet all are in agreement—parts of one gallery, and harmonious as the work of one great Artist. In all of them we are to look first for the Head and then for his body, the under priests, the Church.

To understand the significance of the Day of Atonement and its work, we must realize that while our Lord Jesus personally is the Chief Priest to the under priesthood, the Gospel Church, "his body," yet in the more full and complete sense he is the Head and we are the members of the body of the world's High Priest. Just so Aaron was chief over his under priesthood, while really in its general and proper sense, and representing the under priests, he was ordained to minister as High Priest "*for all the people*" of Israel,—the typical representatives of all humanity, desirous of having atonement made for their sins and to return to divine favor and obedience.

As the consecrating of the antitypical priesthood includes all the members of the body, and requires all of the Gospel age to complete it, so also with the sin-offering, or the sacrifice of atonement: it commenced with the Head, and we, the members of his body, fill up the measure of the sufferings of Christ which are behind. And these sufferings require all of the Gospel age to complete them.—1 Pet. 4:13; Rom. 8:17; 2 Cor. 1:7; 4:10; Phil. 3:10; Col. 1:24; 2 Tim. 2:12; 1 Pet. 5:1, 10.

The "Day of Atonement," which in the type was but a twenty-four hour day, we see then in antitype to be the entire Gospel age. And with its close the sacrificing ceases, the glory and blessing commence, and the great High Priest of the world (Jesus and his bride, made *one*, Head and members complete) will stand forth crowned a King and Priest after the Melchisedek order, a King of Peace—a Priest upon his throne.—Heb. 5: 10.

There he will stand before the world (manifest, recognized, but *unseen* by natural sight), not only as King and Priest, but also as the great Prophet—"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me [Moses]; . . . and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." When, during the Millennium, under the government and teaching of this great Prophet, Priest and King, mankind is brought to perfect knowledge and ability, perfect obedience will be required, and all who will not render it will be cut off from life without further hope—the second death.—Acts 3:22, 23.

In the end of the Jewish age Jesus offered himself individually to Israel as prophet, priest and king, typical or illustrative of the offering of the whole body, the complete and glorified Christ, to the whole world. As prophet he taught them; as priest "he offered up himself" (Heb. 7:27);

and as king he rode into their city at the close of his ministry. But they did not receive him in any of these offices. During the Gospel age his Church or body has acknowledged him as "a teacher sent from God"—the great Prophet; as the "High Priest of our profession;" and as the rightful King. The Word of God teaches, however, that it is not by the Church only that he is to be accepted, but that he (together with his body, the Church) will be the Prophet *for all the people*, the Priest *for all the people*, and the King over "*all peoples, nations and tongues;*" "Lord of *all*," Priest of *all*, and Prophet or teacher of *all*.

In the consecration of the typical priests we saw Aaron and his sons representing our Lord Jesus and his body as "new creatures," and a bullock representing their humanity; but in the type now to be considered we find Aaron alone representing the entire Anointed One (Head and body), and two different sacrifices, a bullock and a goat, are here used to represent the separateness, yet similarity in suffering, of the body and its head, as the "sin-offering."

THE FIRST ATONEMENT DAY SACRIFICE.

THE BULLOCK.

The bullock represented Jesus at the age of thirty years—the *perfect* MAN who gave himself and died on our behalf. The High Priest, as we have already seen, represented the "new" nature of Jesus, the anointed Head and all the members of his body foreknown of God. The distinction which is here made between the *human* and "*new* creature" should be clearly understood and remembered.* "The *man* Christ Jesus who gave himself" at thirty years of age, was he who previously was rich (of a higher nature), but who for our sakes became poor; that is, became *a man*, that he might give the only possible ransom for men—a perfect man's life.—1 Cor. 15:21.

---

* See MILLENNIAL DAWN, Vol. I., Chap. X, and VOL II., p. 126.

Since the penalty of man's sin was death, it was necessary that our Redeemer become a man, be "*made flesh,*" otherwise he could not redeem mankind. A man had sinned, and the penalty was *death;* and if our Lord would pay the penalty it was essential that he should be of the same nature (but undefiled, separate from sin and from the race of sinners), and die as Adam's *substitute,* else mankind could never be liberated from death. To do this the man Jesus made sacrifice "*of all that he had*"—glory as a perfect man, honor as a perfect man could claim it, and, finally, *life as a perfect man.* And this was all that he had, (except God's promise of a *new* nature, and the *hope* which that promise generated); for he had exchanged his spiritual being or existence for the human, which he made "a sin-offering," and which was typified by the Atonement Day bullock.—John 1:14; Isa. 53:10.

But since "the *man* Christ Jesus" gave *himself* as our RANSOM-PRICE, it follows that he cannot be restored *to manhood.* If he were to take back the ransom-price, we, the redeemed, would again relapse under the condemnation of death. But, thanks be to God, his sacrifice remains forever, that we may be forever free from Adamic guilt and its death penalty. If, then, the Father would ever confer upon Jesus *any* honor, glory or life as a reward for his obedience even unto death, it must be a glory, honor and life on some other plane of being than the human, in order not to interfere with our ransom-price.

Such was the promise of Jehovah to Jesus, *viz.,* that he would highly exalt him above the human plane, and above his prehuman condition; above all angels, principalities and powers, to his own right hand (condition of *chief* favor, next to Jehovah) and make him a partaker of immortality

—the divine nature. For these and other joys set before him, Jesus "endured the cross, despising the shame, and is set down at the right hand of the majesty on high."—Heb. 12:2; Phil. 2:9; Heb. 1:3, 4.

The *new* nature which our Lord received instead of the human nature, and as a reward for its sacrifice, is what is here typified by the Priest. While it is true that the sacrifice of the *human* was not finished until the cross, and that the reward, the *divine* nature, was not fully received until the resurrection, three days later, yet, in God's reckoning—and as shown in this type—the death of Jesus (the bullock) was reckoned as complete when Jesus *presented himself a living sacrifice*, symbolizing his death in baptism. There he reckoned himself *dead*—dead to all human aims, to hopes of human glory, honor or life,—in the same sense that we, his followers, are exhorted to reckon ourselves dead indeed to the world, but alive as *new* creatures unto God. —Rom. 6:11.

This acceptance of Jesus' sacrifice by Jehovah, at the time of his consecration, as though it were finished, and he dead indeed, was indicated by the anointing with the holy spirit —"the earnest" or guaranty of what he would receive when death had actually taken place.

Thus considered, we see that the death of the bullock typified the offering by Jesus of himself, when he consecrated himself. This is in harmony with the Apostle's statement respecting Jesus' consecration or offering of himself. He quotes the Prophet, saying, "Lo I come to do thy will, O God, as in the volume of the Scriptures it is written of me"—to die and redeem many. *There*, says the inspired writer, "He took away the first [*i. e.*, set aside the typical sacrifices] that he might establish [or fulfil] the second [the antitype, the real sacrifice for sins]."—Heb. 10:7, 9, 14.

Yes; there the slaying of the sin-offering, typified by the bullock, occurred; and the three years and a half of Jesus' ministry showed that all *human will was dead*, and the human body reckoned so, from the moment of consecration.

The anointed Jesus, filled with the holy spirit at the moment of baptism, was the *divine* "*new* creature" (though not *perfected* as divine until the resurrection): and that relationship he always claimed, saying, "The words that I speak unto you I speak not of myself [as a man] but the Father that dwelleth in me [by his spirit], he doeth the works. The word which ye hear is not mine, but the Father's which sent me." (John 14:10, 24.) "Not my will [as a man] but thine [Father—the divine] be done" in and to this "earthen vessel" consecrated to death.—Luke 22:42.

The Bullock was slain in the "Court," which we have seen typified the condition of faith in and harmony with God, the highest attainment of the flesh, the human nature. Jesus was in this condition, a perfect man, when he offered himself (the bullock in the type) to God.

Let us bear in mind these distinctions while we examine carefully the work of the typical Atonement Day, that we may more clearly understand the antitypical realities. Aaron was washed, in order fitly to represent the purity, the sinlessness, of the "new creature,"—the Head and his body-members. ("No one who has been begotten by God practices sin; because his seed abides in him, and he cannot sin because he has been begotten by God."—1 John 3:9, *Diaglott.*) The new creature cannot sin, and its duty is to keep a constant watch over the old nature, reckoned dead, lest it come to life again. For the old will to divide the control with the new implies that the old is not dead, and that the new is not "overcoming." For the old to *triumph* would signify the *death* of the "new creature"—"Second death."

Aaron was clothed for the service of the "Day of Atonement," not in his usual "garments of glory and beauty," but in garments of *sacrifice*, the "linen garments," emblems of purity,—the righteousness of saints. The robe of linen was an *earnest* of the glorious robe to follow; the "linen girdle" represented him as a servant, though not so powerful as when, at the close of the "Day of Atonement," he would be girdled with the "curious girdle" of the ephod; the mitre of linen, being the same as that belonging to the glorious apparel, proclaims the perfect righteousness of our Head during the sacrifice, as well as after it. So the antitypical High Priest, the divine-minded, spirit-begotten one, though not yet born of the Spirit, was ready and able to accomplish the sacrifice of the atonement at the first advent, and proceeded to do it, as typified in Aaron.

"Thus shall Aaron come into the Holy [and Most Holy] with a young bullock for a sin-offering, and a ram for a burnt offering. And Aaron shall offer his bullock of the sin-offering which is for [represents] himself, and make an atonement for himself [the members of *his body*—the under priests] and for his house [all believers, the entire "household of faith"—the Levites]. And he shall kill the bullock of the sin-offering which is for [represents] himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small [powdered], and bring it within the vail [the first vail or "door"]. And he shall put the incense upon the fire before the Lord [the censer of coals of fire was set into the top of the golden altar in the "Holy," and the incense crumbled over it gradually yielded a smoke of sweet perfume], that the cloud of the incense [penetrating beyond the second vail] may cover the mercy seat, that is upon [covers] the testimony [the Law], that he die not [by infracting these conditions, upon which alone he may come into the divine presence acceptably]."—Verses 3, 6, 11–13.

Looking through the type to the antitype, let us now, step by step, compare the doings of Jesus with this prophetic picture of his work. When the man Christ Jesus had consecrated himself he immediately, as the new creature, begotten by the holy spirit, took the sacrificed human life (blood of the bullock) to present it before God as the ransom price for the life of Adam and his race. Spirit-begotten, he was no longer in the "Court" condition, but in the first "Holy," where he must tarry and offer his incense upon the fire of trial—he must demonstrate his loyalty to God and righteousness by the things suffered as a begotten Son, before entering the "Most Holy," the perfect spiritual condition.—Heb. 5: 8.

The High Priest took with him (along with the blood) fire from off the altar, and his two hands full of sweet incense to cause the perfume; and so our Lord Jesus' fulfilment of his vow of consecration, during the three and a half years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small represented the perfection of the man Jesus. The fire from the "Brazen Altar" represented the trials to which he was subject; and its being carried along by the Priest signifies that our Lord must, by his own course of faithfulness, bring his persecutions upon himself. And when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will—a sweet perfume. Thus is shown his temptation in all points, yet without sin. As the incense must be all consumed in the fire, so he yielded his *all* in obedience. It was the Priest's "two hands full" which he offered, thus representing our Lord's full capacity and ability of righteousness—required and yielded.

But while Jesus, as a "new creature," was thus within the "Holy," enjoying the light of the golden candlestick, fed by the bread of truth, and offering acceptable incense to Jehovah, let us look out into the "Court," and yet further out, beyond the "Camp," and see another work progressing simultaneously. We last saw the bullock dead, in the "Court," representing the man, Jesus, consecrated at thirty years of age, at his baptism. Now the fat of it has been placed upon the "Brazen Altar," and with it the kidneys and various life-producing organs. They are burning furiously, for a bullock has much fat. A cloud of smoke, called a "sweet savor to God," rises in the sight of all who are in the "Court," the Levites—the household of faith, believers.

This represents how Jesus' sacrifice appeared to *believing men*. They saw the devotion, the self-sacrifice, the loving zeal (fat) ascending to God as a sweet and acceptable sacrifice, during the three and a half years of our Lord's ministry. They well knew that with him the Father was ever well pleased. They knew from what they saw in the "Court" (in the flesh) that he was acceptable, though they could not see the sacrifice in its full grandeur and perfection as it appeared in Jehovah's sight (in the "Holy"), a sweet incense on the "Golden Altar."

And while these two fires are burning (in the "Court" the "fat," and in the "Holy" the "incense," and their perfumes ascending *at the same time*) there is another fire "outside the camp." There the body of flesh is being destroyed. (Verse 27.) This represents Jesus' work as viewed by the world. To them it seems foolish that he should spend his life in sacrifice. They see not the necessity for it as man's ransom-price, nor the spirit of obedience which prompted it, as the Father saw these. They see not our

Lord's loving perfections and self-denials as the believers (in the "Court" condition) see them. No, nor did they in his day or since see in him their ideal hero and leader: they saw chiefly only those elements of his character which they despised as weak, not being in condition to love and admire him. To them his sacrifice was and is offensive, despised: he was despised and rejected of men, and as it were they blushed and hid their faces from him, as, in the type, the Israelites turned disgusted from the stench of the burning carcass.

We see, then, how Jesus' life for three and a half years filled all three of these pictures: His sacrifice of perfect manhood was, in the sight of the world, foolish and detestable; in the sight of believers, a sacrifice acceptable to God; in the sight of Jehovah, "a sweet incense." They all ended at once—at the cross. The bullock was entirely disposed of, the fat fully consumed, and the incense all offered, when Jesus cried, "*It is finished!*" and died. Thus *the man* Christ Jesus gave himself a ransom for all.

The incense from the "Golden Altar" having preceded him and been satisfactory, the High Priest passed under the second "Vail" into the "Most Holy." So with Jesus: having for three and a half years offered acceptable incense in the "Holy," the consecrated and spirit-begotten condition, he passed beyond the "Second Vail," death. For three days he was under the "Vail" in death; then he arose in the perfection of the divine nature beyond the flesh, beyond the Vail, "the express image of the Father's person." He was "put to death in the *flesh*, but quickened [made alive] in *spirit*," "sown a natural [human] body, raised a spiritual body." Thus our Lord reached the "Most Holy" *condition*, the perfection of spirit being, at his resurrection.—1 Pet. 3:18; 1 Cor. 15:44.

His next work was to present the blood of atonement (verse 14)—the price of our redemption—to God, on man's behalf—for "Ye were redeemed . . . with the precious blood (sacrificed life) of Christ." (1 Pet. 1:19.) The Priest, in the presence of Jehovah, represented by the Shekinah light between the Cherubim on the "Mercy Seat," sprinkled or presented the blood to Jehovah—sprinkling it on and before the Mercy Seat. So our Lord Jesus, after forty days, ascended up on high, "there to appear in the presence of God FOR US," and presented on our behalf, and as the price of our redemption, the value and merit of the sacrifice just finished at Calvary.—Heb. 9:24.

THE SECOND ATONEMENT DAY SACRIFICE.

THE LORD'S GOAT.

We now leave the High Priest before the "Mercy Seat" while we go out to the Court to witness another work. We quote:—

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. And he shall take the two goats and present them before the Lord at the door of the Tabernacle. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a *sin-offering*. But the goat on which the lot fell to be the scape-goat shall be presented alive before the Lord to make an atonement with him, to let him go for a scape-goat into the wilderness."—Verses 5–10.

These two goats, taken from Israel and brought into the "Court," typified or represented all who, coming from the world, and accepting Jesus' redemption, fully consecrate their lives even unto death, to God's service, during this Gospel age. First taken from the "Camp" or world condition, "sinners, even as others," they were brought into the "Court," the faith or *justified* condition. There they present themselves before the Lord (represented by the goats at the door of the Tabernacle), desiring to become dead with their Redeemer, Christ Jesus, as *human* beings; and to enter the heavenly or spiritual conditions as he did: first, the spirit-begotten condition of the spiritual mind, and secondly, the spirit-born condition of the spiritual body—represented in the "Holy" and the "Most Holy," respectively.

But our Master declares that not all who say, Lord! Lord! shall enter into the Kingdom; so, too, this type shows that some who say, "Lord, here I consecrate my all," promise more than they are willing to perform. They know not what they promise, or what it costs of self-denial, to take up the cross daily and follow the footsteps of the man Jesus [the *bullock*]—to "go to him without the camp [to the utter disregard and destruction of the human hopes, etc.] bearing the reproach with him."—Heb. 13:13.

In this type of the two goats, both classes of those who *covenant* to become dead with Christ are represented: those who do really follow in his footsteps, as he hath set us an example, and those who, "through *fear of* [this] *death* are all their lifetime subject to bondage." (Heb. 2:15.) The first class is the "Lord's goat," the second is the "scape-goat." Both of these classes of goats, as we shall see, will have a part in the atonement *work*—in bringing the world into complete harmony with God and his Law, when this "Day of Atonement," the Gospel age, is ended. But only the first class, "the Lord's goat," who follow the Leader, are a part of the "*sin-offering*," and ultimately members of his glorified body.

The casting of lots to see which goat would be the "Lord's goat" and which the "scape-goat," indicated that God has no choice as to which of those who present themselves shall win the prize. It shows that God does not *arbitrarily* determine which of the consecrated shall become partakers of the divine nature, and joint-heirs with Christ our Lord, and which shall not. Those who suffer with him shall reign with him: those who succeed in avoiding the fiery trials, by a compromising course, miss also the joint-heirship in glory.—Rom. 8:17.

Every *believer*, every *justified* one (Levite) in the "Court," who presents himself during the Atonement Day, the Gospel age, is acceptable as a sacrifice—Now is the acceptable time. And he who keeps his covenant and performs the sacrifice is typically represented in the "Lord's goat." Those who do not yield themselves willing sacrifices, "loving the present world," are represented in the "scapegoat."

To return to the High Priest: After having sprinkled the "Mercy Seat" (literally, the *Propitiatory*, or place where satisfaction is made) with the blood of the bullock seven times (perfectly), "Then shall he kill the goat of the sin-offering, that is *for the people*, and bring his blood within the Vail, and do with that blood *as he did* with the blood of the bullock, and sprinkle it upon the Mercy Seat and before the Mercy Seat." (Verses 14, 15.) In a word, all that was done with the bullock was repeated with the "Lord's goat." It was killed by the same High Priest; its blood was sprinkled just the same; its fat, etc., were burned on the altar in the "Court" also. (It is worthy of notice that while a prime bullock is always very fat, a goat is a very lean animal. So our Lord Jesus, as represented by the bullock, had a great abundance of the fat, of zeal and love for his sacrifice, while his followers, represented by the goat, are lean in comparison.) The body of the "Lord's goat" was burned in like manner as that of the bullock—"outside the camp."

The Apostle Paul explains, that only those animals which were *sin-offerings* were burned outside the camp. And then he adds, "Let *us* go to *him*, without the camp bearing the reproach with him." (Heb. 13:11–13.) Thus is furnished unquestionable evidence not only that the *followers* of Jesus are represented by this Lord's goat," but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering. "The reproaches of them that reproached thee are fallen upon me."—Psa. 69:9.

As with the bullock so with the goat in the sin-offerings: the *burning* "outside the camp" represents the dis-esteem in which the offering will be viewed by those outside the camp—not in covenant relationship with God—the unfaithful. (1) Those who recognize the sacrifice of the body of Christ from the divine standpoint, as sweet incense to God, penetrating even to the mercy seat, are but few—only those who are themselves in the "Holy"—"seated with Christ in the heavenlies." (2) Those who recognize the sacrifices of the saints, represented by the fat of the "Lord's goat" of the sin-offering on the Brazen Altar, and who realize their self-denials as acceptable to God, are more numerous—all who occupy the "Court" condition of justification—"the household of faith." (3) Those, outside the camp, who see these sacrificers and their self-denials only as the consuming of "the filth and offscourings of the earth" are of a class far from God—his "enemies through wicked works." Those are the ones of whom our Lord foretold, "They shall say all manner of evil against you falsely for my sake."

What lessons do these things inculcate?—That so long as we ourselves are true sacrificers in the "Holy," or true members of the "household of faith" in the "Court," we will not be revilers of any that are true sacrificers of this present time. Nor will we be blinded by malice, hatred, envy or strife—so as to be unable to see the sacrifices which God accepts. What, then, shall we say of those, once "brethren," sharers in the same sacrifices and offerers at the same "Golden Altar," and fellows of the order of royal-priesthood, who become so changed, so possessed of an opposite spirit, that they can speak evil of their fellow-priests continually! We must surely "*fear*" for them (Heb. 4:1) that they have *left* the "Holy," and the "Court," and gone outside of all relationship to God—into "outer darkness." We should do all in our power to recover them (James 5:20); but under no considerarion must we leave the "Holy" to render evil for evil, reviling for reviling. No, all who would be faithful under-priests must follow in the footsteps of the great High Priest and love their enemies and do good to those who persecute them. They must copy him "Who, when he was reviled, reviled not again, when he suffered threatened not; but committed his cause to him who judgeth righteously."—1 Pet. 2:23.

The Lord's goat represented all of the Lord's "little flock" of faithful followers. They are all alike; they all come by the same "*narrow way;*" so what is true of the company as a whole is true of each one of it. Therefore the "Lord's goat" typified each one and his sacrifice, except that the whole must be completed and the sacrifice of all ended before the "blood" of the goat (representative of the entire body of Christ) will be presented on the "Mercy Seat."

The blood sprinkled on and before the "Mercy Seat" was in the design of a cross, with the top or head of the cross on the "Mercy Seat." This is shown by the description: "He shall sprinkle it with his finger upon the Mercy Seat eastward [toward the "Vail"] and before [across, in front of] the Mercy Seat." Thus were completed the sin-offerings for the sins of Israel,—the bullock for the *un-*

der priests, the High Priest's "body," and for the Levites, the "household of faith" of the present age, and the goat was the sin-offering "for the people," Israel—type of all the world who, under the knowledge and opportunities of the future, will become God's people.

Thus we see clearly that this entire Gospel age is an age of suffering and death, to those who sacrifice the human, earthly, nature, in order to become partakers of the spiritual, the heavenly. Just as soon as the sacrifice of Jesus on behalf of his "body" and "house" was complete and presented before the Father after his ascension, the evidence of the Father's acceptance of his sacrifice was sent—the Pentecostal baptism upon the representatives of his Church, his body and his house. There his anointing, the holy spirit (symbolized by the holy anointing oil), came upon the Church, and continues ever since on all the living members of the High Priest's body, and needs no repetition; for each one immersed into Christ, as a member of his body, is thereby immersed into his holy spirit, the spirit which animates every member of that body.

This impartation of the holy spirit was God's token of the acceptance of those believers in Jesus already consecrated and tarrying as directed by the Master, waiting for the Father's acceptance of their sacrifices (acceptable in the Beloved), and for their begetting as sons by the spirit of adoption. This coming of the Holy Spirit, the Lord's power or "hand," at Pentecost, was shown in the type (verse 15) by the High Priest coming to the door of the Tabernacle and laying his hands upon the "Lord's goat" and killing it. Just as the spirit of the Father enabled Jesus to accomplish all that was represented by the killing of the bullock, so the same spirit, the spirit, power or influence of God, the spirit or influence of the Truth, through Christ, upon the "Lord's goat" class, enables them to crucify themselves as men—to kill the goat, the depraved *will*—in hope of the promised glory, honor and immortality of the divine nature, as "new creatures in Christ."

It was thus for instance that the Apostle Paul, when possessed of the spirit of the Leader and Head, could reckon all things but loss and dross that he might win [a membership in] Christ and be found *in him.* Inspired by this hope and spirit he could say: "I [the new creature] live, yet not I [the old creature, represented in the consecrated goat]." It was being consumed with the reproach and contempt of the world—outside the camp. Paul's *earthly* affections and powers had all been presented to God a living sacrifice. Thereafter it was Christ living in him, the hope of glory—the *Christ mind,* crucifying and keeping under his depraved and justified human nature and its will.

While actually in the world, he was not of it; and to such an extent was this true that he could say: "The life which I now live, I live by *the faith* of the Son of God." (Gal. 2:20.) Yes, by faith he had become reckonedly a "new creature," to whom belonged the exceeding great and precious promises of the divine nature, if faithful. (2 Pet. 1:4.) He was living in the "Holy" condition, feeding on the "shew-bread," and enlightened continually by the light from the "Golden Candlestick." Thus furnished with knowledge and strength, he was able to offer "incense" acceptable to God through Jesus Christ; that is to say, the Apostle Paul's sacrifice, because of Jesus' merit imputed to it, was acceptable to God. Thus he kept the goat nature always *sacrificed;* not only did he keep the fleshly *will* dead, but so far as possible he kept the fleshly body "under"—subject to the new will. So, too, the same thing has been done by the other members of this "Lord's goat" company, though others have not been so widely known. Paul's sacrifice sent up a very rich perfume; his was a sacrifice of very sweet odor to God, yet like ours it was acceptable to God, not on account of its own value, but because of being offered upon and partaking of the merit of Christ, the Redeemer, the "Golden Altar."

As the goat filled up that which was behind of the sin-offering, completing the sacrifice begun by the bullock, so does the "little flock," following after Jesus, "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) Not that our sacrifices are really valuable, as was our Lord's, for he alone was perfect and suitable for a ransom, a sin-offering: the acceptableness of our offerings is through his merit imputed to us, first justifying us: and then, through the grace which permits us to offer our *justified* selves in *with* our Lord's perfect sacrifice, we, as members of his body, are granted a share in the sufferings of Christ, that we may ultimately share his glory also—sharing in his future work of blessing all mankind with restitution privileges and opportunities.

The hour must some time come when the sacrifice of the *last* members of this "Lord's goat" will be consumed and the sin-offering forever ended. That we are now in the close of the "Day of Atonement," and that the last members of this "Lord's goat" class are now sacrificing, we firmly believe, upon evidences elsewhere given. Soon the last members of this class, the body of Christ, will pass beyond the second "Vail"—beyond the flesh—into the perfection of the spiritual nature, already commenced in the new mind or will which now controls their mortal bodies. And not only so, but such faithful ones are promised the very highest of spirit natures—"the divine nature."—2 Pet. 1:4.

The passing of the second "Vail" means to the body what it meant to the Head: it means, in the presenting of the blood of the goat, what it meant in the presenting of the blood of the bullock. The body of the Priest passing through the second "Vail," bearing the blood of the goat, represented the passing of the body of Christ entirely beyond human conditions into the perfection of the divine nature, when we shall be like Christ Jesus, who is now "the express image of the Father's person." O blessed hope! "I shall be satisfied when I awake in thy likeness," was spoken prophetically for Jesus; and how sublime the promise that "we shall be like him!"—Heb. 1:3; Rom. 8:29; Psa. 17:15; 1 John 3:2.

If we may but win the prize for which we run, then—

> "Perish every fond ambition,
> All we've sought of earth or known:
> Yet how rich is our condition—
> Heavenly prospects now we own."

The "Most Holy" reached, the evidence of the sacrifice of the *body* "for the people," will be presented, as typified by the blood of the goat sprinkled on the "Mercy Seat." "And he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." —Lev. 16:16.

When presented it will be accepted "*for* the people," as that of our glorious Leader was accepted "for himself [his body], and his house [the household of faith]." Thus the reconciling work will be accomplished. Sin and condemnation will be fully covered for all, and the great work of giving to the world the grand results of that atonement will speedily follow—just as the blessing of Pentecost came upon the "body" and its reflex influence came upon the "household," speedily after the acceptance of Jesus' sacrifice—after he passed beyond the "Vail" of flesh and presented our ransom sacrifice before God.

The sprinkling of all things with the blood showed that the "blood" is *full* satisfaction, and also indicated that the work with the "scape goat," which followed, was no part of the sin-offering, and was not needful to complete the "reconciling." Hence in it we must see some other object and significance.

THE SCAPE-GOAT.

"And when he had made an end of reconciling the Holy ["Most Holy"] and the Tabernacle of the congregation [the "Holy"] and the Altar [in the "Court"] he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat [scape-goat] and confess over him all the iniquities of the children of Israel [typical of the *world*], and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a *fit* man [any one convenient] into the wilderness."—Verses 20-22.

As before expressed, we understand that this "scape-goat" which was presented for sacrifice with the other, but failed to sacrifice, and to follow the example of the bullock, represented a class of God's people, who have made the covenant to become dead to the world, to sacrifice their justified human nature, but fail to perform the sacrifices covenanted. This "goat" does not represent "those who draw back unto perdition," those who return as the sow to wallowing in the mire of sin (Heb. 10:39; 2 Pet. 2:22), but a class which seeks to avoid sin, to live morally, and to honor the Lord; yet seeking also the honor and favor of the world, they are held back from the performance of the sacrifice of earthly rights, in the service of the Lord and his cause.

This "scape-goat" *class* has existed throughout this entire Gospel age. The one goat and the work done with it, at the close of the "Day of Atonement," was representative in a general sense of each individual of that company during the age, though it specially represented the members of this class living in the end of the age of sacrifice. Let us look first at God's proposed dealing with members of this company who will be living when the work of sin-offering is complete—the last members of the "scape-goat" company—and then see how the type will apply also to the preceding members of the same class.

Remember that we are now dealing with things future, *after* the "sin-offerings." The "Lord's goat" is not yet wholly consumed, consequently the "little flock," represented by the body of the Priest, has not yet gone beyond the second "Vail" into the condition of spirit perfection; and the special work with the living "scape-goat" will not occur until after that.

Other Scriptures (Rev. 7: 9, 13–17 and 1 Cor. 3: 15) show us that there will be "a great company" who during this age have entered the race for the grand prize of joint-heirship with Jesus, and who fail to "so run" as to obtain it. These, though "castaways," as regards the prize (1 Cor. 9: 27), are nevertheless objects of the Lord's love; for at heart they are friends of righteousness and not of sin. Hence, by his providences through the circumstances of life, the Lord will cause them to come through "great tribulation," thus accomplishing for them "*the destruction* of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5.) They consecrated their justified human life, and God accepted that consecration and *reckoned* them, according to their covenant, dead as human beings and alive as *new*—spiritual—creatures. But, by their failure to carry out the contract of self-sacrifice, they cut themselves off from the "Royal Priesthood,"—from membership in the *body* of Christ. "Every branch *in me* that beareth not fruit, he taketh it away."—John 15:2.

These are in a pitiable condition: they have failed to win the prize, therefore cannot have the divine nature; nor can they have *restitution* to perfect humanity with the world; for, in their consecration, all human rights and privileges were exchanged for spiritual ones, and the opportunity to run the race for the *divine* nature. But though not faithful and not overcomers, the Lord loves them, and will *deliver* those who through fear of death (fear of contempt — fear of the reproach borne by the bullock and goat beyond the "Camp"—in the wilderness, the separated or dead condition) were all their life-time subject to bondage—bondage of fear of *men* and men's traditions and opinions, which always bring a snare, and keep back from full obedience to God, even unto death.—Heb. 2 : 15.

Through the favor of the High Priest, this great company are to go into "great tribulation" and have the flesh *destroyed.* This will not make of them "overcomers" nor give them membership in the body—the Bride of Christ. It will not give them a place *on the throne* of Kings and Priests, but a position "*before* the throne," as perfect spirit beings, tho not of the highest order of the spiritual—the divine. Though they will not possess the *crown* of life, Immortality, yet if rightly exercised by the tribulation they will attain to a condition "like unto the angels." They will serve God *in* his Temple. though they will not be members of that symbolic Temple which is the Christ.—Rev. 7:14, 15.

This class, represented in the "scape-goat," will be *sent* into the Wilderness condition of separation from the world, forced thither by the "man of opportunity"—unfavorable circumstances—there to be buffeted by adversity until they learn the vanity, deceitfulness and utter worthlessness of the world's approval, and until all human hopes and ambitions die, and they are ready to say, God's will, not mine, be done! The world is ever ready to scorn and to cast out the chastened and afflicted, even though its deceiving smile and its empty honors be earnestly coveted by them. The body of the "scape goat" was not *burned* in the wilderness: only sin-offerings (the bullock and the "Lord's goat") were burned. (Heb. 13:11.) The burning of the sin-offerings represented the steady continuous submission of those classes to the fiery ordeal of suffering—"faithful [willing sacrifices] unto death." Both classes suffer even unto the death of the human will and body; but those of the first class die willingly: they are consumed by the continual crucifying of the flesh, as shown in the symbol of fire burning continuously until there is nothing more to burn. Those of the second class are simply sent to the wilderness and there left to die unwillingly. Their love of the world's approval perishes with the world's neglect and scorn and reproach; and their new spiritual nature meantime ripens into life. The "Lord's goat" class lays down the human nature willingly, by the Lord's spirit and help *sacrificially*, voluntarily: the "scape-goat" class has its flesh *destroyed* under divine providence, that the spirit may be saved.

Not only will this be markedly accomplished shortly, with the last members of this "scape-goat" class, but the same has been fulfilled to some extent throughout the entire Gospel Age; for there has always been a class, and a large one, which yielded self-will to death only by *compulsion:* and, instead of willingly sacrificing, suffered "*destruction* of the flesh." (1 Cor. 5:5.) The classes represented by both goats have been developing side by side throughout the age.

When all the members of the "little flock" shall have gone beyond the "Vail," divine providence, the hand of the Lord, will set free those bound ones, "who, through fear of death [to the world], are all their lifetime subject to bondage,'' by overthrowing the many theories, creeds and traditions of men, and great *nominal* church organizations, in and to and by which his people of the ''scape-goat'' class are held,—hindered from hearing and obeying the Lord's voice.

Forced into freedom by ''Babylon's'' fall while realizing that the *great prize* has been lost, these ''tribulation saints'' will then hear the High Priest's voice and find themselves forced into the wilderness condition of separation and flesh destruction. At no previous time have there been so many CONSECRATED ones *bound* as at present; yet there have been some throughout the entire age.

All the consecrated ones of both classes (the Lord's goat class and the scape-goat class) pass through great trials and afflictions; yet by one class they are esteemed light afflictions, taken joyfully, which they rejoice to be accounted worthy to suffer. Theirs is a *willing sacrifice*, like that of the Head. To the other class they are burdensome, great afflictions, almost without joy—an *enforced destruction* of the flesh. And proportionately different are their positions and rewards at the end of the race.

THE ATONEMENT DAY BURNT OFFERINGS.

''And Aaron shall come into the Tabernacle of the congregation [the ''Holy''] and shall put off the linen garments which he put on when he went into the Holy *place* [the ''Most Holy''] and he shall leave them there; and he shall wash his flesh with water in the holy place [the ''Court''] and put on his [usual] garments [the garments of glory and beauty] and come forth and offer his burnt-offering and the burnt-offering of the people, and make an atonement for himself [the body—the Church—the ''little flock''] and for the people'' (Lev. 16:23, 24), the same atonement illustrated or typified from another standpoint.

The burnt-offering consisted of two rams (verses 3, 5), one representing the bullock and the other the Lord's goat. These, being alike, show the harmony and oneness of the sacrifices made by Jesus and his footstep-followers—that in God's sight they are all one sacrifice. "For both he that sanctifieth [Jesus] and they who are sanctified [the little flock] are all one; for which cause he is not ashamed to call them brethren."—Heb. 2:11.

This is further shown in the treatment of each of these sacrifices. The rams of "burnt offering" were cut in pieces and washed and the pieces laid unto the head upon the altar and burned—a burnt-offering of sweet savor unto Jehovah. Since both rams were thus treated, it showed that in Jehovah's estimation they were all parts of one sacrifice: the members joined to the Head, acceptable as a whole, as the *atonement* for the sins of the world—thus satisfying the claims of justice on behalf of the whole world of sinners.

As the sin-offerings illustrated the sacrificial death of the Redeemer, so the burnt-offering following illustrated God's manifested acceptance of the *same* sacrifice. Let us not forget that God thus indicates that he will not *manifest his acceptance* of the "better sacrifices" than bulls and goats, until the sacrifices for sins are complete, and the true High Priest is robed in the honor and glory of his office, represented in the change of garments. During the time of making the sin-offering he wore only the white linen garments. Afterward (and usually) he wore the glorious garments illustrative of the honor and glory conferred upon him. During the Gospel age the sin-offerings progress and no honor is bestowed upon the priests, but at its close comes the outward manifestation of God's approval and acceptance of them in the putting of glory and honor upon the priests who made the sacrifices, and in the blessing of the *people* for whose sins they atoned.

The burnt-offering was burned on the altar in the "Court," thus teaching that God will manifest his acceptance of the sacrifice of the whole body (Head and pieces, or members) in the sight of all in the "Court" condition, namely, to *all believers*. But before this *manifestation* to believers of God's acceptance of the work, the "scape-goat" company is sent away, and the robes of the Priest changed.

As the white robes worn throughout the work of sacrifice *covered the body* and represented the justification of *the body*, their purity in God's sight through Christ, so the "garments of glory and beauty," put on subsequently, represent the glories of the Church's position and work in the future, after the new creatures have been perfected, after they have gone beyond the "Vail." The washing with water at this time signifies that, though the white garments (imputed righteousness of the "body") are now removed, it does not signify the reïmputation of sin, but the completion of the cleansing, making the "body" *perfect* in resurrection completeness;—the garments of glory and beauty representing the glory, honor and immortality of the First Resurrection to the divine nature. The washing further shows that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the priest.

Thus ended this type of the development of the priesthood and the satisfaction for the world's sins: but we tarry to glance at a few verses of this chapter (Lev. 16) not so directly connected with our topic.

Verse 17. "There shall be no *man* in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place* [the "Most Holy"] until he come out, and have made an atonement for himself and for his household, and for all the congregation of Israel."

This limitation applies only to this special day, for the

Apostle says—"The priests went always into the first tabernacle [the "Holy"] accomplishing the service, but into the second [tabernacle—the "Most Holy"] went the high priest alone, once every year" on this "Day of Atonement," which was repeated annually.—Heb. 9:7.

The privileges of the true Tabernacle belong only to those who are priests—members of the body of the High Priest—so that whether, as now, in the first of these heavenly conditions (spiritually *minded*, new creatures in Christ Jesus), or whether, as we hope to be soon, in the second or perfected spirit condition, it will in either or both cases be because we are *in* Christ Jesus, *new* creatures—no longer *men*. "For ye are not in the *flesh* [human], but in the spirit [spiritual, new creatures] if so be that the spirit of God dwell in you."—Rom. 8:9.

Verse 28. "And he that burneth them[the bullock and the goat of sin-offering] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp."

This seems to teach that those principally instrumental in reproaching, reviling and destroying the *humanity* of Jesus (the bullock) and the humanity of his "little flock" (the goat) will have no *special* punishment for it, because they do it ignorantly—at the same time accomplishing God's plan. They may wash and be clean and come into the camp—*i. e.*, into the same condition as the remainder of the world, all of whom are by heredity sinners, all of whom have been ransomed from Adamic depravity and death, and all of whom await the return of the great High Priest and the blessing then to be extended to all.

Verse 26. "And he that let go the goat for the scapegoat shall wash his clothes and bathe his flesh in water, and afterward come into the camp."

This teaches the same lesson relative to those who will be instrumental in bringing the trouble and consequent *destruction of the flesh* upon the "great company" represented by the "scape-goat." They will be obliged to obtain of the Lord special forgiveness for these wrongdoings, but eventually shall stand on the same footing as other men.

THE BLESSINGS FOLLOWING THE "DAY OF ATONEMENT" SACRIFICES.

Thus the typical "Day of Atonement" ended; and Israel, thus typically cleansed from sin, was reckoned no longer defiled and separated from God, but now *as one* with him. Justice no longer condemned, but bade them realize God's reconciled presence in their midst, to bless and protect and direct into the Canaan of rest and peace.

The antitype of the "Day of Atonement" is this Gospel age, during which Jesus and "his body," the Church (by virtue of the redemption and consequent justification), make sacrifice to Justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize the world of mankind, and place his sanctuary among men. Then will be fulfilled that which was written: "The Tabernacle of God [God's dwelling, the glorified Church] is with men, and he will dwell with them, and they shall be [become] his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things [the reign of Satan, sin and death] are passed away. And he that sat upon the throne said, Behold, I make all things new."—Rev. 21:3-5.

But while all these blessings will result from the establishment of God's residence, or sanctuary, among men ("I will make the place of my feet glorious:"—"earth is my footstool"—Isa. 60:13; 66:1), yet the subsequent work of blessing will be a gradual one, requiring the Millennial age for its accomplishment; *i. e.*, Adamic death, pain, and tears will be in process of destruction (wiping away). This will begin with the second coming of Christ, the Royal Priest, but will not be completely wiped away until the end of the Millennial age.

The gradual process by which MAN WILL BE BROUGHT into perfection of being and fulness of harmony with Jehovah is well illustrated in the typical sacrifices of Israel, made *after* the "Day of Atonement," the antitypes of which sacrifices, as we shall shortly see, will be fulfilled during the Millennium.

To divide rightly and understand these typical sacrifices, it must be recognized that the present Gospel age is the "Day of Atonement" toward God *for* the general sin of mankind; and that in the type all sacrifices coming after the "Day of Atonement" represented fulfilments or antitypes due after the Gospel age is ended—during the Millennial age—when the world of sinners may become reconciled to, or at-one with, God.

Thus we may see that *at-one-ment* has two parts—first, Justice *at-one* with, and not any longer condemning and destroying, Adam and his children on account of his sin; and secondly, the return of the sinner to *at-one-ment* with God's righteous laws, recognizing and obeying them. The first of these phases of *at-one-ment*, or reconciliation, is brought about entirely by the Priest's service in the *"Day of Atonement" sacrifices.* The other—the reconciling of the world *to God*, or the bringing of as many of mankind as are willing into full *at-one-ment* and harmony with God, will be accomplished during the next age, by the "Royal Priesthood," the glorified kings and priests, who, typified by Moses, will be the Great Prophet whom the Lord will raise up to teach and to govern the people; and if they will not give heed to him they shall be cut off from life—die the second death.—Acts 3:23.

Let it be clearly seen, however, that altho the saints, the followers of Jesus, are permitted, as represented in the "Lord's goat," to share in and to be members of the sin-offering on behalf of the world, this is not because of their being by nature purer or better than the world; for the the entire race of Adam was condemned in him; and of them "there is none righteous, no, not one" (Rom. 3:10), and none could give a *ransom* for his brother.—Psa. 49:7.

They share in the sacrifice for sins as a favor, in order that by so doing they may share with Jesus the promised divine nature, and be his companions and joint-heirs. To permit and to enable them to offer themselves acceptable sacrifices, the benefits of Jesus' death were first applied to them, justifying or cleansing them. Thus it is *his death* that blesses the world, *through* his body, the Church.

CHAPTER V.

ANOTHER TYPE OF THE ATONEMENT SACRIFICES.

LEVITICUS IX.

ATONEMENT SACRIFICES RESTATED WITH VARYING DETAILS.—MOSES AND AARON ENTERED THE TABERNACLE. AND CAME OUT AGAIN AND BLESSED THE PEOPLE. —"UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR."—"AND AFTER DEATH THE JUDGMENT."—DIVINE ACCEPTANCE OF THE ATONEMENT SACRIFICE MANIFESTED.

IN THIS chapter we have a more condensed picture of the work and sacrifices of Atonement than the one already examined (Lev. 16), and, in addition, it furnishes certain features which, in the light of the foregoing, will be of interest as well as profit to us. It is another picture of the Atonement sacrifices.

"And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the altar and offer thy sin-offering and burnt-offering and make an atonement for *thyself* [those to be called to be members of "his body" required it] and for *the people* [the world]."

This type illustrated the fact that our Lord Jesus (the bullock sacrifice for sins) was sufficient to redeem both "his body," the "little flock," and also the whole world of mankind. The Church's share in the sin-offering could have been dispensed with entirely: we might have been spared the special trials of our "narrow way," spared the sacrificial sufferings, and could have been restored to perfection of human nature, just as all mankind will be. But it pleased Jehovah not only to choose Jesus to this great work of sacrifice, but also to make him the Captain or Head of "the Church which is his body," and that these, as well as their Captain, should be made *perfect as* SPIRITUAL *beings*, by sufferings in the flesh as sin-offerings.—Heb. 2:10; Col. 1:24.

The Apostle Paul, referring to our intimate relationship to our Head says: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed *us* with all spiritual blessings in heavenly places [the "Holy" and the "Most Holy"] in Christ; according as he hath CHOSEN US *in him* before the foundation of the world—to the praise of the glory of his grace, wherein he hath [justified or] made us accepted in the beloved." (Eph. 1: 4, 6.) God "called you by our gospel *to the obtaining of* THE GLORY of our Lord Jesus Christ" (2 Thes. 2: 14), so that "if we suffer with him we shall also reign with him."—2 Tim. 2:12.

The High Priest, after offering his own sacrifice once *for all*, was to "offer the offering of the people [the goat], and make an atonement for them [all Israel] as Jehovah commanded." This arrangement for our having part in the sacrifice of atonement was a part of our Father's command or original plan, as St. Paul attests.—Col. 1: 24-26.

"Aaron therefore went unto the altar, and slew the calf [*Heb.*, young bullock] of the sin-offering, which was for [instead of or a substitute for] himself. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood and put it on the altar; but the fat [etc.] . . . he burnt upon the altar, . . . and the flesh and the hide he burned with fire without the camp. And he slew the burnt-offering [a ram] and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt-offering unto him; and he did wash the inwards and the legs, and burnt them upon the burnt-offering upon the altar, with the pieces thereof at the head." (Much the same account as in chapter 16, and having the same significance.)

Thus the burnt-offering of Jesus has been burning all through the Gospel age, giving evidence to all in the "Court" *condition* (the justified), of God's acceptance of him, and the acceptance of all the members of "his body"—laid to the Head on the altar.

"And he brought the people's offering, and took the goat which was the sin-offering *for the people* [not for the priests and Levites, like the former] and slew it and offered it for sin as the first;" *i. e.*, treated it exactly as he treated the bullock. This goat is the same as the "Lord's goat" in the other picture, the "scape-goat" and the other features being omitted in this more general view. It is a further confirmation of the teaching that those who follow in the Lord's footsteps are participants in the sin-offering.

"And he brought the burnt-offering and offered it according to the [usual] manner. And he brought the meat-offering, and took a handful of it and offered it upon the altar beside the burnt-sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace-offerings which was for the people."

The peace-offering, as already described, represented a vow or covenant. Made in connection with the sin-offering of the High Priest, it signified the vows, obligations and covenants assumed by the Priest, based on the sin-offering. In the type the *peace* was established between Jehovah and Israel as follows: The sin-offering having been made, also the burnt-offering showing the acceptableness of it to God, there was peace between Jehovah and Israel, because their former Adamic sin was typically removed; and they were obligated then to live obedient to a covenant based on their forgiveness—*i. e.*, they were to keep the Law—that he that doeth those things should *live* by (or as a reward for keeping) them. But as our sin-sacrifices are better than the typical ones, so with the peace-offering or covenant established by those sacrifices; it is a better covenant. Thus in this sacrifice of peace, or covenant-offering, the Priest is seen to serve unto the example and shadow of *spiritual* things—the mediator of a better covenant (Heb. 8:6–13), under which all people shall be blessed with RESTITUTION, and thus be enabled to obey the perfect law and live forever.

"And Aaron lifted up his hand toward the people, *and blessed them;* and came down from offering the sin-offering and peace-offerings." Here we see illustrated in the type the fact that though the *blessing* is not fully due to come upon the people until all sacrifices are finished, yet a measure of blessing comes upon mankind from the members of the Priest, even *now,* during the age of sacrifice, before we all go into the "Most Holy" or spiritual condition. And how true is this to the facts: wherever the royal Priests are, a blessing more or less pronounced flows from these to their neighbors.

"AND MOSES AND AARON WENT INTO THE TABERNACLE OF THE CONGREGATION, AND CAME OUT AND BLESSED THE PEOPLE."

When this day (age) of sacrifice is over, the complete Priest (Head and body) will appear before God, and give evidence of having met all the claims of Justice against the people (the world). It will be noticed that while the type of Leviticus 16 divided the work of the Atonement Day, and showed all the particulars of how the Lord's sacrifice first makes ours worthy of acceptance, etc., this type showed the entire work of the Gospel age as successive offerings, yet joined really in one—all the sufferings of the entire Christ, followed at once by restitution blessings. The going of Moses into the Tabernacle with Aaron seems to say, *The law* is fully satisfied and its righteousness vindicated in the sacrifice of Christ. The Law (represented in the type by Moses) will testify on behalf of those who were under the Law—Israel after the flesh—that all condemned under it were also justified to life through the sacrifices of the Priest who "offered up himself" once for all.

When presented, the entire sacrifice was "holy, acceptable to God," this being evidenced by the fact that Moses and Aaron did not die at the threshold of the Most Holy. And Moses and Aaron came out and *together* blessed the people. So in the incoming age, the Christ will bless all the families of the earth (Gal. 3:8, 16, 29; Gen. 12:3); yet not by setting aside or ignoring the Law of God, and excusing sin, but by gradually restoring man to human perfection, in which condition he will be able to keep the perfect law of God, and be blessed by it. Blessed by the Priest, made perfect and able to keep it, the Law,—obey and live—"He that doeth righteousness is righteous," will be a great blessing; for whosoever will may then obey and live forever in happiness and communion with Jehovah.

"AND AS THE GLORY OF THE LORD APPEARED UNTO ALL THE PEOPLE."

As the blessing progresses (restoring and elevating the race, mentally and physically), the results will become manifest. The people—the world in general—will recognize God's gracious love more and more each day. Thus it will be that "the *glory* of the Lord will be revealed and all flesh shall see it together." (Isa. 40 : 5.) They will come to see, gradually, of the length and breadth and height and depth of the love of God, which surpasseth all understanding.

It is worthy of note that the blessing here mentioned was not a blessing to the under-priests. No: they were represented in the blesser—in Aaron. The blessing came on all *the people* of Israel, who, in type, represented the world. It is this blessing of the world by the "*Seed*"—the entire Christ, after all the afflictions are filled up by the body (Col. 1:24)—that Paul refers to, saying, "The whole creation [humanity] groaneth and travaileth in pain together . . . waiting for the manifestation of the sons of God." Before they can experience deliverance from the bondage of corruption (sin and death) and restoration to the liberty of sons of God (freedom from condemnation, sin, death, etc.) as enjoyed by God's first human son, Adam (Luke 3:38), the Atonement Day sacrifices must be finished, and the priests who sacrificed must be clothed with the glorious garments, the royal, divine authority and power thus to set them free.—Rom. 8:19–22.

It is doubtless this same blessing of all the people—salvation from death and its sting, sin—that Paul refers to, saying: "UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME WITHOUT SIN [not again as a sin-offering, and without contamination from those sins borne for sinners] *unto salvation.*" (Heb. 9:28.) The world has seen the Priest—Head and body—suffer as a sin-offering during this age; Jesus was manifested to the Jews in the flesh (as a sin-offering), and as Paul could say, so can all followers in his footsteps say, "Christ is manifest in our mortal flesh." (2 Cor. 4:11.) As the whole Christ has thus been manifest and has suffered in the flesh, so they shall also be "glorified together before the world;" "for the glory [the blessing and salvation] of the Lord shall be revealed, and *all flesh* shall see it together." When he shall *appear,* we also shall appear with him in glory.—Col. 3:4.

But this great High Priest of the world will be recognized only by "them that look for him." If he were to appear a flesh-being, in the sky or elsewhere, it would be an appearance to *all,* whether looking for him or not; but we have already seen that the Scriptures teach that the Head has been perfected as a spirit being, and that his "little flock" will be made "like him," spirit beings, of the divine nature, which no man hath seen nor can see. (1 Tim. 6:16.) We have seen that the way in which the world will see the glorified Church will be by mental perception, in the same sense that a blind person may properly be said to see. In the same sense we now see the prize, the "crown of life," "while we look not at the things which are seen, but at the things which are not seen [by physical sight]; for the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. 4:18.) It is in this way that the entire Church of this age has been "looking unto Jesus;" thus "we see Jesus." (Heb. 2:9; 12:2.) Thus, with the eyes of their understanding, the "Watchers" discern the second presence of the Lord in its due time, by the light of the divine Word. And later on the world, every eye, shall see him in similar manner, but by the light of the "flaming fire" of his judgments.—2 Thes. 1:8.

This is the only way in which human beings can see or recognize things on the spiritual plane. Jesus expressed this same idea to the disciples, that they who recognized his spirit or mind, and thus knew him, would also be acquainted with the Father in the same way. "If ye had known me, ye should have known my Father also;" and from henceforth ye know him and *have seen* him. (John 8:19; 14:9.) This is the only sense in which the world will ever see God, for "no *man* hath seen God at any time" ("whom no *man* hath seen, nor can see")—"the only begotten Son, he hath declared [revealed—shown] him." (1 Tim. 6:16; John 1: 18.) Jesus revealed or caused his disciples to *see* the Father by making known his character—revealing him by words and deeds as the God of Love.

In the same way the Papal system was shown by Luther and others, and seen by many, to be the Antichrist; or as Paul had foretold, that wicked system, the man of sin, was then *revealed*, though many do not even yet *see* it thus.

Thus it is that our Lord Jesus, the Head (now present to gather the jewels), is at this time being revealed to the living members of the "little flock," though others *know not* of his presence.—Luke 17:26–30; Mal. 3: 17.

Thus it will also be in the Millennial day, when the complete Christ—the Priest—is revealed. He will be revealed only to those that look for him, and only those will *see* him. They will see him, not by physical sight, but as we now see all spiritual things—our Lord Jesus, the Father, the prize, etc.—by the eye of faith. Men will not see the *Christ* by physical sight, because on a different plane of being—the one *spirit*, the other *flesh;* for the same reason that they will never see Jehovah. But *we* [the little flock, when glorified] shall see him *as he is*, for we shall be like him.—1 John 3:2.

But, though only "those who look for him" will be able to recognize the Christ as the deliverer who will save them from the dominion of death, yet this will embrace all the world; for the manner of revelation will be such that ultimately all must see. "Every eye shall see him;" and all in their graves, being then awakened, even they that pierced him, will realize that they crucified the Lord of glory. "He shall be revealed [in the sky? No!] in flaming fire [judgments], taking vengeance on those that know not [acknowledge not] God, and [also on those] that obey not the gospel of Christ." It will not take long for all mankind to recognize him under such circumstances. Now the good suffer, but then shall ye discern "between him that serveth God and him that serveth him not;" for in that day the distinction will be manifested. (Mal. 3:15–18.) Then all, seeing clearly, may, by accepting Christ and his offer of life under the New Covenant, have everlasting life; for "We trust in the living God, who is the Savior of all men, specially of those that believe."—1 Tim. 4:10.

"AND AFTER DEATH THE JUDGMENT."

A text directly connected with our subject, as is evident from its context, yet one more frequently misapplied, misunderstood, than perhaps any other in the Bible, reads, "And as it is appointed unto men [Aaron and his successors, who were merely types of the High Priest of the new creation] once to die [typically, as represented in the animal slain], and after this [following as a result of those sacrifices] the judgment [of God, approving or disapproving of the sacrifice], so Christ was *once* offered [never will it be repeated] to bear the sins of many ["every man"]; and unto *them that look* for him he shall appear the second time, without sin [neither blemished by the sins borne, nor to repeat the sin-offering, but] unto salvation"—to give the everlasting life to all who desire it upon God's conditions of faith and obedience.—Heb. 9:27, 28.

Each time a Priest went into the "Most Holy" on the Atonement Day he risked his life; for if his sacrifice had been imperfect he would have died as he passed the "Second Vail." He would not have been accepted into the "Most Holy" himself, nor would his imperfect sacrifice have been acceptable as an atonement for the sins of the people. Hence any failure meant his death, and the condemnation of all for whose sins he attempted to make reconciliation. This was the "*judgment*" mentioned in this text, which was passed every year by the typical priests; upon the passing of that judgment favorably the priest's life and the yearly typical atonement for the sins of the people depended.

Our great High Priest, Christ Jesus, passed under the antitypical Second Vail, when he died at Calvary; and had his sacrifice been in any manner or degree *imperfect* he would never have been raised out of death,—the "judgment" of justice would have gone against him. But his resurrection, on the third day, proved that his work was perfectly performed, that it stood the test of the divine "judgment."—See Acts 17:31.

A further evidence that our Lord passed this "judgment" successfully, once for all, and that his sacrifice was accepted, was evidenced in the blessing at Pentecost; and that was a foretaste of the still greater future blessing and outpouring upon all flesh (Joel 2:28), a guarantee or assurance that ultimately he (and we in him) shall come forth to bless the people—the world, for whose sins he fully and acceptably atoned.

Any interpretation of this text, which applies it to the common death of humanity in general, is thoroughly contradicted and disposed of by the context.

Many have been looking in an indefinite way for a good time to come—for the removal in some manner of the curse of sin and death and evil in general, but they have not understood the long delay. They do not realize that the *sacrifice* of the "Day of Atonement" is necessary and must be finished before the glory and blessing can come: nor do they see that the Church, the "elect," the "little flock," are associates in the sacrifice of the Christ, and his sufferings, as they shall also be in the glory that shall follow. "The whole creation groaneth and travaileth in pain together until now, waiting [though in ignorance] for the manifestation of [the Church] the sons of God."—Rom. 8:19, 22.

Moreover, since the typical Priest represented the "body" as well as the "head" of the antitypical Priest, the Christ, it follows that each member of the Church must pass this "judgment"—that although many have been called none will be *chosen* as finally acceptable "members" of the Christ body, branches of the true Vine, except as they shall be "overcomers"—faithful unto death. (Rev. 3:21.) Not, however, that such must attain perfection of the flesh, but perfection of heart, of will, of intent: they must be "pure in heart"—the treasure must be of pure gold tried in the furnace, though its present casket be but an imperfect earthen vessel.

DIVINE ACCEPTANCE TO BE MANIFESTED.

"And there came fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which, when all the people saw, they shouted and fell on their faces"—worshiped. This is the same thought expressed in another form. The fire symbolized God's acceptance; its recognition by the people showed that the world will realize the sacrifice and its value in God's estimation as the price of their liberty from death and the grave, and when they realize it they will worship Jehovah and his representative, the Priest.

That this is not yet fulfilled is evident. God has not yet *manifested* his acceptance of the great Atonement Day sacrifice, by fire; the people have not yet shouted and fallen on their faces in worship of the Great King and his representative. No, the world still lieth in wickedness (1

John 5:19); the god of this world still blinds more or less nearly all mankind (2 Cor. 4:4); darkness still covers the earth,—gross darkness the people. (Isa. 60:2.) Nor need we look for the great restitution blessings prefigured in this type until all the members of the Church, the "body" of the great high Priest, have first gone beyond the Second Vail (actual death), *into* the Most Holy, by resurrection change. Nor will this "blessing" of the type be fulfilled until after the great time of trouble. Then, chastened, sobered, humbled, the world of mankind will very generally be "waiting for" and "looking for" the great Christ, the Seed of Abraham, to bless them and lift them up.

How beautifully these types teach a full ransom for all the people, and a restitution and blessing made possible to all!

Nothing in the types seems to make a distinction between the living and the dead, and some may be inclined to infer that when the sacrifices of the High Priest are over, and the blessing commences, only those who are then living will be greatly benefited. But we answer, Nay: in God's estimation the living and the dead are alike; he speaks of them all as dead. All came under *sentence* of death in Adam; and the little spark of life which any man now possesses is really but one stage of dying. It is a dead race now because of the sin of Adam; but at the close of this antitypical "Day of Atonement" the blessings of justification and life will be extended to all, upon conditions which all will be able to obey, and whosoever will may have again, from the life-giver, Redeemer, all that he lost in Adam—life, liberty, favor of God, etc.—those who have gone all the way down into death, as well as those who still linger on the brink—"in the valley of the shadow of death."

This is the object of the antitypical sin-offerings: to release "all the people," all mankind, from the dominion of sin, death: to restore them to the perfection of being which is essential to perfect happiness and *at-one-ment* with the Creator.

This is the blessing which is to come to all the families of the earth through the Seed of Abraham. This is the good news which was preached to Abraham, as we read: "God foreseeing that he would justify the heathen [all mankind—Gentiles] through faith, preached before the Gospel [good tidings] to Abraham, saying, In thee and in thy Seed shall all nations be blessed [justified] . . . Which Seed is Christ [primarily the Head, and secondarily the body]; and if ye be Christ's [members] then are ye Abraham's Seed, and heirs according to the promise" referred to; *viz.*, one of the blessing class, the Seed of Abraham, who shall bless all the families of the earth. (Gal. 3:8, 16, 29.) But this "Seed" must be completed before the blessing comes, as shown in the type just considered: the sin-offering must be ended before all the blessings resulting therefrom can flow out.

The restriction that the High Priest *alone* went into the "Most Holy" once a year to make an atonement should not be misunderstood to mean that he and the under-priests never went in thither during succeeding days—after the Atonement Day had made full reconciliation for sins. On the contrary, the High Priest went in there often in after days. It was into the "Most Holy" that the High Priest went whenever he inquired of Jehovah for Israel's welfare, etc., using the breastplate of judgment, the Urim and Thummim. Again, whenever they broke camp, which was often, the priests went in and took down the "vails" and wrapped up the Ark and all the holy vessels, before the Levites were permitted to carry them.—Num. 4:5–16.

Again, whenever an Israelite offered a sin-offering unto the priests (after the "Day of Atonement" sacrifices were over) they all ate it in the "Most Holy." (Num. 18:10.) So with the antitype, after the present "Day of Atonement" is over: the "Royal Priesthood" will be in the "Most Holy" *or perfect spiritual condition*, and there will accept (eat) the sacrifices for sin, brought by the world for their own transgressions (not for original or Adamic sin, which was cancelled on the "Day of Atonement"). In that perfect spiritual condition, the priesthood will instruct in every matter, as represented in the decisions and answers given to Israel by the Urim and Thummim.

CHAPTER VI.

SACRIFICES SUBSEQUENT TO THE "DAY OF ATONEMENT."

These Typify Repentances, Vows, Covenants, etc., During the Millennium.—The People's Burnt-Offerings.—Their Peace-Offerings.—Their Meat Offerings.—Their Trespass-Offerings.—Male and Female Distinctions to Cease, Shown in the Types.

THE sacrifices offered by *the people* (Israel—the world) on their own individual account, after the Day of Atonement sacrifices, typified by the general offerings of Israel, belong to the next age, and will then be presented to the glorified royal priesthood. Nevertheless, this has a very slight beginning now; thus the worldly man possessed of wealth is in that sense a steward of God's things, and may now use that "mammon" and with it make for himself friends, that when this age of Satan's domination is ended, and the reign of Christ commences (in which he shall no longer be a steward), then those whom he thus favored will bless him. If the worldly stewards of wealth (the mammon or god of this age) were wise, they would use more of their means thus. For whosoever shall give even a cup of cold water unto one of the least of these priests, because he is such, shall by no means lose his reward when the Kingdom of Christ is organized and its rule begins.—Luke 16:1–8; Matt. 10:42.

Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices," illustrated offerings and sacrifices which belong to the Millennial age.

As, in the type, the "Day of Atonement" sacrifices preceded all others, and were a *basis* for the general forgiveness and acceptance with God of all Israel, but were followed by other sacrifices by individuals after that day, termed "sin-offerings," "trespass-offerings," "peace-offerings," etc., so will be the antitype. After the sacrifices of this Gospel age have brought "the people," the world, into a justified condition, there will still be sins and trespasses committed which will require confession and reconciliation, making these after-sacrifices necessary.

The Atonement Day sacrifices represented the cancellation of Adamic sin by the sacrifice of the Christ; but during the Millennium, while the benefits of the atonement are being applied to the world, while they are being gradually restored to actual perfection and life and harmony with God, errors will be committed for which they will be in some measure responsible. For such they must make some amends, accompanied by repentance, before they can be again in harmony with God through Christ, their Mediator.

Consecration will also be in order in the next age, though, owing to the changed government of the world, consecration will no longer, as now, mean unto *death*, but on the contrary, it will be unto life; for with the close of the reign of evil comes the end of pain, sorrow and death, except upon evil doers. Consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after the Atonement Day.

As the *basis* for all forgiveness of sins in the next age will be the "Day of Atonement" sacrifices, it would be appropriate in the type for the sinner to bring some sacrifice which would indicate a recognition of the "Day of

Atonement'' sacrifices, as the ground of forgiveness anew. And so we find that all offerings of the people after the ''Day of Atonement'' were of a kind which pointed back to or recognized the sacrifices of that day. These offerings might be of cattle or sheep or fowl (turtle doves or young pigeons) or of fine flour—the article offered depending upon the *ability* of the offerer.

During the Millennial age *all men* will ''come to a knowledge of the truth,'' and thus to the fullest opportunity of salvation from the curse (condemnation or sentence) of Adamic death. (1 Tim. 2:4.) When we remember that this *death* includes all the sickness, pain and imperfection to which humanity is now subject, we see that God's plan includes a full restoration to human perfection; only those who deliberately refuse or neglect the opportunities then put within the reach of all will die the Second Death. But perfection will come gradually, and it will require the coöperation of the sinner's WILL ever to reach it. He must *do what he can* to climb up again to perfection, and will have *all* the assistance *necessary*. This is shown by these sacrifices in general: they were to be according to every man's *ability*. However degraded by sin and imperfect, each must, when he comes to a knowledge of the truth, present himself to God, the offering indicating his condition. The dove or pigeon brought by the poorest in the type represented the justified *all* of the morally poor and degraded; the goat offered by others more able, represented the *all* of some less degraded; while the bullock represented the *all* of those who had attained *perfection* of human nature. Just as a bullock was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and a goat (wayward and lean) was used to represent the imperfect human nature of the saints, in the sacrifices of this Atonement Day, so those animals similarly represented the offerers

(Israel—typical of the believing world in the Millennium) in their consecrations. But it should be remembered that these burnt offerings and peace offerings of the future represent the people as *consecrating*—giving themselves to the Lord. They do not represent sin-offerings to secure *atonement*, as do the sacrifices of the Day of Atonement. There were indeed trespass-offerings which were in a sense sin-offerings for individuals; but these, as we shall see presently, were wholly different from the national sin-offerings of the Atonement Day.

When those of the world of mankind, willing to accept God's grace, shall have been brought to perfection, at the close of the Millennium, there will be no longer any *poor* in the sense of inability to offer a bullock;—in the sense of deficiency of mental, moral or physical ability. All will be perfect men, and their offerings will be their *perfect* selves typified by *bullocks*. David, speaking of this, says: "Then shalt thou be pleased with sacrifices of righteousness [of right doing] with burnt offering and whole burnt offering; then shall they offer *bullocks* [perfect sacrifices] upon thine altar." (Psa. 51:19.) Yet that David's language should not be understood to teach the restoration of the literal, bloody, typical sacrifices, is evident, for in the same connection he says, "Thou desirest not sacrifice [either typical or antitypical—full atonement for sin having been accomplished by that time "once for all"]. . . The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." All these sacrifices must be of the free will and desire of the offerer. —Lev. 1:3.

The completeness of consecration was shown by the death of the animal—that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by the taking of the life into a new nature—into the "Most Holy." Only the priests enter there, as shown in the Atonement sacrifices. No: when consecrated, they are accepted as human beings, and will be perfected as such,—their right to life as such having been purchased by the High Priest, in the members of whose body all the overcoming Church is represented. The consecrations represent an appreciation of the ransom, and the acquiescence of the offerers to the Law of God as the condition upon which they may continue to live everlastingly, in harmony and favor with him.

THE PEOPLE'S BURNT-OFFERINGS.

The burnt offerings of the priests were to be kept up continually on the altar, and the fire never suffered to die out. "This is the law of the burnt offering: it is the burnt offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be a burning in it. . . . It shall not be put out, and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it. . . . The fire shall ever be burning upon the altar; it shall never go out."—Lev. 6:9, 12, 13.

Thus was represented to the mind of each offerer the fact that the altar was already sanctified or set apart, and that their offerings would be acceptable because of God's acceptance of the Atonement Day sacrifices. To this altar the Israelite brought his free will offering, as narrated in Lev. 1. It was made in the usual way: the animal, cut in pieces and washed, was laid, the pieces to the head, on the altar, and wholly burnt, a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to Jehovah—an acknowledgement of his mercy, wisdom and love, as manifested in the broken body of the Christ—their ransom.

THE PEOPLE'S PEACE OFFERINGS.

This offering was to be of the herd or flock; and it could be made either in fulfilment of a vow (covenant), or as a willing "thank-offering." Part of it was to be brought to Jehovah by the offerer—"His own hands shall bring the offerings of the Lord made by fire; the fat with the breast, it shall he bring;" and the Priest shall burn the fat on the altar, and wave the breast before the Lord. But the breast shall be the Priest's, also the shoulder. The offerer must eat the sacrifice.—Lev. 3, and 7:11–18, 30–34.

This seems to show that if any man will then come into a condition of full peace and harmony (as all must do or else be cut off in the Second Death), he must eat or fulfil a covenant before God of entire consecration to him. If, after being thus perfected, he again becomes defiled by wilful sin, he must die (the *Second* Death) as shown by the penalty of touching unclean things.—Lev. 7:19–21. Compare Rev. 20:9, 13–15.

With this sacrifice there was presented an offering of unleavened cakes mingled with oil, and anointed wafers, representing the offerer's faith in Christ's character, which he will copy, and leavened bread indicating his acknowledgment of his own imperfection at the time of consecration—leaven being a type of sin.—Lev. 7:11–13.

THE PEOPLE'S MEAT OFFERINGS.

These, of fine flour, unleavened cakes, with oil, etc., were presented to the Lord through the Priest. They probably represented praises and worship offered to the Lord by the world, through his Church. "Unto him be glory in the Church by Christ Jesus throughout all ages." (Eph 3:21.) These were accepted by the priests. A sample being offered on the altar showed that it was approved by, acceptable to, Jehovah.

THE PEOPLE'S TRESPASS OR SIN-OFFERINGS.

"If a soul [being] commit a trespass and sin through ignorance in the holy things of the Lord: . . . if he sin and commit any of these things which are forbidden to be done by the commandments of the Lord, though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock," and money according to the priest's estimation of the trespass, with *a fifth more*, and this shall be his offering. And the Priest shall make an *atonement* for him. And if any one sin knowingly and damage or defraud his neighbor, he shall restore it in the principal, and shall add the fifth part more thereto (twenty per cent. interest) and give it to the wronged one. And he shall bring a ram for the trespass offering unto the Lord.—Lev. 5:15–19; 6:1–7.

This teaches that for every wrong restoration must then be made, with interest, and accompanied by repentance or an asking of forgiveness of the Lord, through the Church (Priesthood)—the trespasser's recognition of his own imperfections, and of the value of the ransom, being shown by the ram presented.

But notice the difference between the treatment of such sin-offerings and the sin-offerings of the "Day of Atonement." The latter were offered *to God* (Justice) in the "Holy," as the *ransom* or purchase price of sinners; the former were offered *to the priests*, who, during the Atonement Day, had purchased the people. The acknowledgment of the people will be made to their Redeemer. The Priest, indeed, took and offered to the Lord a portion of the offering, as a "memorial," as a recognition that the whole plan of redemption as executed on the Atonement

Day (Gospel age) was the heavenly Father's, but appropriated to himself the remainder—by eating it.

The whole world, purchased by the precious blood (human life) of Christ, will present themselves, for forgiveness of trespasses, to the "Royal Priesthood," whose acceptance of their gifts or consecrations will signify *forgiveness.* To this agree our Lord Jesus' words to his disciples: "He breathed on them and saith unto them, Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain [to them] they are retained."—John 20:23.

While this "ministry of reconciliation" belongs in its fullest sense to the next age, when all the sacrifices of Atonement will have been completed, yet even now, any member of the "Royal Priesthood" may say to those who believe and repent, "Thy sins are forgiven thee"—as did our Head, by faith looking forward, as he did, to the completion of the sacrifices for sins: moreover, these priests now *know* the terms and conditions upon which forgiveness is promised, and can speak authoritatively whenever they see the terms complied with.

The offerings of the Atonement Day, as we have seen, were always burned (Lev. 6:30; Heb. 13:11), but the later trespass-offerings, offered after the Day of Atonement, were not burned, but eaten (appropriated) by the priests.

MALE AND FEMALE DISTINCTIONS TO CEASE.

"This is the law of the sin-offering [trespass-offering]. . . . The priest that offereth it for sins shall eat it. . . . All the *males* among the priests shall eat thereof."—Lev. 6:25-29.

The Lord and all the holy angels are Scripturally referred to as *males,* while all the saints are together represented as a female, a "*virgin,*" espoused to our Lord Jesus as husband. But the human female was originally a part of the man made in God's image, and is still (although temporarily separate for the purposes of human propagation) a part of the man,—neither being complete alone. As the perfect man was named Adam, so, when made twain, "God called *their* name Adam,"—the head-ship remaining with the male, who was thus made the care-taker or preserver of the female as a part of his own body. (Eph. 5:23, 28.) This sexual division did not make Adam imperfect: it merely divided his perfections between two bodies of which he was still the "head."

The Scriptures indicate that ultimately, by the close of the "times of restitution," all (male and female) shall be *restored* to the perfect condition—the condition represented in Adam before Eve was separated from him. We do not understand that either males or females will lose their identity, but that *each* will take on the qualities now lacking. If this thought be the correct one, it would seem to imply that the extreme delicacy of some females and the extreme coarseness of some males are incident to the fall, and that *restitution* to a perfection in which the elements of the two sexes would be perfectly blended and harmonized would be the *ideal* humanity of God's design. Our dear Redeemer, when he was "the man Christ Jesus," was probably neither coarse and brawny nor effeminate. In him the mental strength and grandeur of manhood *blended* most delightfully with the noble purity, tenderness and grace of true womanhood. Was he not the *perfect man* who died for our race and redeemed both sexes? Let us not forget that as a *man* he had no help-mate: should he not therefore have been complete in himself to pay the full corresponding price for Adam (male and female)? Either thus was Eve represented in the great ransom or by her husband as her "head,"—else mother Eve was not ransomed at all, a thought which would conflict with other Scriptures.

The Gospel Church is indeed referred to in the Scriptures as a "*bride:*" not, however, as the bride of "the *man* Christ Jesus," but as the bride of the risen and highly exalted Christ. As new creatures begotten of God's spirit to spirit nature we are betrothed to the spirit Jesus, whose name and honor and throne we are to share. The Church is not the bride of the sacrificed man Christ Jesus, but of the glorified Lord Jesus, who at his second advent claims her as his own.—Rom. 7:4.

As with man and woman in the next age so will it be with Christ and the Church—after the Church is glorified all femininity will be dropped—"We shall be like him"—members of his body. "And this is the name wherewith *she* shall [then] be called [her Lord's name], The Righteousness of Jehovah." (Jer. 33:16; 23:6.) As the body of the great Prophet, Priest and King, the Church will be a part of the Everlasting Father or Life-giver to the world.—Isa. 9:6.

This same thought is carried throughout the Scriptures; the *males* of the priestly tribe alone did the *sacrificing*, and as above, the *eating* of the trespass-offerings; and they alone entered the Tabernacle and passed beyond the Vail. Likewise, in the holy spirit's arrangement for this Gospel age—"He gave indeed [male] apostles, and [male] prophets, and [male] evangelists, and [male] pastors and teachers, for the qualification of the saints for the *work of service*, in order to the building up of the Anointed one." (Eph. 4:11, 12, *Diaglott.*) The word *male*, as above, should appear in the English as it does appear in the Greek text, and the Lord's appointments and those of the Apostles correspond to this. "I suffer not [in the Church] a woman to teach or to *usurp* authority over the man," plainly declares the Apostle. (1 Tim. 2:12.) This is illustrative of the present relationship of Christ and the Church, which will, we understand, cease and terminate with the close of this age, when the overcomers will be glorified and made actually one with the Lord—as "brethren."

This, however, does not signify that the sisters in the Church do not equally "present their bodies living sacrifices, holy and acceptable to God," and perform an important "*work of service*" in the Church as *members of the "royal priesthood;"* they are equally pleasing to the Lord as the brethren, for, really, all distinctions of sex and color and condition are ignored, dropped from divine notice, from the time we become "new creatures in Christ Jesus" (2 Cor. 5:17; Gal. 3:28); but the type, the figure, the lesson, must be continued, and hence the distinctions so rigidly maintained in the special and more important parts of the service of the Church of Christ.

On the contrary, the Adversary has always sought to control man religiously through the love and esteem men bear toward women;—hence his exaltation of the Virgin Mary to the rank of a goddess and to worship amongst Catholics. Hence also, with the ancient Egyptians, Isis was the goddess, and in the later times of the Apostle Paul, Diana was goddess of the Ephesians. And does not Satan still seek to deal with and through woman, as in the Garden of Eden? Are not women his chief mediums in Spiritism and his chief apostles and prophets in Theosophy and Christian Science?

Nor has Satan's acceptance of women as his mouthpieces been to their advantage. On the contrary, women stand on a far higher social and intellectual plane, and are most appreciated for their true womanhood, in those lands where the Bible regulations are recognized and respected; and by those who most carefully follow Scriptural regulations.

MY SACRIFICE.

"Laid on thine altar, O my Lord divine,
Accept this gift to-day, for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make,
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

"Hidden therein thy searching gaze canst see
Struggles of passions, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty hath it none.
Now, from thy footstool, where it vanquished lies,
The prayer ascendeth—'May thy will be done!'

"Take it, O Father, ere my courage fail;
And merge it so in Thine own will that I
May never have a wish to take it back;
When heart and courage fail to thee I'd fly.
So change, so purify, so like thine own,
Make thou my will so graced by love divine
I may not know or feel it as mine own,
But recognize my will as one with thine."

CHAPTER VII.

"THE ASHES OF A HEIFER SPRINKLING THE UNCLEAN."

HEB. 9: 13.

NOT ONE OF THE ATONEMENT DAY SACRIFICES.—NOT ONE OF THE SUBSEQUENT SACRIFICES FOR THE PEOPLE.—THE CLASS TYPIFIED BY THIS SACRIFICE.—THE APOSTLE PAUL THE UNDER-PRIEST WHO WITNESSES AND TESTIFIES RESPECTING THE ANTITYPE.—THE SPRINKLING OF THE ASHES FOR THE CLEANSING OF THE PEOPLE WILL BE DURING THE MILLENNIAL AGE.—HOW THE CLEANSING WILL BE EFFECTED.

ONE feature of the ceremonial law of Israel, related in Numbers 19, required the killing of a red heifer (cow)—one without blemish and which had never been under the yoke of service. It was not one of the sin-offerings of the Day of Atonement, nor was it one of the offerings of the people subsequent to the Day of Atonement,—indeed, it was no "offering" at all, for no part of it was offered on the Lord's altar or eaten by the priests. It was sacrificed, but not in the same sense, nor in the same place, as these offerings—in the Court. It was not even killed by one of the priests, nor was its blood taken into the Holy and Most Holy. The Red Heifer was taken outside the camp of Israel, and was there killed and burned to ashes,—flesh, fat, hide, blood, etc.—except a little of the blood taken by the priest and sprinkled seven times *toward* the front of the Tabernacle (Revised Version and Leeser). The *ashes* of the heifer were not brought into the Holy place, but were left outside the Camp, gathered together in a heap, and apparently accessible to any of the people who had use for them. Under the prescription of the Law, a portion of the ashes was to be mixed with water in a vessel, and a bunch of hyssop dipped into this mixture was to be used in sprinkling the person, clothing, tent, etc., of the legally unclean, for their purification.

In view of what we have seen respecting the Day of Atonement sacrifices, which foreshadowed the better sacrifices of this Gospel age (accomplished by the Royal Priesthood, Christ, Head and body) this heifer was in no sense related to these, and evidently did not typify any of the sacrifices of this present time. So likewise it is different from any of the sacrifices that were accepted on behalf of the people of Israel after the Day of Atonement, and which we have just shown signified their repentance and sorrow for sins during the Millennium, and their full consecration of themselves to the Lord. The burning of the heifer was not related to any of these sacrifices, all of which were made by the priests, and in the Court. We must look elsewhere for an antitype to this red heifer, for had it in any sense of the word represented the priests, it would of necessity have been killed by one of them as indicating that fact.

What, then, did this sacrifice of the red heifer signify? —What class or persons were represented by it, as having suffered outside the "Camp," and in what sense of the word would their sufferings have to do with the cleansing or purification of the people of God,—including those who shall yet become his people during the Millennial age?

We answer that a class of God's people not of the "Royal Priesthood" did suffer for righteousness' sake outside the "Camp:" a brief history of these, and of the fiery trials which they endured, is given us by the Apostle in Heb. 11. Of these he says, after recounting the faith exploits of a number, "What shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and of Samuel and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain by the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, of whom the world was not worthy."—Heb. 11:32–38.

Here we have a class fitting to the account of the Red Heifer—a class which laid down their lives outside the "Camp;" a class in every way honorable, and yet not a priestly class. This class being no part of the body of the High Priest could have no part or share in the sin-offerings of the Atonement Day—nor could it be admitted into the spiritual conditions typified by the Holy and Most Holy. It may seem to some remarkable that we should, with so much positiveness, declare that these ancient worthies were not members of the "Royal Priesthood," while with equal positiveness we declare that the no more faithful servants of God of this Gospel age are members of this "Royal Priesthood." Our positiveness on this subject is the positiveness of the Word of God, which in very connection with the narrative of the faithfulness of these patriarchs declares in so many words, "These all, having obtained a good report through faith, received not the promise [received not the chief blessing], God having provided *some better thing for us*, that they without us should not be made perfect."—Heb. 11: 39, 40.

Nor should it be difficult for us to realize that although there could be antitypical Levites (justified by faith in a coming atonement) before our Lord Jesus came into the world, yet there could be no antitypical priests, for he was the Head or Chief Priest, and in all things had preëminence, and made atonement for the *blemishes* of his "body" and of "his house" before any could become his brethren and members of the royal priesthood. Our Lord himself stated this matter very pointedly, and succinctly pointed out the line of demarkation between the faithful ones that preceded him and the faithful ones who would follow after him, walking in his footsteps, and becoming his joint-heirs. Of John the Baptist he said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of Heaven is greater than he." (Matt. 11:11.) John the Baptist belonged to this Red Heifer class which suffered outside the "Camp," even unto death, but he had nothing whatever to do with the still better sacrifices of the royal priesthood during the Atonement Day, whose fat and life producing organs were offered upon God's altar in the "Court," and whose blood was taken into the "Most Holy," typical of those who become new creatures in Christ Jesus, even members of his "body," the Church, joint-heirs with him in all things.

But while these ancient worthies are not in any sense part of the sin-offering, they are nevertheless connected with the *cleansing from sin:* their ashes (the knowledge and remembrance of their faithfulness unto death), mingled with the water of truth, and applied with the purgative, cleansing hyssop, is valuable, purifying, sanctifying all who desire to come into full harmony with God,—and "sprinkling the unclean, sanctifieth to the purification of the flesh." Not, however, of themselves would these lessons of faithfulness in the past be valuable to us, but only by, through and associated with the sin-offerings of the Day of Atonement, to which the Apostle refers in the same connection —"the blood of bulls and goats." And not only are the remembrance and lessons of the faithfulness of the ancient worthies (typified by the *ashes* of the red heifer) of sanctifying power to us now, but in a much larger sense they will be applicable and a blessing to the world of mankind in general during the Millennial age. For, as we have elsewhere seen, the divine arrangement is that these ancient worthies, the greatest of which is less in honor than the least one in the Kingdom, will nevertheless occupy a place of high honor and distinction under that Kingdom of God,—as its agents and representatives. For they shall be the "princes in all the earth," the agents of the Kingdom's judgments, and the channels of its blessings, to "all the families of the earth." Thus the faithfulness of these ancient worthies was represented in the gathered ashes of the heifer, as laid up in store for future use, valuable lessons of experience, faith, obedience, trust, etc., which, applied to the world of mankind, seeking cleansing in the coming age, will sanctify them and purify them;—not without the Day of Atonement sacrifices, but in connection with and based upon those.—Psa. 45:16.

The burning of the heifer was *witnessed* by a priest, who took cedar wood and a sprig of hyssop and a scarlet string and cast them into the midst of the burning cow. The hyssop would represent purging or cleansing, the cedar wood or evergreen would represent everlasting life, and the scarlet string would represent the blood of Christ. The casting of these three into the midst of the burning would imply that the ignominy heaped upon the ancient worthies who were stoned, sawn asunder, etc., and of whom the world was not worthy, permitted the merit of the precious blood, the cleansing of the truth, and the gift of everlasting life to be accounted to them through faith; and that subsequent to their death they would be recognized as cleansed, justified, accepted. The *under*-priest (not Aaron, who typified the Lord Jesus) who saw, recognized and approved the burning of the heifer and who took of its blood and sprinkled it in the direction of the Tabernacle door, would seem well antityped in that great under-priest, the Apostle Paul, who, by the help of God (the name Eleasar signifies "Helped by God") has not only identified for us the sin-offerings of the Atonement Day, but also in his writings points out to us (Heb. 11) that which enables us to identify the Red Heifer sacrifice of the ancient worthies. And thus he sprinkles their blood toward the Tabernacle, showing that their lives were in full, complete harmony with the Tabernacle conditions—although, not living in the time of this high calling, it was not their privilege to become members of the body of the great High Priest, the royal priesthood.

In that the red heifer never wore a yoke, it represented a class of justified persons—made free from the Law Covenant. Although most of the ancient worthies were born under the Law Covenant, and therefore legally subject to its conditions and to its condemnation through imperfection of the flesh, nevertheless, we see that God justified them through faith, as the children of faithful Abraham. This is fully attested and corroborated by the Apostle, when he says that "all these obtained a good record of God through faith"—a verdict of, Well done, a testimony that they pleased God, and that he had provided for them blessings in harmony with his promise—although these blessings could not be given to them at the time, but must be waited for and be received through the spiritual Seed of Abraham —the Christ. The fact that this sacrifice must be a *cow* and not a *bullock* served to differentiate it from the great sacrifice of the Day of Atonement which could be a *bullock* only. That it must be a *red* cow would seem to teach that those ancient worthies were not sinless and therefore accepted of God before the great Atonement Day sacrifice, but that they were "sinners even as others." The fact of their cleansing or justification by *faith*, was otherwise indicated as above suggested.

The cleansings for which these red cow ashes were prescribed, were of a peculiar kind; namely, specially for those who came in contact with *death*. This would seem to indicate that these ashes of the heifer were not designed to remove the individual's guilt—no, his moral guilt could be cleansed away only through the merit of the Atonement Day sacrifices. The cleansing of defilement through contact with the dead would seem to teach that this cleansing, affected by and through the experiences of the ancient worthies, will specially apply to the world of mankind during the Millennial age, while they are seeking to get rid of all the defilements of *Adamic death*—seeking to attain human perfection. All the blemishes of the fallen condition are so much of contact with death; all constitutional weaknesses and blemishes through heredity are contacts with death: and from all of these the ashes of the Red Heifer are to be used for the cleansing of all who will become the people of God. Like the ashes of the red heifer, laid up in a clean place, so the results of the painful experiences of the ancient worthies will be a store of blessings, instruction and help, by which they, when made subordinate "princes" in the Kingdom, will assist in the restitution work. Each pardoned sinner, desiring to be cleansed perfectly, must not only wash himself with water (truth), but must also have applied to him the instructions of these "princes,"—said instructions being typified by the sprinkled ashes of the heifer, representing the valuable lessons of faith and obedience learned through experience by this class.—Exod. 12:22: Lev. 14:4, 49; Psa. 51:7; Heb. 9:19.

"SO GREAT SALVATION."

"Nothing to pay? No, not a whit.
Nothing to give? No, not a bit.
All that was needed to give or to pay,
Jesus hath done in God's own blessed way.

"Nothing to settle? All has been paid.
Nothing to anger? Peace has been made.
Jesus alone is the sinner's resource;
Peace he has made by the blood of his cross.

"What about terror? It hasn't a place
In a heart that is filled with a sense of his grace.
My peace is most sweet and it never can cloy,
And that makes my heart bubble over with joy.

"Nothing of guilt? No, not a stain;
How could the blood even one let remain?
My conscience is purged and my spirit is free;
Precious that blood is to God and to me.

"What of my future? 'Tis glorious and fair.
Since justified, sanctified, glory I'll share.
By his blood first redeemed, by his grace then enthroned,
Side by side with my Lord, as his Bride I'll be owned.

"What then, dost thou ask? O, glory shall follow;
Earth shall rejoice in the dawn of the morrow.
To rule and to bless comes that kingdom and reign;
Flee then, shall sorrow, death, crying and pain."

CHAPTER VIII.

OTHER SIGNIFICANT TYPES.

THE COURT POSTS.—THE WHITE CURTAINS.—THE SILVER HOOKS.—THE DOOR POSTS OF THE HOLY AND THE MOST HOLY.—THE GOLDEN TABLE.—THE GOLDEN CANDLESTICK.—ANTITYPICAL PRIESTS WHO SEE THE DEEP THINGS AND THE LEVITES WHO DO NOT SEE THEM.—THE GOLDEN ALTAR.—THE ARK OF THE COVENANT IN THE MOST HOLY.—ITS CONTENTS AND THEIR SIGNIFICANCE.—THE MERCY SEAT.—THE TWO CHERUBIM.—THE PRIEST UNBLEMISHED.—THE MYSTERY HID FROM AGES.

IN THE preceding description we have purposely omitted an explanation of some interesting details, which can now be better understood by those who have, through careful study, obtained a clear understanding of the general plan of the Tabernacle, its services and its typical significance.

The posts which stood in the "Court," and upheld the white curtains, represented *justified believers*,—the "Court," as we have already seen, represented the justified condition. The posts were of wood, a corruptible material, thus implying that the class typified are not actually perfect as human beings; for since human perfection was typically represented by copper, those posts should either have been made of copper, or covered with copper, to represent actually perfect human beings. But although made of wood they were set in sockets of copper, which teaches us that though actually imperfect their standing is that of perfect human beings. It would be impossible to more clearly represent *justification by faith.*

The white curtain, which, sustained by those posts, formed the "Court," well illustrated the same justification or purity. Thus, justified ones should continually hold up to the view of the world (the "Camp") the pure linen, representing Christ's righteousness as their covering.

The silver hooks, by which the posts held up the curtain, were symbolic of truth. Silver is a general symbol of *truth.* The justified believers, represented by the posts in the "Court," can thus really and *truth*fully claim that Christ's righteousness covers all their imperfections. (Exod. 27:11-17.) Again, it is only by the aid of the *truth* that they are able to hold on to their justification.

The door posts at the entrance to the Tabernacle—at the "door" of the "Holy"—were covered by the first "Vail." They were totally different from the posts in the "Court," and represented "new creatures in Christ"—the consecrated saints. The difference between these and the posts in the "Court" represents the difference between the condition of the justified believers and the sanctified believers. The *consecration to death* of a justified man we have seen is the way into the "Holy"—passing through the death of the human will, the fleshly mind, the first vail. Hence these posts should illustrate this change, and so they do; for they were covered with gold, symbolic of the divine nature. Their being set in sockets of copper represented how "we have this treasure [the divine nature] in earthen vessels" (2 Cor. 4:7); *i. e.*, our new nature is still based upon, and rests in, our *justified humanity.* This, it will be remembered, corresponds exactly with what we found the "Holy" to symbolize, *viz.*, our place or standing as new creatures, not yet perfected.—Exod. 26:37.

The door posts of the "Most Holy" were just inside the second "Vail," and represented those who pass beyond the flesh (vail) entirely, into the perfection of the spiritual condition. These posts were so constructed as fully to illustrate this. Covered with gold, representing divine nature, but no longer set in sockets of copper—no longer dependent on any human condition—they were set in sockets of silver (reality, truth, verity) seeming to say to us, When you come inside this vail you will be perfect—really and truly new creatures.—Exod. 26:32.

The Golden Table, which in the "Holy" bore the shew-bread, represented the Church as a whole, including Jesus and the apostles—all the sanctified in Christ who serve in "holding forth the word of life." (Phil 2:16.) The great work of the true Church during this age has been to feed, strengthen and enlighten all who enter the covenanted spiritual condition. The bride of Christ is to make herself ready. (Rev. 19:7.) The witnessing to the world during the present age is quite secondary and incidental. The full blessing of the world will follow in God's "due time," after the Gospel age (the antitypical Day of Atonement with its sin-offerings) is ended.

The Golden Candlestick or lampstand, which stood opposite the Golden Table, and gave light to all in the "Holy," was of gold—all of one piece hammered out. It had seven branches, each of which held a lamp, making seven lamps in all—a perfect or complete number. This represented the complete Church, from the Head, Jesus, to and including the last member of the "little flock" that he is taking out from among men, to be partakers of the divine (gold) nature. Our Lord says, "The seven candlesticks which thou sawest are the seven churches" (Rev. 1:20)—the one Church whose seven stages or developments were symbolized by the seven congregations of Asia Minor

(Rev. 1:11.) Yes; that candlestick represented the entire Church of the First-born—not the nominal, but the true Church, whose names are written in heaven—the true light-bearers—the "Royal Priesthood."

The form of its workmanship was beautiful—a fruit and a flower, a fruit and a flower, following successively, —representing the true Church as both beautiful and fruitful from first to last. The lamp part on top of each branch was shaped like an almond, the significance of which we shall see when considering the significance of Aaron's rod.

The light from this lamp was from olive oil, "beaten" or refined; and the lamps were kept always lighted. This oil was symbolic of the holy spirit, and its light represented holy enlightenment—the spirit of the truth. Its light was for the benefit of the priests only, for none others were ever permitted to see it or to profit by its light. Thus was represented the spirit or mind of God given to enlighten the Church, in the deep things of God, which are entirely hidden from the natural man (1 Cor. 2:14), even though he be a believer—a justified man (a Levite). None but the truly consecrated, the "Royal Priesthood," are permitted to see into this deeper light, hidden in the "Holy." The priests (the consecrated body of Christ) always have access to the "Holy:" it is their right and privilege; it was intended for them. (Heb. 9:6.) The Levite class cannot see in because of the vail of human-mindedness which comes between them and the sacred things; and the only way to set it aside is to consecrate and sacrifice wholly the human will and nature.

The lights were to be trimmed and replenished every morning and evening by the High Priest—Aaron and his sons who succeeded him in office. (Exod. 27:20, 21; 30:8.) So our High Priest is daily filling us more and more with the mind of Christ, and trimming off the dross of the old nature—the wick through which the holy spirit operates.

ANTITYPICAL PRIESTS AND LEVITES.

Are we sometimes puzzled to know why some religious people cannot see any but natural things—cannot discern the deeper spiritual truths of the Word?—why they can see restitution for natural men, but cannot see the divine, heavenly calling? These Tabernacle lessons show us why this is. They are brethren in justification, of "the household of faith," but not brethren in Christ—not fully consecrated,—not sacrificers. They are Levites—in the "Court:" they never consecrated as priests, to sacrifice their human rights and privileges, and consequently cannot enter the "Holy," nor see the things prepared for the priestly class only. The natural "eye hath not seen, nor ear heard—neither have entered into the heart of *man* the things which God hath prepared for them that love him. But God hath revealed them unto *us* [who through consecration have become "new creatures," called to become "partakers of the divine nature,"] by his spirit [light of the lamp], for the Spirit searcheth [revealeth] all things—yea, the *deep* [hidden] things of God."—1 Cor. 2:9.

The church nominal has always included both the justified and sanctified classes—Levites and priests—as well as hypocrites. In the Apostle Paul's letters certain parts were addressed to the justified class (Levites) who had not fully consecrated. Thus he writes to the Galatians that "They that are Christ's have *crucified* the flesh with the affections and lusts." (Gal. 5:24.) He thus seems to imply that only some of them had complied with the Gospel call to sacrifice—crucifixion of the flesh.

In the same way he addressed the Romans (12:1); "I beseech you, therefore, brethren [believers—justified by faith in Christ—Levites], by the mercies of God [manifest through Christ in our justification], that ye present your bodies a living sacrifice [that you consecrate wholly—thus becoming priests], holy, acceptable unto God." All who in heart renounce sin and accept God's grace in Christ are justified freely by faith in Jesus,—God accepting them as reckonedly sinless or holy; and such sacrificers and their offerings God has declared himself willing to accept through Christ during this Atonement Day (the Gospel age) and until the full elect number of the royal priesthood is completed. "Now is the *acceptable* time"—the time when such offerings will be accepted. True, as we have just seen, God will accept sacrifices of the world, and it will always be the only proper course for all to pursue,—to render unto the Lord their purchased beings. But after this age is ended, none will be permitted to sacrifice unto *death* and sufferings—such sacrifices will be impossible after the new age and its regulations are inaugurated.

It seems evident that by far the larger proportion of the early churches (much more so of the modern worldly mixture, the confused "Babylon" of the present day) were not consecrated to death, and consequently were not of the antitypical "royal priesthood," but merely Levites, doing the *service* of the Sanctuary, but not *sacrificing*.

Looking back at the type in the Law, we find that there were 8,580 Levites appointed in the typical service, while only five priests were appointed for the typical sacrificing. (Num. 4:46–48; Exod. 28:1.) It may be that this, as much as the other features of the "shadow," was designed to illustrate the proportion of justified believers to self-sacrificing, consecrated ones. Though now the nominal Church numbers millions, yet, when an allowance is made for hypocrites, and when only one in each seventeen hundred of the remainder is supposed to be a living sacrifice (though few, yet a correct proportion according to the type), it seems quite evident that the Lord did not make a misstatement when he said that those (the "royal Priesthood") who would receive the kingdom would be a "little flock." (Luke 12:32.) And when we remember that two of the five priests were destroyed by the Lord, in symbol of the Second Death of unfaithful priests, we find the proportion of three priests to 8,580 Levites would be only one to twenty-eight hundred. 46

The fact that we see believers who are trying to put away their sins is not of itself evidence of their being "priests;" for Levites as well as priests should practice "circumcision of the heart"—"putting away the filth [sins] of the flesh." All this is symbolized in the Laver of water in the "Court," at which both priests and Levites washed. Nor is a spirit of meekness, gentleness, benevolence and morality always indicative of consecration to God. These qualities belong to a perfect natural man (the *image of God*), and occasionally they partially survive the wreck of the fall. But such evidences not infrequently pass as proofs of full consecration in the nominal Church.

Even when we see believers practicing self-denial in some good work of political or moral reform, that is not an evidence of consecration to God, though it is an evidence of consecration to *a work*. Consecration to God says, Any work, anywhere; "I delight to do thy will, O God;" *thy* will, in *thy* way, be done. Consecration to God, then, will insure a searching of his plan revealed in his Word, that we may be able to spend and be spent for him and in his service, in accordance with his arranged and revealed plan.

Marvel not, then, that so few have ever seen the glorious beauties within the Tabernacle: only priests can see them.

The Levites may know of them only as they hear them described. They have never seen the hidden light and beauty; never eaten of the "bread of presence;" never offered the acceptable incense at the "Golden Altar." No: to enjoy these, they must pass the "Vail"—into entire consecration to God in sacrifice during the Atonement Day.

The Golden Altar in the "Holy" would seem to represent the "little flock," the consecrated Church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ—the willing services of the priests: their praises, their willing obedience—all things whatsoever they do to the glory of God. Those who thus offer incense acceptable to God (1 Pet. 2:5) come very close to their Father—close up to the "Vail" which separates from the "Most Holy;" and if *they* have requests to make they may be presented with the incense—"much incense *with* the prayers of *saints*." (Rev. 8:3.) The prayers of such priests of God are effectual. Our Lord Jesus kept the incense continually burning, and could say, "I know that thou hearest me always." (John 11:42.) So the under-priests, "members of his body," will be heard always if they continually offer the incense of faith, love and obedience to God: and none should expect to have requests recognized who do not thus keep their covenant—"If ye abide in me and my words [teachings] abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7.) The necessity of a clear apprehension of Christ's teachings as a guide to our requests and expectations, that we may not "*ask amiss*" and out of harmony with God's plan, is clearly shown by this scripture—but seldom noticed.

We have learned, through types previously considered, something of the glory of the "Most Holy" (the perfect, divine condition), which no *man* can approach unto (1 Tim.

6:16), but to which the "new creatures in Christ Jesus" made partakers of the divine nature—will finally come, when the incense-offering on the part of the entire body of Christ, the "Royal Priesthood," is finished, and the cloud of perfume goes before them into Jehovah's presence, that they may live beyond the "Vail," being acceptable to God by Jesus Christ, their Lord.

WITHIN THE MOST HOLY.

The Ark of the Covenant or "Ark of the Testimony" was the only article of furniture in the Most Holy. (See Heb. 9:2, 3 and *Diaglott* foot note.) Its name suggests that it illustrated the embodiment of Jehovah's plan, which he had purposed in himself, before the beginning of the creation of God,—before the minutest development of his plan had taken place. It represented *the eternal purpose of God*—his foreordained arrangement of riches of grace for mankind in the Christ (Head and body)—"the hidden mystery."* It therefore represents Christ Jesus and his bride, the "little flock," to be partakers of the divine nature, and to be imbued with the power and great glory—the prize of our high calling—the joy set before our Lord, and all the members of his body.

As before stated, it was a rectangular box, overlaid with gold, representing the divine nature granted to the glorified Church. It contained the two Tables of the Law (Deut. 31:24), Aaron's Rod that budded (Num. 17:8), and the Golden Pot of Manna (Exod. 16:32). The Law showed how the Christ would meet in full all the requirements of God's perfect Law, and also that legal authority would be vested in him as the Law-executor.

The righteousness of the Law was actually fulfilled in our Head, and it is also reckonedly fulfilled in all the *new*

---

* MILLENNIAL DAWN, VOL. 1, Chap. 5.

creatures in Christ, "who walk not after the flesh but after the Spirit;" *i.e.*, who walk in obedience to the new mind. (Rom. 8:1.) The infirmities of the old nature which we are daily crucifying, once covered by our ransom-price, are not again charged to us as new creatures—so long as we abide in Christ.

When it is written that "the righteousness of the Law is fulfilled in us"—the end of our course (perfection) is reckoned to us, because we are walking after or toward that spiritual perfection which, when reached, will be the condition in the "Most Holy," represented by the Ark of the Covenant.

THE CONTENTS OF THE ARK.

"*Aaron's Rod that budded*" showed the elect character of all the body of Christ, as members of the "Royal Priesthood." By reading Numbers XVII., the meaning of the budded rod will be seen to be Jehovah's acceptance of Aaron and his sons—the typical priesthood, representatives of Christ and the Church—as the only ones who might perform the priest's office of mediator. That rod, therefore represented the acceptableness of the "Royal Priesthood"—the Christ, Head and body. The rod budded and brought forth almonds. A peculiarity about the almond tree is that the fruit-buds appear before the leaves. So with the "Royal Priesthood:" they sacrifice or begin to bring forth *fruit* before the leaves of professions are seen.

The Golden Pot of Manna represented immortality as being one of the possessions of the Christ of God. Our Lord Jesus doubtless refers to this when he says: "To him that overcometh will I give to eat of the *hidden manna.*"—Rev. 2:17.

Manna was the bread which came down from heaven as a life-sustainer for Israel. It represented the living bread, supplied to the world by God through Christ. But as the Israelites needed to gather this supply of manna daily or else want and starve, so it will be necessary for the *world* ever to seek supplies of life and grace if they would live everlastingly.

But to those who become Christ's joint-heirs, members of the Anointed body, God makes a special offer of a peculiar sort of manna, the same and yet different from that given to others—"the hidden manna." One peculiarity of this pot of manna was that it was *incorruptible;* hence it well illustrates the immortal, incorruptible condition promised to all members of the "Seed"—which is the Church. The manna or life-support fed to Israel was *not incorruptible,* and must therefore be gathered daily. So all the obedient of mankind who shall by and by be recognized as Israelites indeed, will be provided with life everlasting, but conditional, supplied and renewed life; while the "little flock," who under present unfavorable conditions are faithful "overcomers," will be given an *incorruptible* portion—immortality.*—Rev. 2:17.

Here, then, in the golden Ark, was represented the glory to be revealed in the divine Christ: in the budded rod, God's chosen priesthood; in the tables of the Law, the righteous Judge; in the incorruptible manna in the golden bowl, immortality, the divine nature. Above this Ark, and constituting a lid or head over it, was

"*The Mercy Seat*"—a slab of solid gold, on the two ends of which, and of the same piece of metal, were formed two cherubim, with wings uplifted as if ready to fly, their faces looking inward toward the center of the plate on which they stood. Between the cherubim, on the "Mercy Seat," a bright light represented Jehovah's presence.

As the Ark represented the Christ, so the "Mercy Seat,"

---

* MILLENNIAL DAWN, VOL. I., p. 185.

Glory-light and Cherubim together represented Jehovah God—"the Head of Christ is God." (1 Cor. 11:3.) As with Christ, so with Jehovah, he is here represented by things which illustrate attributes of his character. The light, called the "Shekinah glory," represented Jehovah himself as Light of the universe, as Christ is the Light of the world. This is abundantly testified by many Scriptures. "Thou that dwellest between the cherubim shine forth."—Psa. 80:1; 1 Sam. 4:4; 2 Sam. 6:2; Isa. 37:16.

Humanity cannot enter Jehovah's presence: hence the royal priest, Head and body, represented by Aaron, must become *new* creatures, "partakers of the *divine nature*" (having crucified and buried the human), before they can appear in the presence of that excellent glory.

The slab of gold called the "MERCY SEAT" (or more properly the Propitiatory, because on it the Priest offered the blood of the sacrifices which propitiated or *satisfied* the demands of divine justice) represented the underlying principle of Jehovah's character—*justice.* God's throne is based or established upon *Justice.* "Righteousness and justice are the foundation of thy throne."—Psa. 89:14; Job 36:17; 37:23; Isa. 56:1; Rev. 15:3.

The Apostle Paul uses the Greek word for Mercy Seat or Propitiatory (*hilasterion*) when referring to our Lord Jesus, saying,—"Whom God hath set forth to be a Propitiatory* [or Mercy Seat] . . . to declare his righteousness . . . . that he might be just and the justifier of him which believeth in Jesus." (Rom. 3:25, 26.) The thought here is in accord with the foregoing presentation. The Justice, the Wisdom, the Love and the Power are God's own as well as the plan by which all these coöperate in human salvation:

---

* By some means the translators of the Common Version Bible mistranslated *hilasterion* "propitiation." The word *hilasmos*, signifying *satisfaction*, is properly translated "propitiation" in 1 John 2:2 and 4:10.

but it pleased God that in his well beloved Son, our Lord Jesus, all of his own fullness should dwell, and be *represented* to mankind. Thus in the type the High Priest, coming forth from the Most Holy, was the living representative of Jehovah's Justice, Wisdom, Love and Power to men—the living representative of divine mercy, forgiveness, appeasement. Although the divine being is veiled, hidden from human sight, his divine attributes are to be displayed to all men by our great High Priest, who, as the living Mercy Seat, will at the close of this age draw nigh to mankind and make all to understand the riches of divine grace.

The Two Cherubim represented two other elements of Jehovah's character, as revealed in his Word, *viz.*, divine Love and divine Power. These attributes, Justice, the foundation principle, and Love and Power of the same quality or essence, and lifted up out of it, are in perfect harmony. They are all made of *one piece:* they are thoroughly one. Neither Love nor Power can be exercised until Justice is fully satisfied. Then they fly to help, to lift up and to bless. They were on the wing, ready, but waiting; looking inward toward the "Mercy Seat," toward Justice, to know when to move.

The High Priest, as he approached with the blood of the Atonement sacrifices, did not put it upon the Cherubim.

No: neither divine Power nor divine Love independently required the sacrifice; hence the High Priest need not sprinkle the Cherubim. It is the *Justice* quality or attribute of God that will by no means clear the guilty, as it was Justice that said: "The wages of sin is death." When, therefore, the High Priest would give a *ransom* for sinners, it is to Justice it must be paid. Hence the appropriateness of the ceremony of sprinkling the blood upon the "Mercy Seat"—the PROPITIATORY.

Love led to the whole redemptive plan. It was because God so loved the world that he sent his only begotten Son to redeem it by paying to Justice the ransom-price. So Love has been active, preparing for the redemption ever since sin entered; yes, from "before the foundation of the world."—1 Pet. 1:20.

"*Love* first contrived the way
To save rebellious man."

When the Atonement Day sacrifices (bullock and goat) are complete, Love tarries to see the results of its plan. When the blood is sprinkled Justice cries, It is enough; it is finished! Then comes the moment when Love and Power may act, and swiftly they wing their flight to bless the *ransomed* race. When Justice is satisfied, Power starts upon its errand, which is coëxtensive with that of Love, using the same agency—Christ, the Ark or safe depository of divine favors.

The relationship and oneness of that *divine* family—the Son and his Bride, represented by the Ark, in harmony and oneness with the Father, represented by the Cover—was shown in the fact that the "Mercy Seat" was the lid of the Ark, and hence a part—the top or head of it. As the head of the Church is Christ Jesus, so the head of the entire Christ is God. (1 Cor. 11:3.) This is the oneness for which Jesus prayed, saying, "I pray not for the world, but for those whom thou hast given me"—"that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may [then] believe."—John 17:9, 21.

THE PRIEST UNBLEMISHED.

It is significant also that any member of the priesthood that had a blemish of eye, hand, nose, foot, or of any part, could not fill the office of Priest (High Priest); neither any man having any superfluity, such as an extra finger or toe.

This teaches that every member of the body of Christ glorified will be complete—lacking nothing; and also that there will be in that "little flock" neither one too many nor one too few, but exactly the foreknown and foreordained number. When once the body of Christ is *complete*, there will be no further additions,—no superfluity. All, therefore, who have been "called" with this "high calling" to become members in particular of the body of Christ, and have accepted it, should earnestly seek to make their calling and election (as members of that "little flock") sure, by so running as to obtain the prize. If any such be careless, and miss the prize, some one else will win in his place, for the body will be complete; not one member will be lacking, and not one superfluous. Take heed, "let no man take *thy crown.*"—Rev. 3:11.

"THE MYSTERY HID FROM AGES AND GENERATIONS."

—— COL. 1:26. ——

It has been a matter of surprise to some that the glory and beauty of the Tabernacle—its golden walls, its golden and beautifully engraved furniture, and its vails of curious work—were so completely covered and hidden from view of the *people;* even the sunlight from without being excluded—its only light being the Lamp in the Holy and the Shekinah glory in the Most Holy. But this is perfectly in keeping with the lessons we have received from its services. As God covered the type and hid its beauty under curtains and rough, unsightly skins, so the glories and beauties of spiritual things are seen only by those who enter the consecrated condition—the "Royal Priesthood." These enter a hidden but glorious state which the world and all outside fail to appreciate. Their glorious hopes and also their standing as *new creatures* are hidden from their fellow men.

"Ah, these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo, for joy they sing!

"Why do they, then, appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprised."

INDEX

TO

SCRIPTURE CITATIONS

OF

TABERNACLE SHADOWS.

GENESIS.
12 : 3 83
22 : 17 34
EXODUS.
12 : 22 112
16 : 32 121
25 12
25 : 40 12
26 : 32 115
26 : 33 13
26 : 37 114
27 12
27 : 11–17 114
27 : 20, 21 116
28 29
28 : 1 118
28 : 4 29
28 : 26–28 34
28 : 43 12
29 : 7 29
30 : 8 116
30 : 25–33, 38 .. 29
35 12
40 12
LEVITICUS.
1 97
1 : 3 96
3 98
5 : 15–19 99
6 : 1–7 99
6 : 9, 12, 13 97
6 : 23–29 100
6 : 27 13
6 : 30 100
7 : 11–13 98
7 : 11–18 98
7 : 19–21 98
7 : 30–34 98
8 : 14–33 .....39, 41
8 : 17, 18, 22 ... 42
8 : 23, 24 45
8 : 30 46
8 : 31–33, 35 ... 47
9 79
10 : 1, 2 12
10 : 1–7 ......38, 41
14 : 4, 49 112
14 : 13 13
16 ....74, 79
16 : 3, 5 73
16 : 3, 6, 11–13. 56
16 : 3–33 49
16 : 5–10 56
16 : 14, 15 ....61, 64
16 : 16 67
16 : 17 74
16 : 17, 20, 33 .. 13
16 : 20–22 68
16 : 23, 24 72
16 : 26 75
16 : 27 57
16 : 28 75
24 : 6, 7 16
NUMBERS.
4 : 3–16 91
4 : 15, 20 12
4 : 19, 20 19
4 : 46–48 118
17 122
17 : 8 121
17 : 13 12
18 : 10 92
DEUTERONOMY.
31 : 24 121
I. SAMUEL.
4 : 4 124
II. SAMUEL.
6 : 2 124
6 : 6, 7 12
I. KINGS.
7 : 47–50 18
JOB.
36 : 17 124
37 : 23 124
PSALMS.
17 : 15 67
40 : 8 35
45 : 16 109
49 : 7 78
51 : 7 112
51 : 19 96
69 : 9 62
80 : 1 124
89 : 14 124
110 : 4 30
133 : 2 37
ISAIAH.
9 : 6 102
37 : 16 124
40 : 5 83
53 : 10 52
56 : 1 124
60 : 2 90
60 : 13 77
66 : 1 77
JEREMIAH.
23 : 6 102
33 : 16 102
JOEL.
2 : 28 88
ZECHARIAH.
6 : 13 30
MALACHI.
3 : 1 33
3 : 17 ....36, 86
3 : 15–18 87
MATTHEW.
5 : 18 12

10 : 42 93
11 : 11 108
12 : 4 22
26 : 28 33

LUKE.

3 : 22 27
3 : 38 84
4 : 1 37
12 : 32 119
16 : 1–8 93
17 : 26–30 86
22 : 42 54

JOHN.

1 : 14 52
1 : 18 86
1 : 32 37
3 : 5 23
3 : 34 37
8 : 13 23
8 : 19 85
10 : 9 18
11 : 42 120
14 : 6 18
14 : 9 85
14 : 10, 24 54
15 : 2 69
15 : 7 120
17 : 9, 21 126
20 : 23 100

ACTS.

3 : 22, 23 50
3 : 23 78
10 : 38 ....27, 37
17 : 31 88

ROMANS.

2 : 7 28
3 : 10 78
3 : 25, 26 124
4 : 2, 3 27
4 : 16 35
5 : 1 21
6 : 11 53
7 : 4 102
8 : 1, 4 .... 36, 122
8 : 4 .... 35, 46
8 : 9 75
8 : 17 .... 27, 50, 61
8 : 19–22 ..... 84, 89
8 : 29 67

11 : 26–29 33
12 : 1 117

I. CORINTHIANS.

2 : 9 117
2 : 12, 14 .... 20, 116
3 : 15 69
5 : 5 .... 69, 71
9 : 27 69
11 : 3 ...... 124, 126
15 : 21 52
15 : 44 58
15 : 50 23

II. CORINTHIANS.

1 : 7 50
4 : 4 90
4 : 7 114
4 : 10 50
4 : 11 84
4 : 18 85
5 : 17 103

GALATIANS.

2 : 20 65
3 : 8 .... 83, 91
3 : 16, 29 .. 33, 83, 91
3 : 19 34
3 : 28 103
4 : 4–7 40
4 : 22–31 33
5 : 24 117

EPHESIANS.

1 : 4–6 80
1 : 6 47
1 : 13, 14 .... 37, 42
1 : 22, 23 36
2 : 6 22
3 : 21 98
4 : 11, 12 102
4 : 30 37
5 : 23, 28 101
5 : 26 29

PHILIPPIANS.

2 : 16 115
2 : 9 53
3 : 10 50

COLOSSIANS.

1 : 24 ....
42, 50, 66, 80, 84
1 : 24–26 80
1 : 26 127

2 : 17 11
3 : 4 85

II. THESSALONIANS.

1 : 8 85
2 : 14 80

I. TIMOTHY.

2 : 4 95
2 : 12 102
4 : 10 87
6 : 16 ... 85, 86, 121

II. TIMOTHY.

1 : 10 28
2 : 12 .. 26, 48, 50, 80

HEBREWS.

1 : 3, 4 .... 53, 67
2 : 9 85
2 : 10 80
2 : 11 73
2 : 15 .... 60, 70
3 : 1 ..... 22, 26, 27
4 : 1 .... 41, 63
4 : 14 26
5 : 8 56
5 : 10 50
6 : 4–6 40
6 : 19 21
7 : 17 30
7 : 27 50
8 : 5 .... 11, 12
8 : 6–13 82
9 : 2, 3 121
9 : 4 17
9 : 6 116
9 : 7 75
9 : 13 105
9 : 19 112
9 : 23 26
9 : 24 59
9 : 27 87
9 : 28 .... 84, 87
10 : 1–12 11
10 : 7, 9, 14 53
10 : 20 21
10 : 28–31 40
10 : 39 68
11 .... 106, 110
11 : 32–38 107
11 : 39, 40 108
12 : 2 .... 53, 85

13 : 11 100
13 : 11–13....62, 71
13 : 13 60

JAMES.
1 : 18 21
5 : 20 63

I. PETER.
1 : 2 27
1 : 11 11
1 : 19 59
1 : 20 126
2 : 5.....22, 27, 120
2 : 9 ....22, 27
2 : 23 63

3 : 18 58
4 : 13 50
5 : 1, 10....... 50

II. PETER.
1 : 4...19, 40, 65, 66
2 : 22 68

I. JOHN.
2 : 2 ....26, 124
2 : 27 37
3 : 2......21, 67, 86
3 : 9 54
4 : 10 124
5 : 16 40
5 : 19 90

REVELATION.
1 : 11 116
1 : 20 115
2 : 17......122, 123
3 : 11 127
3 : 21 89
5 : 10 26
7 : 9, 13–17 69
7 : 14, 15 70
8 : 3 120
15 : 3.......41, 124
19 : 7 115
20 : 6.....21, 38, 48
20 : 9, 13, 15.....98
21 : 3–5 76

THINGS YOU OUGHT TO KNOW

—AS—

CHRISTIAN BIBLE STUDENTS

THE SATISFACTORY PROOFS THAT—

—The Bible is a divine revelation—reasonable and trustworthy, revealing a systematic plan full of Justice, Wisdom and Love.

—"The Key of Knowledge" of the Scriptures, long lost (Luke 11:52), is found, and gives God's faithful people access to the "Hidden Mystery."—Col. 1:26.

—The Lord Jesus and his faithful are to be not only priests but kings.

—This Kingdom is to come and God's will be done at the Second Advent.

—God's plan is to select and save the Church in the Gospel age, and to use this Church in blessing the world in the Millennium.

—A ransom for all implies an opportunity for restitution to all.

—The Day of Judgment is 1,000 years long—the world's trial day.

—Spiritual and human natures are distinct and separate.

—"The narrow way" of self-sacrifice will cease with this age.

—"The highway" of righteousness without suffering will be open to all the redeemed race in the Millennium.—Isa. 35: 8, 9.

—"The kingdoms of this world" are but for an ordained period and must then give place to the "Kingdom of Heaven"—"Thy Kingdom Come."

Especially You Ought to Know

—Why God has permitted evil for six thousand years, and

—The relationship of God's people to this "Reign of Sin and Death" and to the results.

These subjects and many others of deep interest to all of God's people are discussed fully and in language easy of comprehension in

"The Plan of the Ages"

(In English, German, Swedish, Dano Norwegian, Italian and French.)

355 PAGES—CLOTH BOUND, 35 CENTS, POSTAGE, 10 CENTS EXTRA [4d].
PAPER EDITION 5 CENTS POST PAID.

ADDRESS ORDERS TO PUBLISHERS
WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVERDON-SUISSE; MELBOURNE.

THINGS YOU WANT TO KNOW

—AS—

CHRISTIAN BIBLE STUDENTS

THERE ARE EVIDENCES THAT—

- —Six thousand Years from Adam ended in A. D. 1872.
- —The Date of our Lord's Birth was October, B. C. 2.
- —The Date of Annunciation to Mary, Dec. 25th, B. C. 3.
- —The Date of our Lord's Baptism was October, A. D. 29.
- —The Date of our Lord's Crucifixion, April, A. D. 33.
- —The "Seventy Weeks" of Israel's favor ended A. D. 36.
- —The Jewish Age "Harvest," was 40 years, A. D. 30 to 70.
- —The Christian Age "Harvest," 40 years, A. D. 1874–1914.
- —The Jewish Jubilees were Typical of the "Time of Restitution of all Things."—Acts 3:19–21.
- —The Typical Jubilees Mark the Date of their Antitype.
- —The "Times of the Gentiles" will end with A. D. 1914.
- —The Jewish Age, in its Length, its Ceremonies, etc., Typified the Realities of the Christian Age and its Length.
- —Elias or "Elijah the Prophet" was a Type.—How fulfilled.
- —The Antichrist Has Come!—What? When? Where?

These subjects and many others deeply interesting to "the Household of Faith," and "Meat in due season" to all who love and study God's Word, can be had in

"The Time is at Hand"

(In English, German, Swedish, Dano-Norwegian, Italian and French.)

360 PAGES—CLOTH BOUND, 35 CENTS [1s. 6d.] POSTAGE 10 CENTS [4d.]

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE AND TRACT SOCIETY,

BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

THINGS YOU OUGHT TO KNOW

AS

CHRISTIAN BIBLE STUDENTS

DO YOU KNOW THAT

—We are now living in "the Time of the End" of this Gospel age?

—Our epoch is "the Day of God's Preparation" for the Millennial age?

—The "Days of Waiting" are ended and the "Cleansing of the Sanctuary"—the Church,—the separating of its Wheat and Tares, is now in progress?

—This is the reason for the beginning of the Return of Divine Favor to Fleshly Israel—blinded for centuries—to permit the gathering of an elect class from among the Gentiles?

—This favor is gradually taking shape and known as Zionism?

—Immanuel's Kingdom is now in process of establishment?

—The Great Pyramid in Egypt is a Witness to all these events of the ages and of our day—testifying in symbols?

—The Pyramid's downward passage under "A Draconis" symbolizes the course of Sin? Its First Ascending Passage symbolizes the Jewish age? Its Grand Gallery symbolizes the Gospel age? Its Upper Step symbolizes the approaching period of tribulation and anarchy, "Judgments," upon Christendom? Its King's Chamber the Divine Nature, etc., of the Overcoming Church—the Christ, Head and Body? Its Ante-Chamber the Correction in Righteousness of the "Great Company" etc.? Its Queen's Chamber those of Israel and the world who attain Restitution?

All these interesting topics with ten Pyramid illustrations can be had in

"Thy Kingdom Come"

(In English, German and Swedish)

380 PAGES—CLOTH BOUND 35 CENTS, POSTAGE, 10 CENTS EXTRA; [4D.]

ADDRESS ORDERS TO PUBLISHERS

WATCH TOWER BIBLE & TRACT SOCIETY

BIBLE HOUSE

ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

Zion's Watch Tower.

A SEMI-MONTHLY MAGAZINE,

EDITED BY THE AUTHOR OF MILLENNIAL DAWN.

TERMS, INCLUDING POSTAGE, ONE DOLLAR A YEAR IN ADVANCE.

It is devoted to sacred literature and current events relating to the *parousia* [presence] and Kingdom of our Lord Jesus Christ, and to the unfolding and disseminating of all truths contained in the Holy Scriptures—"things new and old," "meat in due season" for the household of faith. Sample copies will be mailed *Free* to addresses sent us.

You may, on request, have this journal *on credit:* if unable to pay, later, we will cancel the debt on request. Our list should include all the interested.

WATCH TOWER BIBLE & TRACT SOC'Y

"BIBLE HOUSE," ARCH STREET, ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVVERDON-SUISSE; MELBOURNE.

TERMS FOR THE LORD'S POOR.

Those of the Lord's children who, from the infirmities of age, or accident, or any other misfortune, are *unable* to pay for this paper, can, if they desire, have it *free* so long as it is published, by sending a postal card stating the facts, each December. These, to comply with the law, are paid for out of a special fund of voluntary donations.

Millennial Dawn Series.

SIX VOLUMES.

Vols. I, II, and III, in cloth binding, embossed in silver, 25 cents postpaid, (delivered by colporteurs, 35 cents). Vols. IV, V and VI (nearly double in matter), 30 cents postpaid, (delivered by colporteurs, 40 cents). In full leather binding, gilt edges, the set (six vols.) $3.60 postpaid.

Vols. I, II, III, IV and V in German. Vols. I, II, III and V in Swedish. Vols. I, II and III in Dane-Norwegian. Vols. I and II in French and Greek. Vol. I in Italian. Vol. I in Spanish (in preparation). Prices same as English editions.

Magazine edition of Vol. I, in English and German, 5 cents postpaid.

WHOLESALE RATES GRANTED TO "WATCH TOWER" SUBSCRIBERS.

All interested in these works are urged to spend time disseminating the Truth in this form. Liberal arrangements have been made to meet the expenses of such. Address us for particulars if you have time to invest thus in the service of the Truth.

TABERNACLE SHADOWS OF BETTER SACRIFICES.

The Gospel in types and shadows. Strong meat for matured Christians. [illegible] pages, illustrated. Price, post-paid, only 10 cents.

WHAT SAY THE SCRIPTURES ABOUT HELL?

An examination of every text bearing on this subject. 88 pp., post-paid, 10c.

THE SCRIPTURES ON SPIRITISM—DEMONISM.

All Christians need the information here furnished. 128 pp., post-paid. 10c.

THE BIBLE VS. THE EVOLUTION THEORY.

Showing the wisdom of God and the foolishness of men. 45 pp., post-paid, 5c

A HELPING HAND

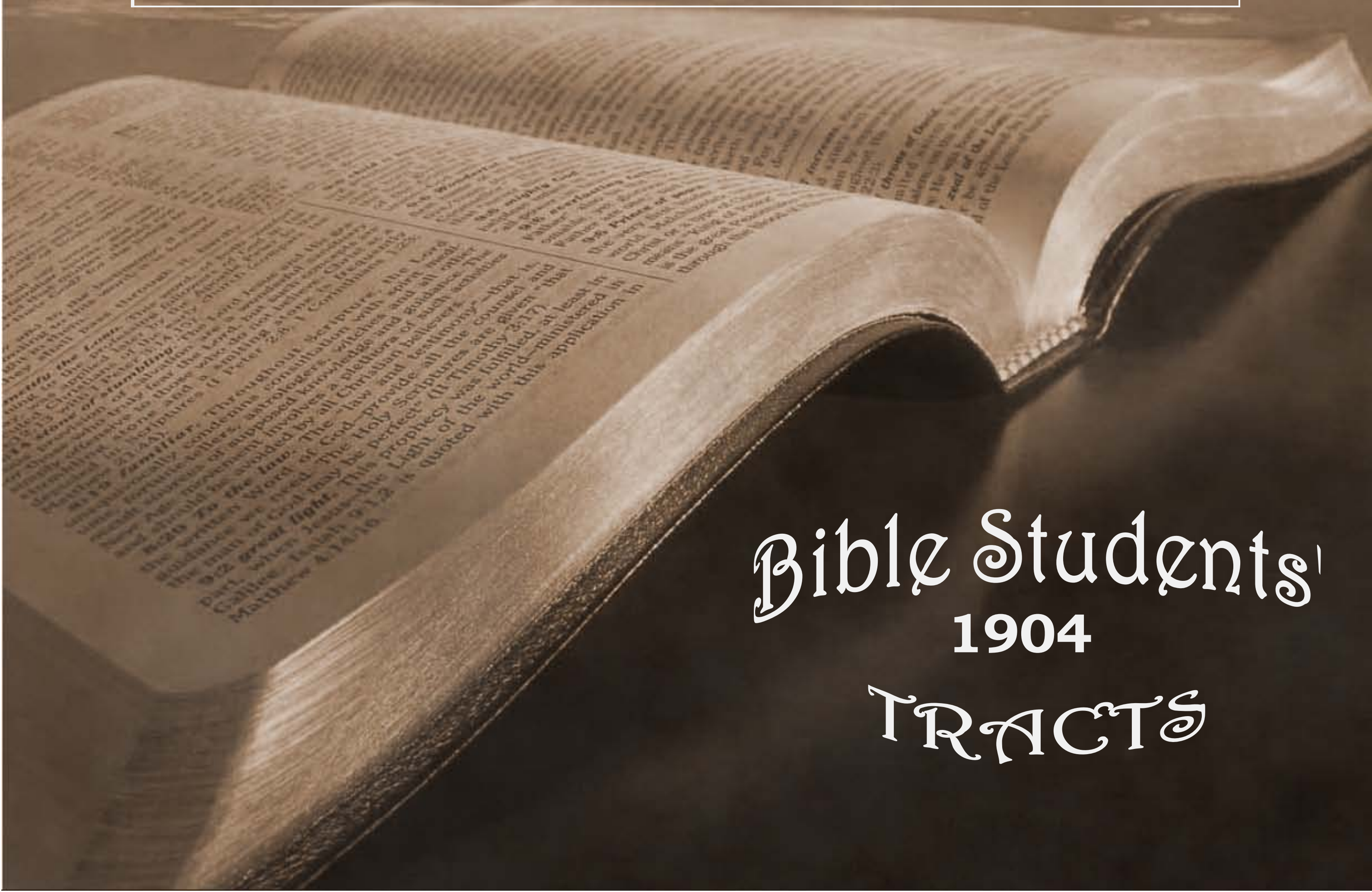
ENTERED AS
SECOND CLASS MAIL MATTER
AT P. O., ALLEGHENY, PA.

SPECIAL ISSUE
—OF—
Old Theology
QUARTERLY

FOR
❋ THE ROYAL PRIESTHOOD ❋

Old Theology Quarterly

No. 66—Do You Know?



Bible Students'
1904
TRACTS

OLD THEOLOGY QUARTERLY
No. 66—JULY, 1904.
Entered as Second-Class Mail Matter at the P. O., Allegheny, Pa.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3D) PER YEAR, 48 PAGES

Do You Know?

MATTERS OF INTEREST AND IMPORTANCE TO ALL THINKING PEOPLE ESPECIALLY TO CHRISTIANS.

DO YOU KNOW that the Lord more than two thousand years ago gave, through the Prophet Daniel, a clear description of the times in which we are now living?

DO YOU KNOW that the Bible, in referring to this present time as "the time of the end," does not signify the destruction of the earth, but the end of the present dispensation, after which a new age will be introduced—the Millennium? "The earth abideth forever."—Eccl. 1:4.

DO YOU KNOW, or have you specially noticed, the several propositions in Daniel's prophecy concerning "the time of the end"? They read thus:—In the *time of the end* (1) many shall run to and fro; (2) and knowledge shall be increased; (3) and the wise [virgins] shall understand; (4) but none of the wicked shall understand. (5) And at *that time* Michael [Christ] shall stand up [begin his reign]; (6) and there shall be a time of trouble, such as never was since there was a nation.—Dan. 12:9, 4, 10, 1.

DO YOU KNOW that according to the Scriptures "the time of the end" above mentioned began in A. D. 1799, and will continue until A. D. 1915?

DO YOU KNOW that the most rapid means of communication in 1799, the beginning of "the time of the end," was on horseback, while now telephones and telegraphs unite cities, nations and continents?

DO YOU KNOW that the first effective steamboat was built A. D. 1806? and that the first effective locomotive, the Ironsides, was built A. D. 1831?

DO YOU KNOW that Sir Isaac Newton, the great Christian philosopher, who died A. D. 1727, studying this very prophecy said, on the strength of it, "I should not wonder if some day men will travel at the rate of fifty miles an hour?"

DO YOU KNOW that Voltaire, the great infidel philosopher, who died A. D. 1778, when much more was known of the power of steam, despising this prophecy of God's Word, declared that it had made a fool of Sir Isaac Newton when it led him to make the above statement?

DO YOU KNOW that the predicted "running to and fro" is being fulfilled by yourself and others as you travel everywhere by steamboats, steam and electric cars, etc.?

DO YOU KNOW that knowledge is greatly increased, in harmony with the prophecy?—and can you not discern such plain signs of the times in which we are now living?

DO YOU KNOW that less than four centuries ago illiteracy was so general that the English Parliament passed a law providing for those of its members who were unable to read; while *now* ability to read and write is general, even amongst the poorest classes?

DO YOU KNOW that free schools were started as Sunday Schools in 1784, and hence that knowledge began to increase greatly with "the time of the end," 1799?

DO YOU KNOW that not a single one of the now many large Bible Societies or Tract Societies was started until 1804, because only then was there much use for reading matter for the masses?

DO YOU KNOW that a *right* understanding of God's Word not only adds to the wisdom of the wise, but also "maketh wise the simple?"—Psa. 19:7.

DO YOU KNOW that God promised that in this "time of the end," in which we are living, the wise [toward God—not the worldly-wise] should understand the hitherto secret things of his plan and Word?

—And do you wish to be one of God's humble "wise virgins?"—1 Cor. 3:18–20.

DO YOU KNOW that the present *social order* is not thoroughly satisfactory to any good men—rich or poor—although no human instrumentality is able to arrange for and introduce a better one?

DO YOU KNOW that Christ will introduce a better, a perfect, social arrangement during the Millennium; and that he taught us to expect, watch for, and pray for that Kingdom; saying, "Pray ye,—thy Kingdom come, thy will be done on earth as it is done in heaven?" If you have sincerely joined in that prayer, you will rejoice in the evidences that its fulfilment is at hand.

DO YOU KNOW that the blessings of the Millennial age are the theme of "all the *holy* prophets?"

DO YOU KNOW that the Millennial age was specially preached about by the Apostles as "The Day of Christ," "The Kingdom of God," etc.?—and that it was the earnest faith of the early Church?—Phil. 1:6; Mark 1:14.

DO YOU KNOW of the Apostle Peter's reference to it, in Acts 3:19, 21, where he calls it "*the times of restitution* of all things which God hath spoken by the mouth of all the holy prophets?"

DO YOU KNOW that St. Peter there declares that these times of blessing will not precede, but will *follow*, the Second Coming of our Lord Jesus?

DO YOU KNOW that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked his first advent?

DO YOU KNOW that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium?—Jer. 16:15; Rom. 11:25–32.

DO YOU KNOW that the Second Coming of Christ will be as different from human expectation as was his first advent? and that his day will come upon the world *unawares*—that they will be "*in his days*" and that only the wise will know it?

DO YOU KNOW that the *object* of the Second Coming of Christ, as well as its *manner*, is generally misunderstood?—that his coming, according to the Scriptures, means the blessing of all the families of the earth?

DO YOU KNOW that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?—to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept his grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored—the new earth?—Acts 3:19–21; Rev. 21:1–4.

DO YOU KNOW that the Day of Judgment will be a thousand-year-day, and not a twenty-four-hour-day?—and that the word *judgment* implies, not merely a sentence, but also a trial?

DO YOU KNOW that during the world's great day of trial or judgment (the Millennium) the Church now being *selected* from among men will be, with Christ, the Judges of the world? (1 Cor. 6:2)—that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathize with those whom they will then judge?—and that they shall be kings and priests of God and, as Abraham's seed, *bless* all the families of the earth?—Rev. 20:4; Gal. 3:16, 29; Gen. 22:18.

DO YOU KNOW that not all who worship and say "Lord, Lord," shall enter into or be members of that elect Church? (Matt. 7:21–23)—and that not all who have their names upon earthly Church rolls, but only those "whose names are written in heaven," and whose names will not be blotted out because of unfaithfulness, will constitute the *one* Church of the living God,—in all a "little flock?"—Heb. 12:23; Rev. 3:5; 1 Tim. 3:15; Luke 12:32.

DO YOU KNOW that all the members of the Church are now only *probationary members*, waiting and striving and hoping for full membership in the Church triumphant at the first resurrection?—Rev. 20:4.

DO YOU KNOW that the large majority of humanity has never had any trial, because they died in total ignorance of the only name given whereby they can be saved?

DO YOU KNOW that the Apostle Paul declares that there is *one* mediator between God and men, the man Christ Jesus who gave himself a ransom for all [men], to be testified [to all men] in due time?"—1 Tim. 2:6.

DO YOU KNOW that while to many of us the "*due time*" to learn of this grace of God is during the present life, yet to the vast majority this "*due time*" must be in a future life; because less than one-third of the human family have ever heard of, so that they could believe on, the *only name* "under heaven given among men, whereby we may be saved?"—Acts 4:12.

DO YOU KNOW that the Millennial age is for the very purpose of causing the *knowledge* of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understanding and to unstop their ears that they may hear God's message of mercy, and see "the true light which lighteth *every man that cometh into the world?*"—Isa. 11:9; 35:5; John 1:9.

DO YOU KNOW that some living in civilized lands have never had a *full* knowledge of the gospel with a *full* opportunity to show whether they would choose righteousness or sin; because they have had comparatively little knowledge of righteousness, by either experience or observation, and great experience only with sin, within and without?

DO YOU KNOW that our Lord Jesus paid the great price for *all;* to secure for *all* a FULL OPPORTUNITY to gain everlasting life by faith and obedience?—1 Tim. 2:6; Acts 3:22, 23.

DO YOU KNOW that Christ "is the *propitiation* [satisfaction] for our sins, and not for ours [the Church's sins] only, but *also* for the sins of the whole world?"—1 John 2:2.

DO YOU KNOW that the Bible teaches both the doctrine of Election and the doctrine of Free Grace?—the election of the Church during this age, and free grace for the world in general in the Millennial age? and that this harmony, of these two doctrines so long supposed to be in conflict, can be clearly shown from the Scriptures?

DO YOU KNOW that 6,000 years of Earth's history is past, according to Bible Chronology?—and that the seventh thousand is the Millennium of Christ's reign?—and that the present time, from 1875 to 1915, is the lapping period styled in Scripture the "harvest" of the age, in which the number of the elect Church will be completed?—and that then the Millennial age will be ushered in by a "great time of trouble" (anarchy, etc., mentioned repeatedly in Scripture), which will *level* society, humble pride and prepare the way for Immanuel's long promised Kingdom—"under the whole heavens"?—Dan. 2:28,44; 7:13,14,18,22,27.

DO YOU KNOW that "in that day" [now come] there will be *wise* virgins as well as *foolish* virgins (Matt. 25:1,—*virgin* signifies *pure*), but that only the wise [the obedient] shall understand?

DO YOU KNOW that the "wise virgins" who shall enter in with the Bridegroom will have oil in their vessels [the spirit of the truth in their hearts and lives] as well as in their lamps [the Scriptures]?—and that it is declared that "none of the wicked shall understand" (Dan. 12:10; 1 Cor. 2:14), but only the humble and consecrated—the wise?—And do you wish to be one of the "wise virgins?"

DO YOU KNOW that the Apostle tells us that although the "day of the Lord" shall come as a thief and a snare upon the whole world, yet the *brethren* of Christ will not be in darkness?—1 Thes. 5:4. Note also our Lord's words in Luke 21:34, 35.

DO YOU KNOW that "the time is short" in which the consecrated may "make their calling and election sure" and "so run as to obtain" the great prize of this gospel age,—viz., joint-heirship with Christ in his Kingdom?

DO YOU KNOW that the powers of the heavens [the nominal Church] are being shaken, and that soon there will be a great *union* or "confederacy" of all denominations of nominal Christians (See Isa. 8:10–12–16), in fulfilment of the statement that "the heavens shal be rolled together as a scroll"—while men's hearts are failing them for fear and for looking forward to those things coming upon the earth?—Luke 21:26; Rev. 6:14; Isa. 34:4.

DO YOU KNOW whether or not you have put on the whole armor of God, that you may be *able* to stand in this *evil day* already upon us?—Eph. 6:13.

DO YOU KNOW that to be able to stand against the wiles of the devil in this evil day you need the *whole* armor of God—the *helmet* (an *intellectual* protection from the assaults of error), as well as a substantial shield of faith and ability to wield "the sword of the spirit, which is the word of God"?

DO YOU KNOW that God has provided this armor complete and special food—"meat in due season" for the household of faith in the present time—things *new* as well as *old?* (Matt. 13:52; 24:45)—and that riches of grace and knowledge relative to the divine plan, never possible before this "harvest," may now be enjoyed by you, if you are wholly the Lord's?

DO YOU KNOW that the same prophet, Daniel, predicted that, after the running to and fro had generally increased knowledge amongst men, discontent would become general and that there would be "a time of trouble such as was not since there was a nation?"—Dan. 12:1.

DO YOU KNOW that this trouble will be socialistic and eventually anarchistic, and, according to the Scriptures, result in the downfall of all the kingdoms of the world and thus make ready for Christ's Millennial Kingdom?—See MILLENNIAL DAWN, VOL. I., Chaps. xiii-xv.

DO YOU KNOW that MILLENNIAL DAWN, VOL. I., is reclaiming more Infidels, helping more Skeptics and establishing more Christians than any other book in the world? It is indeed a "Bible Key" and "A Helping Hand for Bible Students."

DO YOU KNOW that we can supply you helpful literature on all these subjects which will in every case cite you, not to the creeds and opinions of fallible men, however good, but to the words of our Lord the apostles and prophets?—"That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:5, 9-14.

DO YOU KNOW that many of the most prominent ministers of the various denominations are preaching on every other subject than the gospel, while some of them are denying the fall, the redemption and a coming restitution, so clearly taught in the Bible, and teaching, instead, Evolution?—yea, and even denying the inspiration of the Bible?

DO YOU KNOW that meanwhile a *famine* prevails—not a famine for bread, nor for water, but for the hearing [understanding] of the word of the Lord?—See Amos 8:11.

DO YOU KNOW that the Lord is raising up many who are voluntarily giving their time and going from house to house to call attention to these matters and that if "one of the least of these," the Lord's "little ones,"—an angel or messenger of the truth—should at any time call upon you, and be received in a spirit of meekness and love, he will show you, *free of charge*, the *Chart of the Ages*, the examination of which will help you to rightly divide the word of truth and to apply and understand all Scriptures, and thus prove a great and lasting blessing to you?

DO YOU KNOW that we are the friends of all who are trusting in the precious blood of Christ, and who are consecrated to his service?—and that we will be glad to have such (and honest skeptics as well) write to us upon these subjects? and that if you are poor we will gladly supply you spiritual food and drink, *free?* Address us as follows:—

WATCH TOWER BIBLE & TRACT SOC'Y,
BIBLE HOUSE, ARCH STREET,
ALLEGHENY, PA., U. S. A.

A WORD TO TRUE CHRISTIANS.

BLESSED ARE THEY THAT HUNGER AND THIRST AFTER RIGHTEOUSNESS [TRUTH IN THOUGHT, WORD AND DEED]; FOR THEY SHALL BE FILLED.

Overcharged, as many Christian people are, with the cares of this life, and intoxicated, as some others are, with its fleeting pleasures, it is quite possible that a very large majority fail to discern the peculiar signs of these times, which the Scriptures show to be a transition period, closing the gospel age and ushering in the Millennium.

We live in a day when many, even in the pulpit, as well as out of it, are boldly contradicting the Bible and denying its divine authorship, in whole or in part; and never in the history of the Church have so many conflicting voices confused the truths of the Gospel. We are told that the prophets and apostles, though honest, were mistaken or fanatical men who made serious errors in what they said and wrote: that even our Lord Jesus was mistaken in much that he said,—as, for instance, in his references to Jonah and the great fish, to Noah and the deluge, etc. (Matt. 12:40; 24·37–39; Luke 17:26, 27.) What is termed the higher criticism of the Bible rejects all such statements, including miracles and prophecies, as generally absurdities, unworthy of the credence of thinking men; and it accepts merely the moral precepts, whatever of the historical portions suits its convenience, etc., as from any other book. This great "falling away" was predicted for the end of this age, and it therefore becomes another sign of the times. Note carefully the following Scriptures, which indicate that a thousand will thus fall (into unbelief), to one who will stand faithful. Let all who would stand seek quickly and put on "the whole armor of God, that ye may be able to withstand in the evil day."—Psa. 91:7, 11, 12; Luke 18:8; 2 Tim. 3:1; Eph. 6:13.

Yet, in the midst of all the confusing voices of this "evil day," the Lord's sheep will hear the voice of the Good Shepherd, and, following him, will not be left in the outer darkness of doubt and unbelief, but will be guided into all the truth now due to the household of faith. Such was his promise; and such should be the expectation of his people, especially now, when "the whole armor of God,"—the full understanding and clear appreciation of the divine plan—is needed as never before.

Write to us at once, if you feel a hunger and thirst for the bread of life and the living water; for Luke 12:37 is now being fulfilled. We send sample tracts and papers *free* to applicants.

We earnestly commend to God's people the careful and prayerful reading of a work which we publish at cost price in order to bring it within the reach of even the poorest. It is entitled THE DIVINE PLAN OF THE AGES. Over 1,000,000 copies are already in circulation in various languages, and a blessing is going out therefrom to God's consecrated people.

WATCH TOWER BIBLE & TRACT SOC'Y
BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U.S.A.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

Old Theology Quarterly

No. 68—Increasing Influence of Spiritism

Bible Students'
1905
TRACTS

OLD THEOLOGY QUARTERLY
No. 68.—JANUARY, 1905.
ENTERED AS SECOND-CLASS MAIL MATTER AT THE POST OFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, 6 CENTS (3D) PER YEAR, 48 PAGES.

WATCH TOWER BIBLE & TRACT SOCIETY,
ALLEGHENY, PA., U.S.A.

INCREASING INFLUENCE OF SPIRITISM

FOR twenty-five years we have sought to forewarn the Lord's people against the public influence of the fallen angels, the wicked spirits in high positions. (Eph. 6:12.) The pamphlet we publish treating this subject* has had a wide circulation. We have been much encouraged by the many reports received, showing that its influence has been widely felt for good, not only among the Lord's people, restraining them from "curious and dangerous investigations," but also amongst those who had been partially ensnared by the "wiles" of these adversaries—some of them "mediums."

We remind our readers afresh that the Scriptures expressly show that the fallen spirits would be held under restraint for a long time, and that those restraints would gradually be relaxed in the closing of this Gospel Age, in the lapping of the Millennial Age. The record is that they were "restrained [in *Tartarus*, our atmosphere] in lasting chains of darkness unto the judgment of the great day." (Jude 6; 2 Pet. 2:4) As now the "great day" nears, it is not surprising to watchers to note that the chains are being gradually loosened, and that these "wicked spirits" have greater liberties than ever before.

"BE NOT HIGH-MINDED, BUT FEAR."

There is still danger to those who "don't believe in spirits," and who regard as superstitious the Bible narratives of how our Lord and the Apostle cast out demons, and how all wizards, witches, necromancers

---

*"*What Say the Scriptures About Spiritualism?*" 128 pp., 10c.

and others who proposed to hold intercourse with the dead were strictly prohibited in Israel. There is more danger to the self-confident, who "dare investigate anything," and who boast "a mind of their own," than of the humbler ones who say "let us fear to tamper with what God has forbidden." To many of the boldly self-confident curiosity is the demon trap. Before they are aware of it they are snared. The beginning of the trap is a bait to curiosity—a visit to a "medium," "a séance" with friends, or a "planchette" at a neighbor's home.

The Scriptures forewarn us that we are no matches intellectually for the wicked spirits, and need to give heed to the protections afforded us in the counsels of the Lord's Word. In the end of the Jewish age many were afflicted with evil spirits, and a considerable part of our Lord's work and that of the Apostles was referred to by the latter when reporting to our Lord—"Even the demons were subject unto us in thy name.".(Luke 10:17.) So prominent is this matter in the four gospels that they contain forty-two references to these demons—mistranslated "devils" in our Common Version.

THESE ARE THE "STRONG DELUSIONS"

The Apostle points outs that in the end of this age the Lord will "send," or *permit to come* upon Christendom, "strong delusion," that they may believe a lie,—that they all may be condemned." (2 Thess. 2:11, 12.) Thank God we see clearly that they will not be condemned to everlasting torture. Oh, no! That blasphemous misrepresentation of God's Word is one of the devices of these "wicked spirits," by which they would drive men away from God, by which they would blind them to his real character. But we are now in the "harvest," and the wheat must be separated from the tares, and these "strong delusions" will be permitted to demonstrate who have loved and obeyed the Lord's counsel and who, not doing this, are to be adjudged unworthy of the high rewards soon to be given to the "overcomers."

The context shows this, declaring in so many words that the "delusions" will ensnare them because "they received not the *truth* in the love of *it*." The "truth" is that the dead are dead, and cannot re-live except by divine power exercised for their awakening from this death-sleep. This plain truth, so abundantly set forth in the Scriptures, is not relished by any except the truth-hungry. Others tell us that they *do not like* to believe thus;—that they prefer to think of the dead as not being dead, but more alive than ever. Rejecting the plain truth as God presented it, and preferring Satan's lie, "Ye shall not surely die" (Genesis 3:4), these are easy marks for the demons who are constantly striving to perpetuate the *lie* which deceived Mother Eve in Eden. They will now be permitted to personate the dead so successfully as to be a "strong delusion," which "if it were possible [if the Lord did not protect them by the 'armor of God'] would deceive the very elect."—Matt. 24:24.

HYPNOSIS, TELEPATHY,—MODERN DEMONISM.

Spiritism cunningly feigns, for a time, that its manifestations are the exercise of human powers. Thus it gains access to the hearts of men and women who dread demonism instinctively Gradually, however it comes to be conceded that the spirits are at the bottom of these powers, which are at least partially "occult." For years we have been almost alone in opposing hypnotism, telepathy, etc., as Spiritism in a new form; but now no less a celebrity than Professor J. H. Hyslop formerly "Teacher of Logic and Ethics" in Columbia University and now a leading light in The American Society for Psychical Research, seems to concede that spirits have to do with such matters;—not demons, but in his supposition "spirits of dead humans."

Prof. Hyslop is quoted in the New York *American* thus:—

> "Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by the spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires.

"None but scientists should tamper with the weird phenomena of nature represented by telepathy," said Dr. Hyslop. "Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a precious gem.

"Our experiments in telepathy I regard as convincing, if not wholly satisfactory in number or in the ability to repeat them at will.

"In these experiments we used Mrs. Piper, who was sent to England in care of the British society. She was allowed to come into contact with no one not in league with the persons making the experiments. We began our experiments in long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time.

"Finally we scored a success. It was as remarkable as it was unexpected. The message was sent across the ocean in a way to demonstrate perfectly the possibilities of long distance telepathy. The experiment was conducted in a manner to eliminate any trace of fraud or deception. It was sent in English and delivered in Latin."

"COMMUNICATION WITH THE DEAD."

In an article over his own signature in "The World To-day," Prof. Hyslop says:—

"That there would be great difficulties in communicating, if spirits actually exist, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits through the ages. if they exist, would be sufficient proof of that fact, as well as what we know of the difficulty of communications between living people when they have no common language as a means of it. But there happen to be additional reasons for this difficulty, and they should be mentioned, in order that the layman (I ought not to mention it to the scientist) may see and appreciate the reasons why the communications take the form which they show. The first of these is the abnormal mental and physical condition of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are trivial and confused, or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects."

REV. I K. FUNK, D. D. "TOUCHED."

Rev. I. K. Funk, D. D., of New York City, the widely known Methodist minister, has had some thrilling experiences with spirits, and has published them to the world, asserting, however, what even Spiritualists will admit, that some of the so-called manifestations are frauds; that others are by deceiving or "lying spirits." His investigations, like those of Prof. Hyslop, show the trend of our times, and give a hint of what we may expect when shortly the whole world will turn to the investigation of Spiritism as "the only proof that the dead are not dead."

REV. R. HEBER NEWTON'S VIEWS.

Discussing psychical science in an address to-night before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part:

"Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man. and it has revived strangely in our day.

"For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

"Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the séance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present."—*Pittsburg Gazette.*

The standing of Dr. Newton in the Protestant Episcopal Church will carry a weight of influence, and is being published and discussed in every quarter.

EX-JUDGE A. S. DAILEY EXPLAINS.

Great has been the interest aroused among those who are avowed Spiritualists by the statements of Dr. George Savage and Dr. Newton. The real enthusiasm has been among those who for years have acknowledged their belief in clairvoyance, clairaudience and telepathy between the dead and the living, although the word "dead" is one the true Spiritualist never uses. One man who for a quarter century has proclaimed himself a Spiritualist is former Judge Abram S. Dailey, of Brooklyn. Judge Dailey said he had read with interest the published statements by Dr. Newton, and felt that by him Spiritualism and Spiritualists had received recognition which would do more to gain for them and their creed the respect of the world at large than anything that had taken place since the founding of the Society for Psychical Research 20 years ago.

"Let me tell you a story which has never been given to the world," said Mr. Dailey. "I know that many will scoff at it, but I know it to be true, for it was told me by the man whom it chiefly concerns. It is how the Leland Stanford Junior University came to be founded. We all know it was built in memory of Leland Stanford's only son, but that is not all. It was known to me for many years that Mr. Stanford and his wife were interested in Spiritualism. They at times consulted mediums, not believing much of what they learned. In 1883, a year before their son died, they were warned by a noted psychic that if they permitted their son to remain in Florence, Italy, where he was studying, he would die. The warning was not heeded, and in May, 1884, he died. The parents for a while were numbed with grief. Then came to them the warning, and once more they engaged the services of the psychic.

"Mr. Stanford told me himself that through the medium they were able to get in communication with the son who had gone 'over the border.' I myself have been with them when a séance has taken place, and in the psychic language I have heard that boy talk with his parents. At one of these séances Mr. Stanford told me the spirit of their son came to him and made the suggestion that the great property, valued at $20,000,000, which would have come to him, be given to the founding of a place of learning. A year later, on the first anniversary of the boy's death, the corner stone of that great university was laid.

"When the university was opened, on October 1, 1891, the words of the founders were: "The idea of the university came directly and largely from our son and only child, Leland, and we hold the belief that had he been spared to advise as to the disposition of our estate he would have desired the devotion of a large portion thereof to this purpose."

HELPED CONVINCE REV. NEWTON, D. D.

"I may say without breach of confidence," continued Mr. Dailey, "that this story is known to Dr. Heber Newton, and is believed by him. When he resigned his Church in this city he went at once to Mrs Stanford and has been with her constantly since. It is my belief this great truth that came to the founders of Stanford university was largely responsible in settling for all time any doubts that Mr. Newton had.

"That Spiritualism is gaining ground every day I know well. Only a month ago two clergymen in Brooklyn came to me late at night and said they represented 13 other pastors who secretly had been making an investigation of Spiritualism, but that they had got out of their depth in the mysteries and wonders of it. Would I help them? That was not the first time such a thing had happened. Under the surface there is a great quest of knowledge. People to-day are afraid to be known as Spiritualists, but there will come a day when a man will be afraid not to be known as one."—*Pittsburg Times.*

SUGGESTIVE FACTS NOTED.

It does not surprise us that Spiritism, like Christian Science, is aiming for the influential. Whatever else the fallen angels may be they are "wily," cunning. The Lord's people, on the contrary, number "not many wise, not many great, not many learned, not many rich, not many noble, but chiefly the poor of this world, rich in faith."—Jas. 2:5.

A lady who has but recently come into the light of Present Truth, and who previously was a Spiritist, tells of how she had developed the "clairaudient ear," or the power of hearing the spirits when others heard nothing. (And, by the way, all should avoid everything of this kind as they would avoid a plague: they should if approached thus at once turn their hearts to the Lord in prayer for aid to resist the intrusion). This woman's relatives have been interested for some years in Present Truth, and pointed out to her that her communings were not with dead friends but with the fallen angels, "demons," and finally got her to the point of reading MILLENNIAL DAWN. This displeased the "spirits," who almost for a time prevented her study by an incessant opposition, such as "Don't read that," "That's not true," etc., etc.

Gradually she asserted her will. calling on the Lord for help, and we understand that now she is quite free from their intrusions.

Another case which recently came to our attention, is that of a boy of 19 years, in Eastern Pennsylvania, who is terribly oppressed by demons. One of the brethren hearing of the case called to see him, taking a copy of the "SPIRITISM" pamphlet and a copy of ZION'S WATCH TOWER. The presence of the papers so aggravated the boy that they had to be removed before the brother could talk to the possessed one. The spirits having him under their control nearly set him wild until the books were removed. "The *darkness* hateth the *light*." We do not doubt that these evil spirits would do injury to the servants of the Truth if permitted. Evidently they are under some restraint as respects the Lord's people. Later on they may be permitted to operate through others, as Satan entered into Judas before the betrayal.

OFFER REFUSED—VOICE LOST.

A few years ago a lady living in Canada, a Methodist, prominent amongst that people as a choir singer, became interested in Spiritism and developed the clairaudient ear. She suspected no harm until, by and by, the spirits proposed that if she would yield herself entirely to their control they would develop her voice and make her the best and most famous singer in the world. They knew of her ambition and used it as a bait to get her to surrender her will,—for apparently the human will is an impenetrable barrier.

The lady saw the bait, but was alarmed at the proposal, rightly reasoning that an evil being with an evil motive lay behind such a proposition, to sacrifice the most valuable gift of God—the will. She spurned the offer, and thenceforth would have no communion with what she had learned to fear without understanding, Not long afterward her fine voice began to fail and to-day she has none of it. But she has something infinitely better—she has the Truth. It was but a short time after she took her stand against Spiritism that the Lord graciously guided her to the "*Dawns.*" She chose the better part and rejoices in it. We are not able, however, to explain to her how or why the evil spirits were permitted to spoil her voice: possibly it was through their influence that formerly she was so gifted, to the intent that it might be a snare for her. In any event, now that she understands who her tempters were, she is full of gratitude to God for her deliverance at any cost.

"EXPERIENCES IN SPIRITUALISM."

We clip the following from an exchange, "The Prophetic News." It may serve to further emphasize the foregoing.

I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the *Review of Reviews* about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

The spirit that came and offered me his aid forbade my praying to God, assigning as a reason *that I was now under special heavenly guidance superseding the need of prayer, and that my heavenly inheritance was sure.* That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

Under the pretence of aiding me I was now "interviewed" by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might call *ultra piety*, and warned me from coming into association with and under the influence of a certain minister of the Gospel residing in the neighborhood—one who would certainly have counselled me in my perplexed state of mind with wisdom—but against him my "interviewer" uttered base slanders. This spirit hindered me greatly by making long discourses

OF AN IRRELEVANT CHARACTER.

Another spirit declared himself to have been the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding; and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which I subsequently found to be the worst under the circumstances, and that I should communicate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen into my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill, drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in her well-known (to me) handwriting. Only two words were written, but they were written three times. The words written with tremulous haste and urgency were SAVE SOULS, and with a quick movement the pen was made to drop.

Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

THE SPIRITS BETRAY THEIR EVIL INTENTION.

In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian—my mother—was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud, Can it be possible that there are evil spirits who have power to communicate with mortals and deceive them?"

A spirit answered "Yes," and added that *they* themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

With this startling declaration they changed their character and conduct to me.

I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in divine mercy to pardon me.

But the spirit answered my thought by declaring that the Divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin—intercourse with spirits,—and would call for immediate judgment!

Let it be remembered that these very spirits by their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

A REMARKABLE VISION.

Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish, and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semi-circle, and, apart from the rest, at the foot of the dais, was a terrible form. I knew this was the prince of darkness, and I instinctively felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel, but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only repeat to myself some such words as "O Lord, in Thee have I trusted; let me never be confounded."

I could not stop their verbal communications, their *small* but intensely clear voices followed me everywhere.

The spirits told me that the torments of hell, in which I had not believed, awaited me, and that in the internal fires of the earth souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death—or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the "King of Terrors." They then left me, and in the darkness and the silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew

WHY HE HAD BEEN SUMMONED TO ME.

I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what it was the will of God that I should now do, for I desired only to know, and do that will.

He answered in some such words as these; "You are free; you cannot come within my province. I only punish those who will not obey God, and now I leave you."

I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that Divine Power overruled in hell, and that he acted in subservience to it.

All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy—they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, that the result of this experience should also have a wider range of influence.

I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

SATAN'S SCHEME FOR THE SUBVERSION OF CHRISTENDOM.

The remainder of the night I passed in peace. In the morning I recommenced the study of Holy Scripture; it became to me the most important concern of my life.

But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from the knowledge of a full deliverance.

They compelled me to listen to their account of an insurrection on earth against Divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the vicegerency of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control, and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate—the god of this world—had so subverted Christendom that at least the great ecclesiastical systems known as the Roman, Greek, and Anglican churches would more entirely be subservient to him. I was inclined to disbelieve their statements, I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed that the Church of Rome was gaining great power, and as for the Greek Church in Russia, it was then inflicting terrible persecutions on the true followers of Christ—Christians—who would not practise idolatry.

It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous Churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely, in the other churches in Christendom and that these would advance in error and distance from God; that they had power to distract the attention and to deaden the perceptions of men who otherwise would

ARREST THE PROGRESS OF EVIL.

The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on

Cosmogony as opposing that of the Book of Genesis—a system that modern science has found so acceptable as appearing to fit in with what the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only man was morally and physically ruined, but that which was once pronounced "very good" fell with the first man, so that the "whole creation"—material and immaterial—groans for deliverance.

A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me, and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me—that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and

WIN FAME AND FORTUNE.

Perhaps his offer has been made to and accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of *Occultism.*

One spirit professed to be the originator of such systems as Theosophy and Gnosticism. They had previously declared that "thought-reading" was under their domination and effected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

I learned, too, that in the world's pleasures Satan had set snares of almost infinite variety in order to keep men apart from God. Some persons he could degrade to the gross sins of the flesh, others of a more lofty and aspiring nature he could uplift by theosophy into a region of high and vain imagination.

I am aware that all this and much more I might write of what I gathered from the spirits was not necessarily true: but when compared with all the Scriptures have written as to the power of evil spirits to lead men astray, and when we see how marvellously successful the schemes for seducing the allegiance of the human mind from the authority of God and His Word has been, I am compelled to say that the spirits from the pit did not in their declarations contradict the experiences of the hour or the evidences of the Scriptures. I do not pretend to be able to understand why they supplied me with this information. It may be they knew not that I was eventually to be delivered out of their hands; but they wished, nevertheless, to glory in their mighty achievements in the world at large.

I was greatly impressed with the evident truth of much that I heard from them. O how potent were and are these "world-rulers of this darkness!" These were spirits of what I may call a highly intellectual order, whose language seemed unrivalled in its beauty of expression. I could not doubt their power to initiate mortals into any earthly knowledge if God suffered it. It may be that this excellence of power and understanding in spirit exists, as a remnant, in their fallen state, of those lofty faculties which belonged to them ere they fell; but about such matters so little can be known that the less I conjecture the better.

THE TRIUMPH AND DEFEAT OF SATAN.

And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies, until it seemed as if all hell was let loose upon me for a little while.

Then the spirits used one last awful device to overthrow me, and nearly succeeded.

In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect, "That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he—*an angel of the Lord*—had descended from heaven to bear me this command from the Lord Jesus—*that I must die by my own hand* to escape my persecutors, and that my soul should then find rest in heaven." I had so strong a desire for life that nothing less than a Divine command, as I believed it could have induced me to take my life.

I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command mortals to die by using the sacred name of Christ. Yet it was the device of the devil, and I fell into it.

I was perfectly calm in my mind and determined I would obey the Divine command, and trust in the Lord. Then, in the last prayer I thought to breathe on earth, I protested to the Almighty that I took my life believing I was acting at the bidding of the Lord Jesus Christ. Thereupon I drank a poisonous draught and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which, having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered.

My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose His healing hand that I might be

PHYSICALLY HEALED.

But, above all, I was delivered from the tormenting presence and persecution of these demons. Christ, who when on earth healed those who were demonized, and "healed all that were oppressed of the devil," mercifully healed me. He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed His Word that "No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out." I know of the Blood of Jesus which cleanses from all sin—of that ONE offering perfected on the Cross by which Christ has perfected His believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

I beg every reader of this to fly from Spiritualism. Do not play with tools such as "Planchette," "thought-reading," etc. I feel that my life has been preserved that I might use this personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a Deliverer from it.

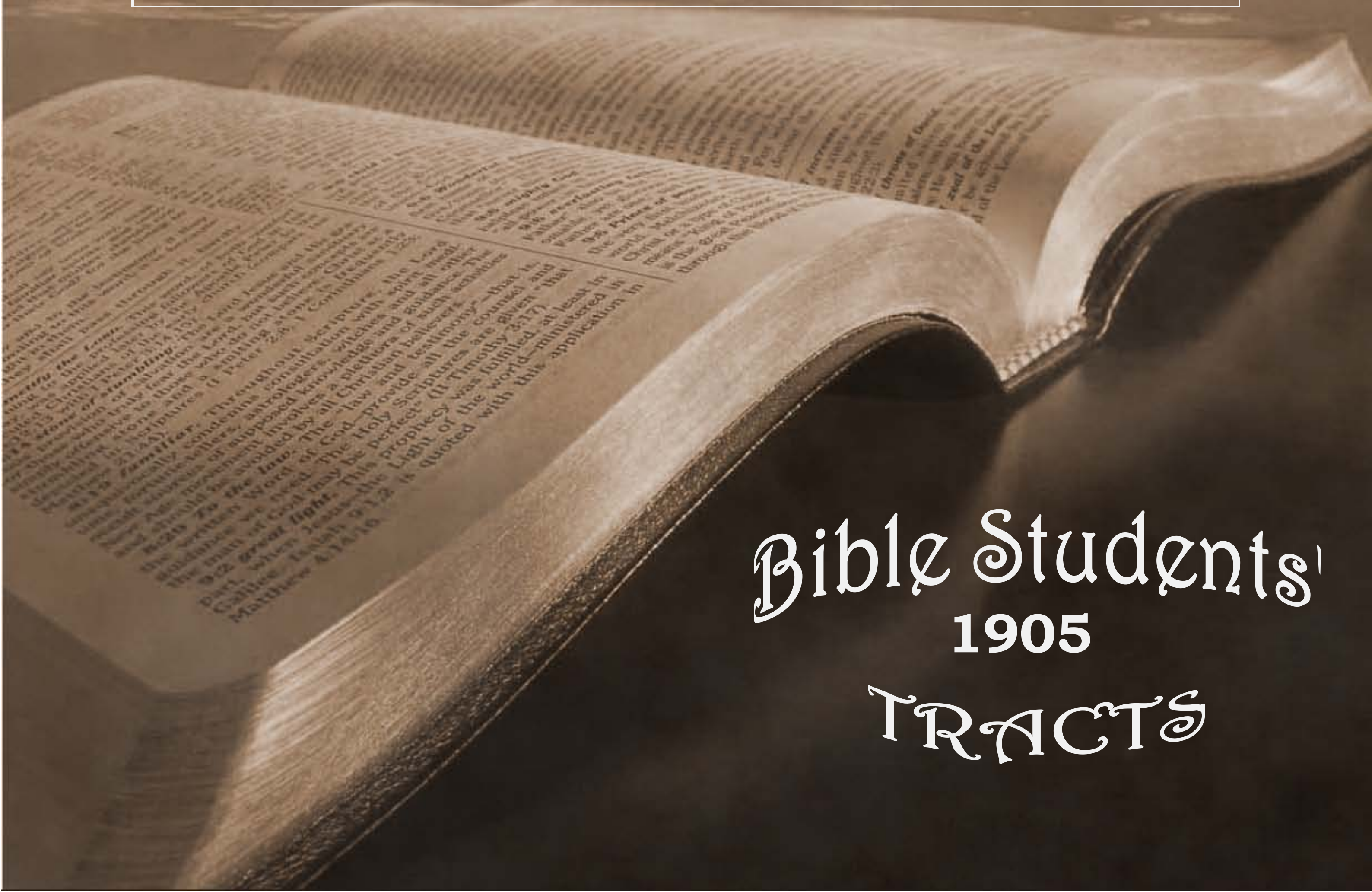
* * *

The above shows something of the ingenuity and versatility of the demons. To some, on the contrary, they report that there is no hell. To Swedenborg they gave visions of seven hells and seven heavens, which helped him frame a new religion to entrap honest souls. How evidently we all need to "hold fast the faithful Word." The Apostle forewarned us we should specially need this "armor" as the "evil day" draws on.

WATCH TOWER BIBLE & TRACT SOCIETY,
ALLEGHENY, PA., U.S.A.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM;
YVERDON-SUISSE; MELBOURNE.

Old Theology Quarterly

No. 69—Study to Show Thyself Approved Unto God. Christendom in Grave Danger. Refrain Thy Voice From Weeping. Hope for the Innumerable Non-Elect



Bible Students'
1905
TRACTS

NUMBER 69 OLD THEOLOGY QUARTERLY APRIL, 1905
ENTERED AT THE POST OFFICE, ALLEGHENY, PA., AS SECOND-CLASS MATTER

Study to Show Thyself Approved Unto God,

A workman that needeth not to be ashamed, rightly dividing the word of truth.

——2 Tim. 2:15.——

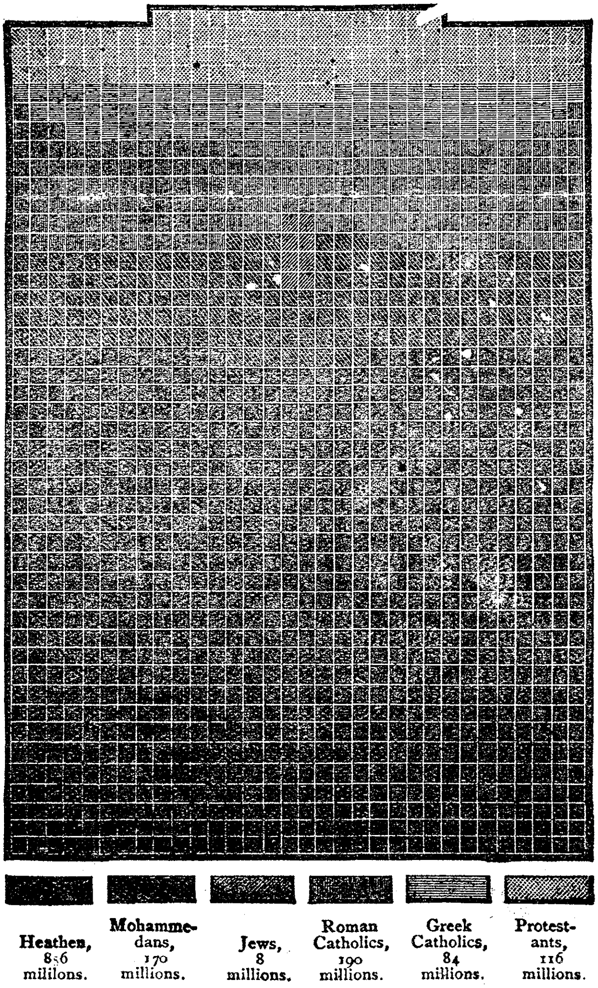
What do you think of this?

NO work is more noble and ennobling than the reverent study of the revealed purposes of God—"which things the angels desire to look into." (1 Pet. 1:12.) The fact that God's wisdom provided prophecies of the future, as well as statements regarding the present and the past, is of itself a reproof by Jehovah of the foolishness of some of his children, who have excused their ignorance and neglect of the study of His Word by saying: "There is enough in the fifth chapter of Matthew to save any man." Nor should we suppose that prophecy was given merely to satisfy curiosity concerning the future. Its object evidently is to make the consecrated child of God acquainted with his Father's plans, thus to enlist his interest and sympathy in the same plans, and to enable him to regard both the present and the future from God's standpoint. When thus interested in the Lord's work, he may serve with the spirit and the understanding also; not as a servant merely, but as a child and heir. Revealing to such what shall be, counteracts the influence of what now is. The effect of careful study cannot be otherwise than strengthening to faith and stimulating to holiness.

DIAGRAM

EXHIBITING THE ACTUAL AND RELATIVE NUMBERS OF MANKIND CLASSIFIED ACCORDING TO RELIGION.

PREPARED BY THE LONDON MISSIONARY SOCIETY



In ignorance of God's plan for the recovery of the world from sin and its consequences, and under the false idea that the nominal church, in its present condition, is the sole agency for its accomplishment, the condition of the world to-day, after the Gospel has been preached for nearly nineteen centuries, is such as to awaken serious doubt in every thoughtful mind so misinformed. And such doubts are not easily surmounted with anything short of the truth. In fact, to every thoughtful observer, one of two things must be apparent: either the church has made a great mistake in supposing that in the present age, and in her present condition, her office has been to convert the world, or else God's plan has been a miserable failure. Which horn of the dilemma shall we accept? Many have accepted and many more doubtless will accept, the latter, and swell the ranks of infidelity, either covertly or openly. To assist such as are honestly falling thus, is one of our objects.

Herewith we present a diagram, published by the "London Missionary Society," and afterward in the United States by the "Women's Presbyterian Board of Missions." It is termed "A Mute

Appeal on Behalf of Foreign Missions." It tells a sad tale of darkness and ignorance of the only name given under heaven, or among men, whereby we must be saved.

The Watchman—the "Y. M. C. A." journal of Chicago—published this same diagram, and commenting on it said:

THE "WATCHMAN'S" COMMENTS.

"The ideas of some are very misty and indefinite in regard to the world's spiritual condition. We hear of glorious revival work at home and abroad, of fresh missionary efforts in various directions, of one country after another opening to the gospel, and of large sums being devoted to its spread; and we get the idea that adequate efforts are being made for the evangelization of the nations of the earth. It is estimated to-day that the world's population is 1,424,000,000, and by studying the diagram we will see that considerably more than one-half—nearly two-thirds—are still *totally heathen*, and the remainder are mostly either followers of Mohammed or members of those great apostate churches whose religion is practically a Christianized idolatry, and who can scarcely be said to hold or teach the gospel of Christ. Even as to the 116 millions of nominal Protestants, we must remember how large a proportion in Germany, England and this country have lapsed into infidelity—a darkness deeper, if possible, than even that of heathenism—and how many are blinded by superstition, or buried in extreme ignorance; so that while eight millions of Jews still reject Jesus of Nazareth, and while more than 300 millions who bear his name have apostatized from his faith, 170 millions more bow before Mohammed, and the vast remainder of mankind are to this day worshippers of stocks and stones, of their own ancestors, of dead heroes or of the devil himself; all in one way or other worshipping and serving the creature instead of the Creator, who is God over all, blessed forever. Is there not enough here to sadden the heart of thoughtful Christians?

A WOEFUL PICTURE.

Truly this is a sad picture. And though the diagram represents shades of difference between Heathens, Mohammedans and Jews, all are alike in total ignorance of Christ. Some might at first suppose that this view with reference to the proportion of Christians is too dark and rather overdrawn, but we think the reverse of this. It shows nominal Christianity in the brightest colors possible. For instance, the 116,000,000 put down as Protestant is far in excess of the true number. Sixteen millions would, we believe, more nearly express the number of professing church members of *adult* years, and one million would, we fear, be far too liberal an estimate of the "little flock," the "sanctified in Christ Jesus," who "walk not after the flesh, but after the Spirit." It should be borne in mind that a large proportion of church members, always numbered in the reckoning, are young children and infants. Specially is this the case in the countries of Europe. In many of these, children are reckoned church members from earliest infancy.

But dark as this picture appears, it is not the darkest picture that fallen humanity presents. The above cut represents only the present living generations. When we consider the fact that century after century of the six thousand years past has swept away other vast multitudes, nearly all of whom were enveloped in the same ignorance and sin, how dark is the scene! Viewed from the popular standpoint, it is truly an awful picture.

The various creeds of to-day teach that all of these billions of humanity, ignorant of the only name under heaven by which we must be saved, are on the straight road to everlasting torment; and not only so, but that all of those 116,000,000 Protestants, except the very few saints, are sure of the same fate. No wonder then, that those who believe such awful things of Jehovah's plans and purposes should be zealous in forwarding missionary enterprises—the wonder is that they are not frenzied by it. Really to believe thus, and to appreciate such conclusions, would rob life of every pleasure, and shroud in gloom every bright prospect of nature.

"A MUTE APPEAL."

To show that we have not misstated "Orthodoxy" on the subject of the fate of the heathen, we quote from the pamphlet—"A Mute Appeal on Behalf of Foreign Missions"—in which the diagram was published. Its concluding sentence is: "Evangelize the mighty generations abroad—the one thousand million souls who are dying in Christless despair at the rate of 100,000 a day."

But though this is the gloomy outlook from the standpoint of human creeds, the Scriptures present a brighter view, which it is the purpose of these pages to point out. Instructed by the Word, we cannot believe that God's great plan of salvation was ever intended to be, or ever will be, such a failure. It will be a relief to the perplexed child of God to notice that the Prophet Isaiah foretells this very condition of things, and its remedy, saying: "Behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles [heathen] shall come to thy light." (Isa. 60:2, 3.) In this prophecy, the gross darkness is lighted by the bow of promise: "The Gentiles [the nations of the earth in general] shall come to thy light."

Not only have the continued misery and darkness of the world, and the slow progress of truth, been a mystery to the church, but the world itself has known and felt its condition. Like that which enveloped Egypt, it has been a darkness that could be felt. In evidence of this, note the spirit of the following lines, clipped from a Philadelphia journal. The doubt and gloom, intensified by the clashing creeds of the various schools, has not yet been dispelled from the writer's mind by the rays of divine truth direct from the Word of God:—

FEELING AFTER GOD.

'Life! great mystery! Who shall say
What need hath God of this poor clay?
Formed by his hand with potent skill—
Mind, matter, soul and stubborn will;
Born but to die: sure destiny—death
Then where, oh! where this fleeting breath?
Not one of all the countless throng,
Who lived and died and suffered long,
Returns to tell the great design—
That future, which is yours and mine,
We plead, O God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear;
This thought that mars our blessings here.
This restless mind, with bolder sway,
Rejects the dogmas of the day
Taught by jarring sects and schools,
To fetter reason with their rules.
We seek to know Thee as thou art—
Our place with Thee—and then the part
We play in this stupendous plan,
Creator, Infinite, and man.
Lift up this veil obscuring sight;
Command again: 'Let there be light!'
Reveal this secret of Thy throne;
We search in darkness the unknown."

To this we reply:—

"THE SECRET OF THE LORD IS WITH THEM THAT REVERENCE HIM."—Psa. 25: 14.

Life's unsealed mystery soon shall say
What joy hath God in this poor clay,
Formed by his hand with potent skill,
Stamped with his image—mind and will;
Born not to die—no, a second birth
Succeeds the sentence—"earth to earth."
For One of all the mighty host,
Who lived and died and suffered most,
Arose, and proved God's great design—
That future, therefore, yours and mine.
His Word discloses this new ray
Of light, for guidance on our way;
Based now on faith, but *sure* as sight,
Dispelling these dark clouds of night;
The doubt, the dread, the trembling fear,
The thoughts that marred our blessings here.
Now, Lord, these minds, whose bolder sway
Rejects the dogmas of today,
Taught by jarring sects and schools,
Fettering reason with their rules,
May seek and know Thee as Thou art,
Our place with Thee, and then the part
We play in this stupendous plan,
Creator, Infinite, and man.
Uplifts the veil, revealing quite
To those who walk in heaven's light
The glorious mystery of His throne
Hidden from ages, now made known.

Such a blessing is now coming to the world through the unfolding of the divine purpose and the opening of the divine Word, of which blessing and revealing this volume we trust is a part.

Those who will turn away from the mere speculations of men, and devote time to searching the Scriptures, not excluding reason, which God invites us to use (Isa. 1:18), will find that a blessed bow of promise spans the heavens. It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth: it is not for such. The Psalmist says, "Light [truth] is sown for the righteous." (Psa. 97:11.) For the child of God a lamp is provided whose light dispels from his pathway much of the darkness. "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105.) But it is only "the path of the just" that "is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18.)

"HE HATH PUT A NEW SONG IN MY MOUTH."

Actually, there is none just, "none righteous, no, not one." (Rom. 3:10); the class referred to is "justified by faith." It is the privilege only of this class to walk in the pathway that shines more and more—to see not only the present unfoldings of God's plan, but also things to come. While it is true that the path of each individual believer is a shining one, yet the special application of this statement is to the just (justified) as a class. Patriarchs, prophets, apostles and saints of the past and present have walked in its increasing light; and the light will continue to increase beyond the present—"unto the perfect day." It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due.

Therefore, "Rejoice in the Lord, ye righteous," expecting the fulfillment of this promise. Many have so little faith that they do not look for more light, and, because of their unfaithfulness and unconcern, they are permitted to sit in darkness, when they might have been walking in the increasing light.

The Spirit of God, given to guide the Church into truth, will take of the things written and show them unto us; but beyond what is written we need nothing, for the Holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus.—(2 Tim. 3:15).

These are a few pages from a volume issued by the WATCH TOWER BIBLE & TRACT SOCIETY, Allegheny, Pa., U. S. A., and sold at 35 cents per volume, (post-paid) bound in embossed cloth, 350 pages; entitled, "Studies in the Scriptures."

A DARK CLOUD AND ITS SILVER LINING.

—BY JOHN G. WHITTIER.—

In the Minister's morning sermon
He told of the primal fall,
And how, henceforth, the wrath of God
Rested on each and all;

And how, of His will and pleasure,
All souls, save a chosen few,
Were doomed to eternal torture,
And held in the way thereto.

And after the painful service,
On that pleasant, bright first day,
He walked with his little daughter
Thro' the apple bloom of May.

Sweet in the fresh green meadow
Sparrow and blackbird sung;
Above him its tinted petals
The blossoming orchard hung.

Then up spake the little maiden,
Treading on snow and pink,
"O father! these pretty blossoms
Are very wicked I think.

"Had there been no Garden of Eden,
There never had been a fall;
And if never a tree had blossomed
God would have loved us all."

"Hush, child!" the Father answered,
"By His decree men fell;
His ways are in clouds and darkness,
But He doeth all things well.

"And whether by His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,
"And I try to love Him, too;
But I wish He were kind and gentle—
Kind and loving as you."

The minister groaned in spirit,
As the tremulous lips of pain,
And wide, wet eyes, uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of his little one.
Had he erred in his life-long teachings,
And wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the message of hatred
Burned on his lips again.

THE SILVER LINING OF THE DARK CLOUD.

Thus the poet has graphically pictured the darkness which has so long oppressed God's people; but the same God who is now lifting the curtain and bringing to light labor-saving conveniences, preparatory to the great reign of righteousness, peace and blessing, called the Millennium, is also bringing to light certain teachings in his Word bearing upon the same period, showing that he has yet in store for that time great spiritual blessings for men. And this is only what we should expect, according to God's promise (Dan. 12:4, 9; 1 Thes. 5:4-6; Luke 8:10), and according to our prayer, "Thy Kingdom come, thy will be done on earth as in heaven."

In the light of this further unfolding of the Scriptures it appears that we and many of God's people have been right in urging that God's character would yet be cleared of the charges of injustice and cruelty so long urged against him by scoffers, and supported not only by the creeds of Christendom, but seemingly also by some dark-looking passages in the Bible.

But we can only give you a mere hint of the blessing and encouragement now obtainable by those who hunger and thirst after righteousness—truth, etc. The light has come through studying God's plan *dispensationally*—recognizing the various ages as connected in one great, good, loving plan which God had purposed in himself before the creation of our race, which *began* to be accomplished when Christ our Lord died for our sins, and which is to be fully accomplished by Christ and his Church glorified, during an age just dawning, whose light is even now waking up the world. The key to the understanding of God's gracious plan has long lain hidden in six words in our text—"*a ransom for all*," and the assurance that this favor for all shall reach them in God's "*due time*."

A book recently published by our Society sets forth the divine plan so clearly, so fully, that it has been well named "The Bible Key." We are publishing and circulating it at absolutely cost price, 35c post paid. It is handsomely bound, 400 pages. It is just what every true Christian and honest skeptic needs. Note the following

STRONG WORDS OF COMMENDATION
BY THE
ASSOCIATE EDITOR OF THE ATLANTA CONSTITUTION.

FOOD AND COMFORT FOR ALL THINKERS.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom.

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light is the watchword."—*C. T. Smith* ("*B. Arp.*")

You must not fail to read this!

These OLD THEOLOGY Tracts, quarterly, varying in number of pages, are six cents per year. Send a postal requesting a FREE SAMPLE of *Which is the True Gospel?* *Food for Thinking Christians* and *What is the Soul?*

WATCH TOWER BIBLE & TRACT SOCIETY ⁂ ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N. W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVERDON-SUISSE; MELBOURNE.

NUMBER 69 OLD THEOLOGY QUARTERLY. APRIL, 1905
ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER.

CHRISTENDOM IN GRAVE DANGER!

Time at Hand when Fables of Hell and Purgatory are to be Seriously Questioned.

You cannot afford to miss this!

THE following remarkable discourse preached in Buffalo, N.Y. January 22, 1905, we reprint from the columns of the *Pittsburgh Dispatch.*

"God shall send them strong delusions that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."—2 Thes. 2:11, 12.

The statement of the Apostle James, that God tempteth no man, is not to be understood as a contradiction to the language of our text. God tempteth no man to sin, to do wrong, but He has at various times sent or permitted siftings and testings among those who are nominally His people—to separate the true from the false. Sometimes a great truth becomes the sifting or separating cause, as at our Lord's first advent. There our Lord's presentation of Himself in the flesh to the covenanted nation, Israel, as the long-promised Savior, Deliverer and King, became to that people as a whole a test,—separating the Israelites indeed from the mass of the nation—separating the wheat from the chaff.

Our text tells of the end or harvest time of this gospel age, and of how the Lord will permit or "send" strong delusions for the purpose of sifting and separating the true from the false among those who have named the name of Christ. We hold that, according to the Scriptures, we are living in this "harvest" period, and that the sifting of the "wheat" from the "tares" has begun, and that the strong delusions mentioned in our text are coming upon Christendom.

THE FALLEN ANGELS

The Scriptures bring to our attention a class of spirit beings which fell from divine favor before the flood. These, we are told, have from that time until the present day been confined in chains of darkness in Tartarus—the circumambient air of this planet. The story of these fallen angels is briefly stated three times—in Genesis 6:2; 1 Peter 3:20; 2 Peter 2:4; Jude 1:6. The Old and New Testament records are thus in agreement. Additionally, however, we have a multitude of scriptures, both of the Old and New Testaments, which refer to these fallen angels as "demons"—unfortunately mistranslated "devils" in our common version. Without exception these demons are represented as cunning, deceitful, treacherous, devilish and as having a special malignant attitude toward mankind, and as taking special delight in misleading and deceiving humanity, particularly along irreligious lines and immoralities.

We call to your remembrance the Apostle's statement regarding this matter, to the effect that God's people have their struggle or contention, not with flesh and blood, but with wicked spirits in influential positions. Again the same Apostle points out to us that Satan is the chief leader of these spirits or demons and declares that we are not ignorant of his devices, his intrigues, his deceptions; again he styles him as wily, adroit, cunning. He informs us that the heathen world, while thinking they are worshiping God, are really deceived by these demons; their religious theories and practices are really demonology instead of theology.—Eph. 6:12; 2 Cor. 2:11.

TWO OPPOSING GOSPELS.

The human family is in great distress through the fall; mental, moral and physical imperfections are manifest everywhere; "there is none righteous, no, not one." As a consequence, all are agreed to the Apostle's broad statement, "The whole creation groaneth and travaileth in pain together waiting." (Rom. 8:22). Naturally enough the groaning ones seek for the cause of their trouble as well as for a remedy. The Bible sets forth as the cause of all earth's woes and sorrows the brief statement, "By one man sin entered the world, and death by sin, and thus death passed upon all men, for all are sinners." It sets forth the remedy also, namely, "Christ died for our sins, according to the Scriptures," and at His second advent He will introduce "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21; Rom. 5:12; 1 Cor. 15:3). This, in brief, is the Gospel of Christ.

THE GOSPEL OF THE DEMONS.

The gospel of the demons contradicts this from first to last. It denies that man ever was created in God's image and likeness; denies that he ever fell from it into sin and death; denies that Christ ever redeemed us, and holds that we need no Redeemer; that a process of evolution is at work which is lifting mankind from a mean and low brute beginning upward, to ultimately make of the race gods, and that all that is necessary for this grand result is time. As for death, demonology denies that there is death, and claims that what seems to be death is really a change from a low form of life to a higher form. This demon teaching is to he found among all the heathen peoples and in all their religious writings, but is not at all sanctioned in the Scriptures. They teach to the contrary, as we have shown, that death is the penalty for sin; that it is a real penalty, a real death; that the dead are really dead, and that there is neither wisdom nor device nor knowledge in the grave (sheol), whither all go, and that the hope of the race lies in a resurrection, and that the hope of a resurrection lies in the redemptive work of our Lord's first advent and in the glorious power and authority which He will exercise at His second advent.

WHICH SIDE DO WE CHOOSE?

A pertinent question for each of us, dear friends, at this moment is this: To which of these teachings do we give adherance? Are we holding fast "the faithful Word of God," or are we giving heed to these seducing spirits and doctrines of devils, against which the Lord and Apostle gave so many warnings? Is our theological faith an anchor of hope holding us firmly to the truth as set forth by the Lord, or are we to any extent drawing in the original falsehood told by Satan and perpetuated by the lying spirits—the falsehood that death is not death, that our dead friends are more alive than ever before, etc.? If this be the case let us at once begin a thorough examination of the Divine Word, assured that error never sanctifies, but is always injurious, and that our Lord was right when He prayed for His disciples, "Sanctify them through Thy Truth, Thy Word is Truth."

GOD'S WORD AND PLAN REASONABLE.

How consistent is the Word and plan of God, which, so far from speaking of death as the angel God has sent, assures us that death is our enemy, which already has taken from us many of our loved ones, blighted our lives, and will ultimately destroy us except as we become united to the great Life-giver, Jesus. Those who do not see that the dead are dead do not catch the full weighty import of the blessed assurance that Christ is the Life-giver, and that He came into the world and died for our sins that we might have life, and have it more abundantly. Nor do they see the real beauty that lies in the promise of a resurrection from the dead, for if none are dead, how could there be a resurrection of the dead? Only those who clearly and distinctly see the Scriptural teaching on this subject are fortified against the delusions of these demons, built upon this erroneous feature of theology, which not only has permeated all heathendom, but similarly has permeated all the creeds of Christendom, and to a large extent has made of no effect the Word of God respecting our redemption from the grave and the hope of the resurrection from the dead at the second coming of Christ. —1 Cor. 15:12, 13.

"CHRISTENDOM" RIPE FOR DELUSIONS.

The erroneous belief that the dead are alive has been to some extent for centuries offset by another error, namely, that the majority of them are confined to a place of torment—purgatory or otherwise—and a small minority were far off enjo ing the bliss of heaven, all of which hindered the thought that they might be communed with through mediums. Besides there has been a kind of horse sense prevailing which has restrained many from having great confidence in spirit communications. While faith was expressed a doubting fear was associated with it, and this doubting fear was increased by finding that some of the spirits seeking communion were "lying spirits," and although others made different presentations they were all more or less held in doubt and fear. Now, however, we are coming to a time when all intelligent people question the fables of the Dark Ages respecting hell and purgatory, fire, devils, pitchforks, etc.

Consequently it daily becomes easier for spiritist to find sympathy for their claims that the spirits of the dead are hovering around the living, that our atmosphere is full of them, that they are not confined in heaven nor in hell. This thought has been aided by many sermons on funeral occasions, depicting the dead as hovering over the friends gathered at the funeral, the assurance being given that if the dead could only speak he would say to the weeping ones, "Weep not," etc. All of this unscriptural guess-work, presented in the name of the Bible and in the name of truth and in the name of intelligence, has had its effect upon the masses, who are now thoroughly perplexed as respects the place and condition of their dead friends. A growing intelligence forbids the thought that a God of love and justice has consigned them to the care of devils in eternal flames of fire or other torture.

CONFIDENCE IN GUIDES IS SHAKEN.

Inquiries of the clergy respecting the place and condition of the departed bring no satisfaction; the few who still tell of tortures in infernal regions are less and less believed, and the others of increasing number who deny that the dead are in tortures are unable to give any answer respecting their whereabouts. No wonder the confiding sheep are perplexed. Oh, that they would look to the Word of the Lord, that they would remember "the Lord is my Shepherd," that they would seek from the inspired source the knowledge which their souls crave! Oh, that they might learn that the hope set before us in the Gospel of Christ is the hope of the resurrection of the dead! Mark the clearness of the Apostle's statement on this subject—If there be no resurrection of the dead, then they that are fallen asleep in Christ are perished.—1 Cor. 15:17, 18.

THE DELUSION IS SENT OF GOD.

The reason for the sending of the strong delusion mentioned in our text is plainly stated in the context, but before it can be appreciated it is necessary to have some grasp of the divine plan of the ages; it is necessary to see that the Lord's work throughout this Gospel Age has not been, as many suppose, an attempt to convert the world, but, as the Scriptures declare, He has been merely electing or selecting out from the world a people for His name—to be the Bride of Christ. (Acts 15:14.) We must see, too, that this elect people does not include all who become nominal members of Christian churches, but merely those who through full faith and consecration become followers of the Lord Jesus in every truth, and receive the spirit of adoption from the Father. These, through the trials and difficulties of this life, shall be proved overcomers of the world and its spirit, and accepted as joint-heirs with Christ, as His Bride in His Kingdom. This class, the Scriptures distinctly tell us, is but a little flock. Our Lord's words are, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." The apostle declares also, "Not many wise, not many mighty, not many noble hath God chosen"—"Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom?"—1 Cor. 1:26; James 2:5.

After we once see that only the overcomers or kingdom class are being selected during this Gospel Age, we are ready to see that God's great time for dealing with the majority of our race is in the future—after the second coming of Christ—during His Millennial Kingdom—whose reign of righteousness will bless and give opportunity of eternal life to all the families of the earth.

END OF THE AGE NOT END OF WORLD.

We are not of those who expect this world to be burned up. Quite the contrary, we expect its rejuvenation, its perfecting as the Garden of Eden, the paradise of God, the everlasting home of the majority of the human family—of all except the truly consecrated Church of this Gospel Age and those who shall ultimately die the second death. We have no sympathy of thought, therefore, with those who are looking for the destruction of the earth; but we nevertheless believe, as the Scriptures teach, that the present age or æon will cease and a new age or æon begin. In error the translators have rendered the word æon "world" and given a misimpression.

More than this, we believe that the Scriptures clearly indicate that the present age is now ending and the new age, lapping with it, is beginning. It is at this particular juncture that all the New Testament writings, as well as our Lord's great prophecy of Matthew 24, center, indicating a time of confusion, a trouble such as the world has never known before, and pointing out that these are judgments of the Lord designed to prepare the world for the next dispensation and the reign of the Kingdom of Righteousness. Furthermore, the Apostle distinctly points out that these judgments will begin at the House of God—the nominal church. Our Lord also points out the same thing, calling it a separation of wheat from tares in the harvest or close of this age.—Matt. 13:30.

BEGINNING OF NEW AGE IMMINENT.

HARVEST SEPARATING OF WHEAT AND TARES.

It is because Christendom as a whole, though nominally a wheat field, is practically a tare field with a scattering of wheat intermingled that there is to be such a commotion in connection with the separation of the wheat and the tares. True, the Lord, who knoweth the heart, who knoweth them that are his, could easily separate them from the others, but he has chosen to make a separation publicly to demonstrate his own justice in the matter. Hence in this harvest time—at the proper time to separate the wheat from the tares—the Lord not only sends the sickle of truth to gather the wheat, but he also sends the strong delusions to gather the tares.

We publish a little tract of 16 pages, entitled "Increasing Influence of Spiritism" which we offer *free* to all who will send us a postal card request. In it we show that the leaders of scientific and religious thought are being drawn into Hypnotism, Telepathy, Spiritism, etc., and that the results will be momentous to Christendom. We quote the words of ministers and college professors. We also publish a pamphlet at 10c a pamphlet, entitled "What Say the Scriptures about Spiritism?"—proof that it is Demonism.

WATCH TOWER BIBLE AND TRACT SOCIETY
"BIBLE HOUSE, ALLEGHENY, PA., U.S.A.
BRANCHES: LONDON, MELBOURNE, ELBERFELD, STOCKHOLM, COPENHAGEN, YVERDON-SUISSE.

THE WAGES OF SIN IS DEATH!

OUR LORD'S PARABLES AND DARK SAYINGS USED BY SATAN TO CONFUSE MEN.

Many sincere Christians, while pained and shocked at the doctrine of eternal torment at the hands of fireproof devils, and totally unable to reconcile such teachings with the justice and love of God's character, as portrayed in the Scriptures, are persuaded that the Scriptures so teach, and that to discard eternal torment would be to abandon faith in the Bible as

GOD'S INSPIRED WORD.

To such specially we write, reminding them first of all of the Lord's words, "Their fear toward me is not of me, but is taught by the precepts of men."—Isa. 29:13.

As you begin to get your understanding opened on this subject you will be surprised to find that most of your difficulty has resulted from attaching wrong meanings to words. For instance, such words as die, be destroyed, perish, etc., many unconsciously pervert when reading them in the Bible. They know the meaning of the words well enough, but in the Bible attach the very opposite thoughts—live eternally, torment, devils, pitchforks, flames and anguish unutterable, etc., all associating themselves in the mind. Let us get rid of this wrong practice, which has caused so much confusion to our minds, so much anguish to our hearts and so much dishonor to our God.

THESE AWAY, LITTLE IS LEFT.

Investigation will surprise you as to how little of "eternal torment" is left after correcting your estimation of the meaning of words. You will find not one suggestion throughout the Old Testament to confirm your false fears. You will find not one sentence in the writings of the Apostles that gives the least hint that the world's future is lurid flames, with devils, etc. True, they do speak of the demons, but always in respect to our danger from them in the present life—"seducing spirits," "wicked spirits in exalted positions," and "doctrines of devils," such as this doctrine surely is.

This must seem strange to those accustomed to thinking of the "torment" as the principal feature of the gospel,—those who have never appreciated the fact that the word *gospel* means not bad tidings, but the reverse, "good tidings of great joy for all people."—Luke 2:10.

We are to remember, too, that the Epistles discuss every phase of faith and doctrine, more than any other parts of the Bible; so that the Apostle could say, "I have not shunned to declare unto you the whole counsel of God" (Acts 20:27), and again to declare "The Scriptures are able to make thee wise unto salvation"—and are "sufficient that the man of God may be thoroughly furnished unto every good work" (2 Tim. 3:15, 17). Indeed, from all that we know of Peter and Paul, they would be the last of men to keep back any important truth, no matter how unpleasant the duty.

On the contrary, however, we find them continually using the words die, death, destruction etc., when referring to the *end* of the ungodly, who repudiate God's grace and bring upon themselves "swift destruction." St. Paul, referring to the end of those of the Gospel Church, who repudiate Christ, says,—There remaineth for them no more a share in the sacrifice of Christ, but a sure and fearful outlook of judgment and fiery indignation which shall *devour* them as adversaries. (Heb. 10:26, 27). "Fiery indignation" no more means eternal torment than does "fiery trials," or a "fiery horse;" and surely "devour," like "destroy," means the reverse of preserve. In referring to the incorrigible of the coming age the same Apostle says, they "shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of his power." Their punishment will be destruction, not preservation. It will be everlasting in that there is no resurrection for them.

DID JESUS ALONE TEACH ETERNAL TORMENT?

The thought would be painful if true, but we must make sure of it before so deciding.

When James and John, full of zeal for the honor of their Master, asked, "Lord, wilt thou that we call down fire from heaven, to consume these Samaritans and their city?" Jesus answered and said unto them, "Ye know not what spirit ye are of. The Son of man is not come to destroy men's lives, but to save them." (Luke 9:56). We sometimes think that we and others who have held to the still more terrible thought of eternal torment, did not at the time know what spirit we were of—nor truly interpret the spirit of Christ.

Our Lord's "parables and dark sayings," not understood by the people of his day, and not generally understood yet, are very few. Excepting the figurative symbols of Revelation, which few claim to understand as a whole, these are fewer than many suppose; for they are repeated in the various gospels in varying terms. The fact is that the translators were befogged by the "smoke" of the dark ages on this eternal torment subject.

WHAT WE PROPOSE—FREE.

On postal-card request we will be pleased to send *free* a double number of our Society's journal, ZION'S WATCH TOWER, (as a sample), which contains a full and careful examination of every passage of the Bible containing the word *hell*, the Greek and Hebrew text as well as in the English. Its expositions of the parables—The Rich Man and Lazarus, and The Sheep and the Goats—are sure to be helpful and instructive whether you accept all of its deductions or not.

Read this carefully before I call.

WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ALLEGHENY, PA., U. S. A.

NUMBER 69 OLD THEOLOGY QUARTERLY APRIL, 1908
ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER.

Refrain Thy Voice from Weeping

AND THINE EYES FROM TEARS.

You will enjoy reading this.

THE Lord through the prophet Jeremiah sends a message of consolation for the heart of every bereaved parent trusting in Him. We read, "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refusing to be comforted for her children because they were not. Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded. saith the Lord; and they shall come again from the land of the enemy."—Jeremiah xxxi:15-17.

Five items in our text fasten our attention: First. Sorrow for the dead, which is universal, as the Apostle declares, "The whole creation groaneth and travaileth in pain together."

Second. The nature of the comfort described—the hope of a resurrection, the hope of the recovery of the dead—"They shall come again," they shall be restored to life.

Third. That in death our dear ones are in "the land of the enemy," in harmony with the Apostles declaration, "The last enemy that shall be destroyed is death."—1 Cor. 15:26.

Fourth. That the labors of the parents in endeavoring to properly rear their children are not lost, "Thy work shall be rewarded."

Fifth. Last but not least in importance in this text is the declaration that this is the word of the Lord, which cannot be broken—the word which is sure of fulfilment, however different it may be from the word of the man on this subject.

TEARS NOT WEAKNESS—"JESUS WEPT"

Sorrow for the dead is not a sign of weakness, but rather the reverse—a sign of love and sympathy, of something more than selfishness. If any demonstration of this thought were necessary it is furnished us in the statement of the shortest verse in the Bible—"Jesus wept." Our Lord's tears were shed on a funeral occasion, too; Lazarus, his friend, the brother of Martha and Mary, was dead. Our Lord entered fully into the spirit of the occasion, with a deeper appreciation of the awful meaning of the word death than could possibly be entertained by those about Him. He appreciated more than any of the fallen, dying race the great blessing and privilege of living, and what a terrible affliction was death—destruction, annihilation.

On the other hand, however, He understood more clearly than any of His hearers the gracious plan of God for the rescue of the race from annihilation. He realized that for this purpose He had come into the world, that He might give his life as the ransom price for Father Adam, and thus incidentally for every member of the Adamic race involved in death through the first transgression in Eden. The Master realized from the standpoint of faith in the Father's plan, and His confident intention to carry out His own part in that plan and to lay down his life as our redemption price, that thus resurrection blessings would come to every member of the race.

"NOT DEAD BUT SLEEPING."

Let us note carefully the nature of the consolation which our Lord tendered to the sorrowing ones about Him on this occasion. Let us be assured that "He who spake as never man spake" gave the soundest and best comfort. The consolation which He gave was that "Lazarus is not dead, but sleepeth." He neither spake of him nor thought of him as being dead in the sense of annihilation, because He had full confidence in the divine plan of redemption and in the resurrection blessings resulting. Hence the interim of death He spoke of as sleep, quiet, restful, waiting sleep.

What a wonderful figure is this, so frequently used throughout the Scriptures by all those who trusted in the divine plan of a resurrection morning. In the Old Testament Scriptures we read frequently of sleep. Abraham slept with his fathers, so did Isaac, so did Jacob, so did all the Prophets, so did all Israel.

In the New Testament it is the same. Not only did our Lord speak of Lazarus sleeping, but the Apostles frequently used this same figure of sleep to represent their hope in a resurrection—that the dear ones who went down into death were not annihilated, but, as our text declares, "Will come again from the land of the enemy"—will awaken in the resurrection morning.

Thus too, of Stephen, the first Christian martyr, it is written that though stoned to death, he "fell asleep," sweetly, restfully, trusting in Jesus and the great power which He ultimately would exercise to call forth from the power of death all redeemed by the precious blood. This, too, we remember, was the comfort the Apostle set before the early church, saying, "Comfort one another with these words"—"They that sleep in Jesus shall God bring from the dead by Him."—(1 Thess. 4:14-18.) Referring to the matter on one occasion the Apostle remarked, 'WE SHALL NOT ALL SLEEP, but we must all be changed." He referred to those who would be living at the second coming of Christ, whose resurrection "change" will not be preceded by a period of unconsciousness in death.

Let us go back to Jesus and the sorrowing sisters at Bethany, and hearken to the words of comfort extended to the bereaved on that occasion. We cannot improve upon the great teacher and the lessons which He presented. Let us hearken to his conversation with Martha. He says: "Thy brother shall live again." He does not say thy brother is living now. He did not say, as some erroneoulsy teach to day, thy brother is more alive in death than he was before he died. No, No! The Lord would not thus mock the common sense and reason of His hearer, nor could He thus violate the truth and declar the dead not dead.

Hearken! The Lord admits that a calamity has befallen the household. He says not a word about His friend Lazarus having gone to heaven—not an intimation of the sort. On the contrary, He has tears of sympathy, and holds out as the strongest and only truthful solution of the sorrow, the hope of a resurrection—"Thy brother shall live again." "I am the resurrection and the life!" The hope of all the dead centers in Me. My death will effect the cancellation of the original Adamic condemnation, and I shall have the right then in harmony with the Father's plan to call forth all the dead from the great prison house of death, from the tomb. "Marvel not at this, for the hour is coming in the which all who are in their graves shall hear the voice of the Son of Man and shall come forth."—John 5:23.

THE RESURRECTION MORNING.

At the close of His conversation with Martha, explaining that her hope must center in a resurrection of the dead and that He was the center of that resurrection hope, our Lord asked for the tomb, intent upon giving an illustration of the power which by and by in the resurrection morning will be exercised toward the whole world of mankind. Standing at the door of the tomb our Lord cried in a loud voice, "Lazarus, come forth!" and the dead came forth—he had been dead, he was quickened by our Lord's power and authority.

This, like other miracles performed by our dear Redeemer at his first advent, we are particularly told, was a fore-manifestation of His coming glory and power, an advance exhibit of what He will do at His second advent, only that the work at the second advent will be universal, higher, deeper, broader every way, "All the blind eyes shall be opened and all the deaf ears shall be unstopped;" all that are in their graves shall come forth, not merely to relapse again into blindness and death, but a permanent recovery—not only recovery from the loss of natural sight and hearing, but the eyes and ears of their understanding will be opened also; not merely aroused from a sleep of death to a few years more under present conditions, but aroused to the intent that by obedience of the divine arrangement of the millennial age all the awakened ones may attain to all the glorious perfections, mental, moral and physical, lost by Adam's disobedience.

"TIMES OF REFRESHING SHALL COME."

Glorious hope of a glorius time. What wonder that the Apostle speaks of it as "times of refreshing from the presence of the Lord when He shall send Jesus Christ." What wonder that He speaks of those years of the millennial age as "times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."—Acts 3:19-21.

Lazarus died again, Jairus' daughter died again, the son of the widow of Nain died again. Their awakening from the tomb was merely a temporary matter, merely an illustration of the Lord's power, as it is written, "These things did Jesus and manifested forth His glory." These were merely foregleams of the coming power and glory and blessed work of the gracious Prophet, Priest and King whom God has appointed not only to redeem the world, but in due time to grant to all the opportunities secured by that redemption sacrifice.

We cannot here go into details, but we doubt not that a majority of you have our full thought on this subject as presented in the "Millennial Dawn," in which we endeavor to show amongst other things that the great blessing which will ultimately be for the world of mankind, as well as for the church, centers in the coming of our Lord and Master, our Redeemer and King, and that the great blessings centering in Him are not merely temporary, but designed of God to be everlasting and eternal to those who accept divine favors in the right spirit, reverently, thankfully, obediently.

DEATH "THE LAND OF THE ENEMY."

Why should death be called "The land of the enemy?" Why should it be written, "The last enemy that shall be destroyed is death?" All because, disguise the facts as we may, death is an enemy. The suggestion that it is a friend comes not from the Word of God, but from heathen philosophies. The suggestion that it is unreal comes not from the Scriptures, but from heathendom. The suggestion that the dead are more alive than they were before they died is totally out of harmony with the Scriptural declaration. "The dead know not anything—their sons come to honor and they know it not, and to dishonor and they percieve it not of them," because "there is neither wisdom nor knowledge nor device in the grave whither thou goest." (Job 14:21; Eccl. 9:10.) The suggestion that we deceive ourselves and imagine without reason that the moment of death is the moment of greater life is of the adversary, who contradicted the Lord's statement in Eden to our first parents, and when the Lord had declared "Ye shall surely die" for your sin, declared in contradiction, "Ye shall not surely die."—Gen. 3:2-4.

The adversary has kept up this false teaching for 6,000 years, and at last not only heathendom is deceived by his misrepresentation of facts, but very, very many of Christendom likewise trust to the word of Satan, "Ye shall not surely die," and believe that the dead are not dead, and reject the testimony of God's Word that "the wages of sin is death," that "the soul that sinneth, it shall die," that "death has passed upon all men because all are sinners," and that the hope of the Church as well as the hope for the world lies in the fact that Christ died for our sins and redeemed us from the death sentence, and in the Father's due time is to effect a resurrection of the dead.

THE KEY OF DEATH'S PRISON.

Let us comfort our hearts with the true comfort, the substantial comfort of the Word of God—there shall be a resurrection of the dead, both of the just and of the unjust. All that are in their graves shall hear the voice of the Son of Man and shall come forth. The thousands of millions who have gone down into the great prison-house of death shall be released, because the Great Redeemer has the "key," the power, the authority, to bid the prisoners come forth, even as the Scriptures declare.

What a glorious resurrection morning that will be! What a glorious reunion! We understand the scriptural teaching to be that the awakening processes will continue throughout a considerable portion of the millennial age, the thousand-year day of resurrection and restitution. First will come the resurrection of the Church, the "Bride," the "Lamb's Wife," the "Body of Christ." These as the Scriptures declare, will constitute the first resurrection—not only first in order of time, but first in the sense of chief. In that company will be none except the saints, as it is written, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) Nevertheless that will be but a little flock, as the Scriptures declare, including "not many wise, not many great, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom."—1 Cor. 1:26-27; Jas. 2:5.

Not long after the First Resurrection, the glorification of the Church, will come the resurrection of the ancient worthies—the overcomers of olden times prior to the Gospel Age. The assurance is that Abraham, Isaac and Jacob and all the holy prophets—yes, all who were approved to God by their faith and their efforts to obedience—will come forth from the tomb to human conditions, glorious, grand, earthly illustrations of the heavenly Creator, to constitute the earthly representatives of the Kingdom, the instructors of mankind.

The instruction of the world will forthwith proceed. We are assured that "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep"—to such an extent that "They shall teach no more every man his neighbor and every man his brother, saying, know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." We cannot stop to describe that glorious time and the grand opportunities it will give to every creature to know the Lord, to obey Him, to attain to resurrection in its full significance—a raising up to mental, moral and physical perfection.

THE LAST FIRST, THE FIRST LAST.

After the Kingdom of God shall have been fully established in the earth, and Satan shall have been bound, after the darkness shall have rolled away and the true light shall have lightened every creature, the time will come for the awakening of all the families of the earth—not all at once, but gradually, "they shall come again from the land of the enemy." The Scriptures do not go into details on this subject, they leave much to faith; but give us a firm foundation for that faith, nevertheless, in the positive promise of the Lord's Word.

To our understanding those who have fallen asleep last, will be among the first to be called back from the land of the enemy, to be awakened, and thus the work of awakening the sleeping ones will progress backward, as we might express it; the living ones will prepare for their brothers and sisters and parents, and they in turn for their brothers and sisters and parents, and so on all the way back, until finally father Adam and mother Eve shall come forth to see the world filled with their progeny, in accord with the Lord's original commission that they multiply and fill the earth.

They will behold with astonishment the showers of blessing that have come upon the race from the Heavenly Father and through the Heavenly Savior; they will see what havoc was wrought by their disobedience, but that God in His wisdom and power was both able and willing to overrule the matter and to bring order out of confusion and resurrection out of death. They and all will realize something of the lengths and breadths and heights and depths of the Love of God. The grand plan of salvation shall loom up before them; they will see how Abel, their son, who suffered for righteousness, was a type and picture of the great Son of God who suffered for righteousness and for our deliverance, and they will see how His blood speaks peace for all for whom it is shed, speaks forgiveness andrenewed harmony with God.

THE TRAGEDY OF SIN AND DEATH.

They will learn, too, of the terrible degradation which came upon their race subsequently to their death; they will read with appalled hearts and bated breath of the terrible famines and pestilences which came upon the race as a part of the original sentence or death curse; they will learn about the mental aberrations which afflicted the world, so that men thought they were doing God service in persecuting one another because of religious differences of opinion, and how others, more or less consumed with selfishness, land hunger, etc., warred and fought and devised engines of destruction against each other, and killed one another by the thousands in battle. They will wonder at the patience of God in so long permitting the evil.

Then truly they will see what God has wrought: First, His justice, which provided the great redemption price and would not otherwise clear the guilty. Second, His love, manifested in the same connection in the giving of His Son. Third, they will come to understand how that during this Gospel Age God has been selecting His Church to be the Bride of Christ and joint-heir with Him in the Kingdom; Fourth, they will perceive that when this election was complete and the members of the glorified company had all been tried and polished and tested and glorified, then the blessing of the world through the glorified Christ, Head and Body, came upon all mankind in the restitution of of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:20.

O, how they and all of their posterity would naturally be prompted to say, glory, honor, dominion, majesty, power and might be unto Him who sitteth on the throne, and to the Lamb, forever.

O, how glad they will be to see the glorious outcome which the power of God will thus have wrought! How glad they will be that the divine plan is that ultimately all imperfection shall be eradicated and that all of the race that will may live eternally under divine favor and blessing, while those otherwise minded will be destroyed from among the people in the Second Death They will surely cry, Great and marvelous are Thy works, Lord God Almighty! Who shall not come and worship before Thee Thy righteous acts are made manifest?—Rev. 15:3.

"THY WORK SHALL BE REWARDED"

Finally, consider the Lord's word to us all as a race, and particularly His word to parents, "Thy work shall be rewarded." What a blessing and comfort, what a consolation and encouragement are in these words to those parents who, seeking to train up their children in the way they should go, are sadly wounded and discouraged when the arrow of death smites down the dear ones they had so loved and cherished. They are disposed at first to say. Ah, my love, my counsel, my motherly care, my fatherly provision, were wasted. But not so, saith the Lord; thy works shall be rewarded.

HOW REWARDED?

You shall see the fruit of your labor in the future; we shall know as we are known by and by. Our dear ones will be with us, and to whatever extent time and effort will have been expended upon them to mould and fashion them along the lines of righteousness and truth, uprighteousness and godliness, these surely have not been spent in vain. The child shall come forth that much more advanced in its mental and moral development; to that much more easy attainment of the grand heights which theLord will then open up before it.

On the other hand, the parent who has been careless of his children, neglectful of his privileges and obligations as a parent, will undoubtedly have his negligence rewarded in the future as he shall see what he might have done for his children but did not.

And more than this. By a divine law of reaction, every parent who is faithful in the discharge of his parental duties shall have his work rewarded in himself, and likewise every parent neglectful of his duties shall have his work rewarded in himself. For who does not realize that there is no greater privilege or opportunity for self-development than comes to the parent in his endeavor to train up his children in the way they should go, in the reverence and admonition of the Lord.

CHARACTER BUILDING IS INCLUDED.

Undoubtedly it is true, too, that every effort to do good unto others, especially to your own children has its compensating blessings upon your own hearts. May this blessing deepen as the years go on.

In conclusion I say to you, not only for to-day, but for the future days, "Comfort one another with these words" of our Lord to the effect that your little ones shall come again from the land of the enemy, and that their return shall even be much more blessed, under much more favorable conditions than at present. Then, the great King reigning, all evil will be in subjection, all evil doers will be under restraint, all the influences of righteousness will be let loose, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep. Blessed prospects are these before us, and to Him who loved us and bought us, and to the Heavenly Father who designed the great plan, we give everlasting thanks and praises, and show this by our daily lives!

I wish you as much profit from the reading of this tract as I got.

Send for free booklet, "*Hope of Immortality.*" WATCH TOWER BIBLE & TRACT SOCIETY, Bible House, Allegheny, Pa.

NUMBER 69 OLD THEOLOGY QUARTERLY. APRIL 1905
ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER.

Hope for the Innumerable Non-Elect.

Read this to please me:—C.

IN another issue, entitled "Make Sure of Winning in God's Election,"* we found abundant Scripture evidence that God is selecting a "little flock" from amongst mankind to be joint-heirs with our Lord Jesus in the Millennial Kingdom. That fact being proven, it cannot be questioned that all the remainder of mankind are *non-elect.* The question now is, What provision has the great Creator made for this class—numbering at least twenty thousands of millions of all the families of the earth? Is this condition hopeless or not?

According to "Orthodoxy" it is hopeless—the theory being that all the non-elect of mankind were predestinated by God to be sufferers of eternal torment; but we find no Scripture whatever in support of such a theory. So surely as God did elect or predestinate an elect class he must equally have predestinated and foreordained that there would be a non-elect class. And to suppose that he foreordained that this non-elect class should suffer eternal torment would be to suppose God a monster, devoid of every sentiment of justice, not to mention love.

And if God did not foreordain the non-elect to eternal torment, neither could he have authorized any to use eternal torment as a threat against the non-elect—neither to intimidate them nor for any other purpose. Indeed, what object could there be on God's part in endeavoring to scare the world of mankind into striving to be of the elect "little flock," when he had already predestinated that only a small number comparatively could be of this elect flock? The whole matter, viewed from any such standpoint is unreasonable.

ERROR ALWAYS INJURIOUS.

Let us notice, on the contrary, that this eternal torment theory may properly be charged with nearly every deflection from the doctrine of the necessity for holiness of life on the part of God's people. Everyone who has read with care the Scriptures already cited which refer to the elect class must realize that the standard which God has set "for the very elect" is a very high standard; and that comparatively few—saints only—ever attain to that high standard.

All will acknowledge that very few of their friends and neighbors, parents and children, brothers and sisters, husbands and wives, who have died, could have any hope of being in the "elect class," according to the high standard for that class set in the Scriptures: and yet the awfulness of the theory they hold respecting the non-elect has driven them to so modify the standard of Christian living that would be acceptable to God as to include these dear friends.

Thus day by day, and century by century, as deaths occur in every family connection, the tendency, under the influence of the popular error of eternal torment, is to lower in the minds of all Christian people the standard of true holiness,—"What manner of persons ought we to be?" The funeral discourses in nearly every case help forward this work of undermining the Christian standard, and dropping it to a worldly level of *morality*—and scarcely even that; because even persons who are notoriously immoral, unjust, extortionists, etc., and who have very little indeed to commend them, are felt to be not sufficiently bad to be eternally tormented; and under the theory that they must go either to a heaven of eternal bliss or to a hell of eternal torment, they are, in their neighbor's minds, admitted generously to the former rather than consigned to the latter.

What incalculable harm has been introduced into the faith and hopes of Christendom through this God dishonoring doctrine of eternal torment, which implicates the great Jehovah as the chiefest coadjutor of Satan,—the planner, the designer of all his accredited devilishness, the one without whose coöperation Satan could not have done all that he, as ordinarily pictured, has done and as doing,—dominating a host of fireproof and pain-proof devils, pitchforks in hand, tormenting millions of humanity, delivered into their power by the Almighty, and by some inscrutable power rendered fire-proof but not pain-proof.

GENEROSITY COMMENDABLE, BUT THEORY WRONG.

We cannot but sympathize with the greater generosity of our day which is gradually coming to disown such a theory, and we must also sympathize with that sentiment which has sought to rescue from such an awful future the loved ones of the present life, however evil and injurious they may have been. But while this increase of benevolence is commendable it is bringing the remedy from the wrong quarter. It is bringing a remedy which, while it is to some extent consoling to the heart momentarily, nevertheless leaves a terrible *fear*, lest preadventure the high standards of the Scripture may be required, and that all not coming up to them will suffer excrutiatingly. In others it leads to *doubts*, not only respecting the eternal torment, but also respecting the eternal bliss: and additionally it casts serious doubt upon the Book of divine revelation which is the only foundation for heavenly hopes, because they believe it to be also the authority for their "hellish fears."

---

* A copy of this little booklet will be sent free on postal card application.

WHAT SAY THE SCRIPTURES RESPECTING THE NON-ELECT.

In the Scriptures the non-elect are of two classes: First: Those who in the present life were (1) enlightened, (2) justified through faith, (3) called, and accepting the call were sanctified and begotten of the holy Spirit, and started on the course with a view to making their calling and election sure—but who have not made it sure, but on the contrary have failed, by not coming fully up to the requirements.

This class in turn is Scripturally divided into two parties:—

(*a*) Those who sin *wilfully* after that they have received a knowledge of the truth, and been made partakers of the holy Spirit, etc. For those there remaineth no more a share in the sacrifice of Christ—no further mercy, opportunity or hope. To them the result is the Second Death—nonentity.—Heb. 6:4-6; 10:26, 27.

(*b*) The other class consists of those who, while at heart preferring righteousness and truth, and loving the Lord, have not become copies of God's dear Son, in that they fail to attain to his Spirit of full devotion of heart to the doing of the Father's will—rather they permit themselves to become overcharged with the cares of this life and the deceitfulness of riches, and thus fail to complete that sacrifice according to their covenant, and hence fail to make their calling and their election sure. For these the Lord has a gracious provision, as suggested in Rev. 7:13-15. They will not be utterly confounded, because they have trusted in him (Psa. 22:5), and he will surely carry them through.

Yet the Lord's intervention on their behalf must be strictly along the lines of his covenant and general plan—he cannot interfere with their free moral agency; he will not coerce their wills, but he can and will bring them to such a place of experience as will test them and compel them either to renounce their loyalty to him or to seal that loyalty with their lives. Those who renounce the Lord will, of course, in so doing bring upon themselves the penalty of the Second Death, but those who, under such *compulsory* circumstances, are faithful, cannot be counted as of the same likeness with God's dear Son, who, without compulsion, voluntarily gave up his life in the Father's service. The "little flock" of the elect Church will contain all of this class, and to them will be granted the Kingdom, and to sit with Christ in his throne, and to be the Temple of God and to have the crowns.—Rev. 3:21; 1 Pet. 5:4.

A GREAT COMPANY OF NON-ELECT.

But the others, who will "come up out of great tribulation," having washed their robes and made them white in the blood of the Lamb, altho they will have suffered equally as much as the elect (more indeed, if the mental conditions are taken into consideration) will not get a crown of victory, but a palm of victory; will not get a seat in the throne with their Lord, as his Bride, but nevertheless an honorable place before the throne as servants. They will not become pillars and stones in the living Temple of God, but they will have the honorable privilege of serving God in his Temple, the Church.

This class is not prominently referred to in the Scriptures, nor in the types and symbols even; because none were called to this position, but, as the Apostle declares, "Ye were all called in *one hope* of your calling"—to the highest place of joint-heirship. (Eph. 4:4.) The position attained by these is an unpromised one, of the Lord's abundant mercy.

Second: The second class of non-elect from the Scriptural viewpoint is the world of mankind, including three classes:—

(*a*) It includes those who have never had any knowledge of God's provision of grace in Christ, and who consequently could not have gone on further to be of the called elect class of this age.

(*b*) It includes those who have heard of the grace of God, but in that indistinct, indefinite manner which does not bring conviction—those who have seen in Jesus something wonderful and great and admirable, but who have never *seen* him from the Lord's standpoint of Redeemer and Savior—their eyes being blinded to the manifold evil influences of "the god of this world," business or pleasure or love of money or distracting religious dogmas. These, not having seen and not having accepted Christ as the Redeemer, could go no further and by no possibility could they have been amongst those called to the election of this Gospel Age.

RECEIVE NOT GOD'S GRACE IN VAIN

(*c*) It includes those who have heard of Christ as the Redeemer, and have appreciated him as such, and have accepted him as their Savior; but who like the nine of the ten lepers cleansed by our Lord at his first advent, thought not to return to give glory to God—thought not to present their bodies living sacrifices in his service. These having reached the point of justification were, undoubtedly, amongst the ones called; but they failed to make their calling and election sure, not caring to respond to the call. Of this class, apparently, are the thousands, the masses of church members of the various sects. They are glad for what they see, but not anxious to see any more, as, intuitively, they realize that further knowledge would bring greater responsibilities, which they desire to avoid and not even to think much about.

These last mentioned "receive the grace of God [the privilege of justification] in vain." (2 Cor. 6:1.) The intention of this reckoned or faith justification of the present time is to enable the justified ones to present their "bodies living sacrifices, holy, and acceptable to God," their reasonable service; because they could not be acceptable to God as sacrifices, nor in any sense of the word come to his altar, while still they were sinners. Since to permit this sanctification and sacrifice is the only object of the giving of this grace in the present time, they have received it in vain, in that they have not used it as God designed it to be used by those who are appreciative.

Amongst this second class of non-elect, we may say that the vilest are too good to be turned over to devils for an eternity of torment, either mental or physical, and God their Creator was too wise to have ever made them in such a condition as to necessitate such an abominable result, so inharmonious with his character and with every sense of right and justice, and necessitating the everlasting perpetuation of evil, upheld, and therefore sanctioned, by divine power. And God's Word, rightly understood, teaches no such thing. It is only where the false theory has corrupted and perverted the judgment that it is able and willing to construe such a theory from the parables, symbols and "dark sayings" of our Savior, instead of understanding and construing them much more reasonably and in full accord with the divine character of justice, wisdom and love.*

NO CONDEMNATION POSSIBLE UNTIL AFTER TRIAL.

If the worst class of non-elect do not deserve eternal torment, the less degraded certainly would not deserve it; and indeed we are to remember that none of them can deserve any punishment until first of all they have had their *trial*. True, the whole race had a trial in father Adam, in Eden, and when he lost in that trial the whole race lost life and came under the sentence of death. But in harmony with the divine plan, our Lord Jesus redeemed Adam and all his race by giving himself as the ransom-price for Adam and thus incidentally for all. We are to remember that Jesus was not only the Redeemer of the Church, but also the Redeemer of the world, as it is written: "He is a propitiation for our sins, and not for ours [the Church's] only, but also for the *sins of the whole world*."—1 John 2:2.

If then all these non-elect have been *redeemed* from the first trial and its sentence with the same precious blood which redeemed the elect Church; and if the Church, by the grace of God, has had her trial in advance of the world in general, and if the Church's trial was the result of the redemption, and without that redemption she could have no further trial for eternal life, is it not manifest that the same redemption has provided a trial for the whole world of mankind, as well as for the Church of this Gospel Age? And what matters it that the trial of the world did not take place at the *same time* as the trial of the Church? Has not the great God, our Savior, the full right to arrange this matter of salvation according to his own wisdom? Who amongst fallen men is competent to direct him?

"MY SHEEP HEAR MY VOICE."

And yet this is what Christian people have been doing; they have been attempting to arrange the divine plan, instead of hearkening to God's own revelation respecting the same. They have said, but he has not said, that the present life is the only opportunity for trial, and that this trial-time will end with the end of the Gospel Age. He, on the contrary, has foreseen their misrepresentations of his plan, and has caused it to be written aforetime through the prophet: "My thoughts [plans] are not your thoughts [plans], neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts [plans] than your thoughts [plans]."—Isa. 55:8, 9.

The Scriptures tell us specifically respecting the Lord's plan for these non-elect. We will give it first in our own phraseology, and then we will give the Scriptural language. They tell us that the Church is being selected from the world in advance, in order that this little flock, thoroughly trained in the school of experience, thoroughly polished and in full conformity to the Head, Christ Jesus, is, with their Head and Lord, to constitute the Royal Priesthood, whose work will only begin after its election has been completed and it has been received into glory. and that its work will be the *judging* of the world of mankind, not in the sense of pronouncing condemnation upon them, but in the sense of granting to each member of the non-elect a *trial* (judgment) for eternal life.

That trial of the non-elect is guaranteed, based upon the great ransom-sacrifice wherewith all mankind were purchased from the death-sentence that came upon all through Adam. And that this trial-time, or day of the world's judgment, will be the Millennial day (a thousand years long), in the which full opportunity shall come to all, full knowledge of the Lord shall fill the whole earth, and a full blessing of eternal life may be attained by whoever *wills* and obeys, of those then on trial; and that the remainder (the unwilling and disobedient) will be destroyed in the Second Death.

---

* See "What Say the Scriptures About Hell?"—sample sent free on postal card application.

Among the many Scriptures supporting this presentation we cite two which are very pointed and should be fully satisfactory if there were no others. "God hath appointed a day in the which he will *judge the world* [future] in righteousness, by that man whom he hath ordained"—the Christ, Head and body.—Acts 17:31.

Know Ye Not that the Saints Shall Judge the World?

—I COR. 6:2.—

These inspired words alone would teach us that a great mistake has been made somewhere in popular theology, which ignores any reigning or judging by the Church over the world. One thing cannot be disputed: the Church is not *now* thus in control of the world, nor has she been so since Pentecost. Nor do any words of inspiration warrant the expectation of such exaltation until the second coming of our Lord—not again as a sacrifice, but in "power and great glory." On the contrary, she was to be "subject to the powers that be" and to "suffer violence" and "be hated of all men" for the Master's sake.

There is one voice in the world raised in contradiction to this: the Roman Catholic Church insists that she is the "glorified" Church—that she reached the point of reigning over the world and judging it in the sixth century.

True, she does not claim that Christ came a second time and exalted her, but that it was a mistake to thus expect him. She claims that the Lord blessed her with wise cunning, by which she secured the reins of authority over the world, and that then by divine approval her chiefs or heads, the popes, came to be recognized as Christ's representatives on the throne of the world. She calls them Christ's vice-gerents—that is, that they reign *instead of* Christ or as his *representatives*.

Hence they wear crowns, such as Jesus and the apostles and others never wore—because, she would say, they lived in the suffering time, before the reign began. In accord with this, note the gorgeous robes of the bishops, archbishops, cardinals and popes: the robes represent the glory and honor of Papacy's kingdom. As Jesus promised that his faithful should share his Kingdom, so in the Papal kingdom, the "higher clergy" wear the gorgeous robes and share the honors with the pope. In harmony with all this is the term "Christendom," which signifies Christ's Kingdom.

The "reign" has not been very prosperous since Napoleon Bonaparte triumphed over Papacy and took the pope a prisoner to France; but the explanation offered is that the triumph of Protestants since then is what is foretold in Revelation 20:3 as "the loosing of Satan for a little season." As is well known, the Papacy has been complaining bitterly against the Kingdom of Italy for having stolen the Papal States and robbed the pope of temporal power. Nevertheless the claim is still made that the principal government by the pope is "spiritual empire," and the complete overthrow of Satan and Protestantism is awaited in harmony with Revelation 20:7-10.

Luther, Zwingli and their associates of the Reformation time were called upon to meet the claims of Papacy above outlined, and they did so by pointing to the Scriptures, which plainly declare that previous to the second coming of Christ and the establishment of God's Kingdom, for which we pray, "Thy Kingdom come," there would arise a false kingdom—a deceptive, fraudulent imitation of the promised one—which, instead of fulfilling the work of "blessing all the families of the earth," would "wear out the saints of the Most High God, seek to change times and laws, etc."—Dan. 7:25; Rev. 18:24.

However, as Protestant sects became more numerous and more influential, they, too, sought alliances with the princes and kings of the earth, and found them. The Lutherans gained power in Germany and Scandinavia, Zwinglians and Calvinists gained temporal influence and power in Switzerland, Scotland, etc., and the Episcopalians made their alliance with the Kingdom of Great Britain, so that to this day the King of England is the head of the Church of England. Themselves affiliated with earth-powers and dependent on them, and seeking to "reign" through them, and thus "judge the world," it is not strange that the various Protestant sects and writers ceased to rail against Papacy as a false kingdom, because every argument against her rebounded against themselves.

As a result, Protestants in general have come to speak and write of "Christendom"—claiming that the nations of Europe and America are Kingdoms of God, *reigning* and *judging* the world.

Let us not be deceived into supposing that any or all of these Churches and Kingdoms are *the* glorified Church-Kingdom of Christ, promised and prayed for so long. God has not mocked us thus. In due time, as promised, our Lord Jesus at his second advent will take full power and rule the world in *righteousness*. Then the "elect" Church will be with him and share his glory, and then all the twenty thousand millions of the non-elect gone down into the prison-house of death will be blessed by the elect kings and priests, who shall rule and judge the world helpfully.

This is no ordinary tract. Read it!

Send a postal card request to WATCH TOWER BIBLE & TRACT SOCIETY for further information
ALLEGHENY, PA, U.S.A; LONDON, ENGLAND; MELBOURNE, AUSTRALIA.—TRACTS IN VARIOUS LANGUAGES

Old Theology Quarterly

No. 70—Cheerful Christians. Divine Predestination in Respect to Mankind

Bible Students'
1905
TRACTS

NUMBER 70 OLD THEOLOGY QUARTERLY. JULY, 1905
ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER
SIX CENTS PER YEAR

Divine Predestination in Respect to Mankind.

"Whom God foreknew he also did predestinate."—Rom. 8:29

We take this subject because we believe it is susceptible of a reasonable, Scriptural explanation, abundantly satisfactory to every consecrated Christian. We hope to show that the difficulty surrounding the question lies not in the Scriptural statements respecting it, but in the fallacies of the various creeds and traditions, which not only make void the teaching of the Word of God but confuse the people of God on this as well as on other subjects. We hope to show you from the Scriptures that the doctrine of predestination is Scriptural, reasonable and beautiful, and thus to confirm your faith in God, in his Word and in his purposes yet to be accomplished, of which the Lord through the prophet declared, "My ways are not your ways, neither are my plans your plans, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways and my plans than your plans."—Isa. 55:8.

DIFFICULTIES OF SO-CALLED "ORTHODOXY."

In order to have the subject clearly before our minds it is advisable that we glance at the commonly accepted view of foreordination and the difficulties which it presents, that turning from this we may see the beauty and reasonableness of the Scriptural presentation. Our Methodist friends and some others ignore the subject of foreordination, but not without difficulty, for they cannot avoid the conclusion that either the Almighty Creator knew what he was doing and is doing, or that he is working on a haphazard plan, the results of which he does not know. To feel that we have to do with a God who is not omniscient would necessarily mean a serious diminishing of our faith and confidence and hope. We might think of the Almighty as well intentioned, kindly disposed, but if we did not have confidence in his foreknowledge—that he knew the end from the beginning—the apparent failure of the divine plan in the past six thousand years would seriously discourage our faith and hope respecting the future.

On the other hand our Presbyterian, Lutheran, Congregational and Baptist friends, with others who hold with them the doctrine of predestination, have their difficulties. Holding that God foreknew and predestinated whatsoever cometh to pass seems to force the conclusion that God himself has been the author of sin, the designer of it, the instigator of it, the perpetrator of it, and the further conclusion that all who were saints were foreordained to be saints, and all the wicked were foreordained to be wicked; that this foreordination respecting them began in the divine purpose before the foundation of the world, and hence before the creation of the first pair, renders the difficulties all the greater, especially when we add to it either the written or unwritten creeds of all these denominations to the effect that the little flock are going to a corner of heaven predestinated for them, while the great mass of mankind are going to a great place called hell, elaborately fitted up with a complete corps of fire-proof devils and with fuel to last to all eternity. To think of this being a divine provision for the great majority of the race before the work of creation had begun—no wonder it staggers our dear friends. It is to their credit that they are renouncing such a heathenish theory, and that some of them are straining the eyes of their understanding for a better light on the subject.

THEIR "HELL" IS THE DIFFICULTY.

The difficulty with those who hold the so-called orthodox view of predestination is in their erroneous view of hell—in their erroneous view of what constitutes the wages of sin, death. If they could get rid of the hell-fire, eternal-torment theory, invented during the Dark Ages, when men supposed that they did God service in burning one another at the stake, and if instead of that repugnant and false view they could get the real Scriptural view of it—that death, annihilation, is the wage of sin—they would thereby remove from before their mental vision the great obstacle which hinders them from seeing predestination in its true Scriptural light.

As a matter of fact the word predestination is never used in the Scriptures in respect to the wicked, nor even in respect to all of the good. It is applied wholly to the Church and her interests, and never applied to the world and its interests. We are not wishing to give the thought that God does not have a foreknowledge respecting the world's interests and affairs, but merely pointing out that all the statements along these lines are to the Church and respecting the Church.

FOREKNOWLEDGE NOT FOREORDINATION.

It is a common mistake to confuse foreordination with foreknowledge. The two thoughts should be kept separate and distinct before our minds: God as an omniscient one knows all things, and during the 6,000 years since the fall of father Adam he has permitted sins of different kinds which he did not foreordain.

To foreknow that mental, moral and physical degradation would follow Adam's sin and the sentence of death therefore visited upon him, and that thus the whole human family would be overwhelmed in sin and death and become a groaning creation is one thing, and to foreordain or decree or cause to come to pass such things is quite another matter. God denies that he is in any sense of the Word the author of evil. He admits that he is the author of many things that are called evils in the world, that are calamities, and that he has permitted these and even ordained some of them as punishments for sin, but he nowhere admits that he is the author of sin, wickedness. On the contrary he declares against all sin, sets himself as the standard of righteousness and purity and truth, and commands sinners everywhere to repent and reform—to cease to do evil and to learn to do well.

Divine foreknowledge foresaw Adam a perfect man under perfect conditions, but with imperfect knowledge and subject to temptation, foresaw his fall into sin, under the penalty of sin, foresaw all the consequences as they have occurred, and permitted all these without foreordination intruding upon the matter at all. On the other hand, foreordination came in when God purposed the salvation of Adam and his race. He foreordained, planned in advance, what he would do: He would provide a Redeemer who would give an illustration to all the angels as well as to the fallen race, not only of his sympathy and compassion toward us as sinners, but also of his own justice, and demonstrate that his law is unchangeable, that the sentence of death once passed could not be rescinded, that if Adam were released from that sentence it must be by having another take his place and die in his stead.

The Father foreordained that his only begotten Son, higher than angels as well as higher than man. should be the Redeemer, and this necessitated his leaving the glory which he had with the Father and the heavenly plane and his assumption of the earthly human nature. This God foreordained should be accomplished in his own due time, and we well know that God's due time was more than 4,000 years after the transgression had taken place.

The Father predestinated further that his Son should not be the loser by such obedience to the divine plan. Indeed he purposed on the contrary a reward and high exaltation to him who was already higher than all others and next to the Father himself. He predestinated a new begetting to his Son, that thus after giving his life for man's redemption he might grant him a new plane of being. He predestinated that at the time of his consecration, when he would be thirty years of age, he should be begotten again by the holy Spirit to a new nature, so that while he, according to the flesh, was dying for the three and one-half years of his ministry and accomplished the death at Calvary, he nevertheless was living as a new Creature during those three and one-half years, and as a new Creature was raised from the dead upon the third day, a spirit being, of the divine nature, far above angels, principalities and powers, and every name that is named, to die no more, but on the contrary in a future "due time" to assume the kingship of earth and to bless Adam and all of his race, whom he purchased with his life, his own precious blood. The foreordination undoubtedly includes the glorious Kingdom of the Millennial age, in which Messiah shall be King over all the earth and exercise his authority in restraining Satan and all evil, and in causing all mankind to come to a knowledge of the Truth and to opportunities for life everlasting through the knowledge of the plan of God, and by obedience to the divine requirements, through the assistance and restitution processes that will then be in operation.

THE PREDESTINATION OF THE CHURCH.

Throughout the Scriptures the Church, the little flock, are everywhere spoken of as the "elect" of God: even those who dispute the doctrine of election cannot gainsay this fact. As already pointed out, their objection to the doctrine of election, their desire to deny it, is aroused to opposition by the thought that the few are elected to heaven and the many are elected or predestinated to eternal torment. But the Scriptures, as we have seen, teach nothing of this kind. They teach that the whole world of mankind were redeemed by the precious blood, and that the whole world is to receive a blessing at the hands of the Redeemer in due time, and that the due time for the world to receive its blessing will be during the Millennial age, the period of Messiah's reign, but that during this Gospel age, in advance of that reign of righteousness, the Lord is electing or selecting from amongst the redeemed world a little flock, a Royal Priesthood, to be associated with the Redeemer in the great work of blessing all the families of the earth.

This view that the election of the Church does not mean the reprobation of the world, but, on the contrary, signifies the blessing of the world through the elect Church, is unobjectionable from any and every point of view. Such an election is desirable and advantageous in every sense of the words. It is such an election as we are accustomed to in our form of government. The law makers and rulers of the people are chosen or elected from the whole for the very purpose of serving or blessing the whole. The elect are few, the non-elect are many, yet the propriety of the matter and the resulting advantages are fully appreciated. Nor does it occur to any one to suppose that those who are non-elect to Congress or some other official position are reprobated to eternal torment or anything disadvantageous. Whence then came the ridiculously absurd misconception of election as the Scriptures present it—the supposition that all except the elect were to suffer torture because non-elected?

FOREKNOWN AND PREDESTINATED.

We might quote various Scriptures aside from our text in proof that the Church was foreknown of God, and predestinated as a class to occupy a certain glorious position in connection with the divine plan for the world's salvation. For instance, in Ephesians 1:5 the Apostle speaks of the Lord as having predestinated us unto the adoption of sons, and, following, in verse 11, he adds that we are "predestinated according to the purpose" of God. The Apostle Peter also speaks of the Church as the "elect according to the foreknowledge of God.' —1 Pet. 1:2.

One mistake which seems to becloud the mental vision of many is the supposition that this foreordination of the Lord respecting the elect was an individual foreordination, as, for instance, that the Lord foreknew you and me, and determined before the foundation of the world that we should be of the elect Church. Nothing of this kind is found in the inspired records. What we do find is a declaration that the Church as a whole, as the Bride or the consort of the Lord Jesus, was foreknown and predestinated of the Father; and, in harmony with that predestination, that there should be such a Bride class, the Lord has been "calling" out of the world individuals of a peculiar disposition, zealous for good works and full of faith in his promises, to the intent that these might make their calling and election sure—might by obedience to the conditions laid down secure a place amongst the very elect, who, as the glorified Bride of Christ, shall be all that the Father intended and predestinated.

It is not for us to say that God could not have known in advance, if he had chosen, just how each one who heard the call and responded to it would ultimately conduct himself in the race course, running for the great prize of joint-heirship with his Son, but it is for us to know that God has not anywhere indicated such an individual election or foreordination. It is for us to notice that all the references to the elect pertain to the Church as a whole, and not to its individual members, except as they shall by the grace of God make their calling and election sure by obedience to the terms of their covenant.

This whole subject is beautifully clear from the standpoint of our text, after once our minds are freed from the absurdities with which they were so long freighted. The Apostle is discussing the interests of the elect Church—he is assuring us that God is for us and not against us; that although the difficulties and trials by the way may seem to be adverse to our interests, nevertheless we have the assurance of God's Word that if we are truly his he will overrule in all of our affairs so that all things will work together for good because we love him and have been called according to his purpose—called in harmony with his predestination. He predestinated that there should be a Church, and he has caused the message or invitation or call to membership in that Church to come to us. The fact that we have heard and appreciated that call is an evidence that God is for us and desires that we should make our calling and election sure to a place in that glorious company which he has predestinated.

It is to these whom he would encourage, the "called ones according to his purpose,' that the Apostle explains the method, the modus operandi of their predestination, saying, "Whom he [Jehovah] did foreknow he also did predestinate [foreordain] to be conformed to the image of his Son, that he might be the first-born among many brethren." Let us notice the limitations that are placed about this elect class. The Lord predestinated, foreordained before man was created at all, that in view of the redemptive work to be accomplished he would select from amongst men the Bride class, and he foreordained also that each one who would be of that Bride class would be a "copy of his Son"—have the same character likeness as Jesus.

Was that a safe predestination? Surely it was. Will that predestination permit any to get into the Bride class while possessing a different character from that of their Lord and Redeemer? By no means. It fixes and limits the class most absolutely, and all will agree that the limitations are most just and reasonable. The Almighty has a great favor to bestow, and he proposes to bestow it upon a certain limited number, and that each one who would be of that limited number must have the character-likeness of the Lord Jesus. Our hearts say Amen to such a glorious predestination as this. And that is the end of the matter—no other predestination is mentioned. The Scriptures show us various classes of saved ones, some on one plane of being, others on another; but this elect class on the highest plane, "partakers of the divine nature," must all have peculiar characteristics that are here set forth.

THE METHOD OF GOD'S ELECTION.

Our next query is, How does God undertake to make this election or selection which he foreordained? The Apostle explains the procedure in minutiae, saying that the predestinated ones were all called, and that previous to their call they were justified, and that previous to their justification they were honored—honored, blessed with the privilege of hearing the message of God, the tidings of great joy—whereas the majority of the world are not thus specially honored at the present time, but are in ignorance, blindness, deaf to the Word of the Lord. And we might remark that just at this point a mistranslation in the common version has helped to becloud the subject, for this word honor from the Greek Doxazo is mistranslated glorified. Now let us reverse the order of this statement and see the whole matter in the light of our experiences.

God has predestinated, foreordained, that he will have an elect little flock to be the members of the Royal Priesthood under the great High Priest Jesus, who in conjunction with him shall bless the world. In order to find these and to select them from amongst men he honors some, blesses some with the light of the knowledge of his grace—the knowledge of the redemptive work accomplished by our Lord, the knowledge of the fact that coming to the Father through him they may have forgiveness of sins and reconciliation. So many as take these steps become what is known in the Scriptures as justified ones, whose sins are forgiven, who are counted as no longer dead in trespasses and sins, but as restored to divine favor. To these justified ones the Lord then sends the call, the invitation, to be of the Bride of Christ—the invitation to walk in the footsteps of the leader, to fill up that which is behind of the afflictions of Christ, to be dead with him in the present that they may also live with him in the future.

Not all of the justified have responded to this call or invitation of the Gospel age. The great majority have been satisfied to simply have a measure of reconciliation, and have ignored the Apostle's exhortation, "I beseech you, brethren, [by God's mercy as justifying you from sin], that ye present your bodies living sacrifices," etc. (Rom. 12:1.) But those who do accept the call are counted as in the race to win the prize of joint-heirship in the Kingdom, and they are exhorted by the Apostle to so run as to obtain—to make their calling and election sure by obedience—to fight the good fight of faith and to lay hold upon the blessings promised. These are reckoned to be the called ones, the runners in the race from the time they accept the divine invitation or call and start on the race course to run for the prize. Some run faithfully, zealously, others languidly; the faithful, the zealous, the self-sacrificing, are the ones who demonstrate their attainment to the character-likeness of their Redeemer.

THE VIRGINS, HER COMPANIONS.

These are the class whom the Lord predestinated should be sharers in Emmanuel's glorious Kingdom. Laggards amongst these called ones, the less zealous, do not come fully up to the character-likeness of the great Overcomer or Redeemer, and will therefore not be in the elect little flock, his Bride. Nevertheless, having espoused the cause of righteousness, they will not be condemned with the world but will be tested, and, if under the tests of trials and difficulties they do not deny the Lord, they may be of the great company who, coming through great tribulation, will not be in the throne but before it, who will not constitute the living stones of the Temple but will serve God in his Temple, who will not be the Bride, the Lamb's wife, but the servants, the virgins, her companions who follow her, who share a blessing but not the supreme blessing of the elect. Here, then, are two classes amongst the called—the little flock and a great company, both particularly mentioned by our Lord, and particularly differentiated the one from the other.—Psa. 45:14; Rev. 7:13-15.

Thus we see that there will ultimately be two classes received amongst those who have been called, but that only the little flock, or the elect, the predestinated, the Bride class, constitute the overcomers. Yet both of these classes, favored and developed, chiseled and polished during this Gospel age, will, the one on a superior and the other on a lower plane of glory, serve the divine purpose in connection with the Millennial Kingdom, which is shortly to be established for the blessing of all the families of the earth.

Be it noticed that the Apostle's statement of this matter begins at the further end. He holds up before us the glorified Church of the future, "changed," possessed of glory, honor and immortality, as the Bride of Christ. He assures us that this foreordained or predestinated class must all be called or invited before they could have this position; that no man taketh this honor unto himself but he that is called of God. He further assures us that every one thus called to that glorious position must first be justified. Why? Because no sinner would be in a condition to be invited to be of the Bride of Christ. We must be justified from our sins, must be brought into reconciliation and harmony with God before we can be eligible to an invitation to strive for joint-heirship with Christ. Furthermore, every one thus justified must previously have heard of the grace of God and have believed in it; and to hear under present conditions, amidst the din of error and of sin, is, indeed, a special honor of God that is conferred, not widely nor everywhere, for there be many indeed who, having ears, hear not, and, having eyes, see not, neither do they understand, even though the Gospel be preached to them in their own tongues. It requires the honor and blessing of the Lord to even take the first step of faith toward the grand position of the elect, predestinated Church.

These Old Theology Tracts, quarterly, varying in number of pages, are six cents per year. Send a postal requesting a FREE SAMPLE of *Calamities—Why God Permits Them*, *The Permission of Evil*, and *Must We Abandon the Hope of a Golden Age?*

WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W. ELBERFELD COPENHAGEN STOCKHOLM YVERDON-SUISSE MELBOURNE

Old Theology Quarterly

No. 71—"Thy Word Is Truth"—An Answer to Robert Ingersoll's Charges Against Christianity

Bible Students'
1905
TRACTS

OLD THEOLOGY QUARTERLY.

"Thy Word * * Is Truth."

AN ANSWER TO ROBERT INGERSOLL'S CHARGES AGAINST CHRISTIANITY.

BIBLE STUDENTS'

TRACTS.

NO. 71—OCTOBER, 1905.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.
NO. 57. CALAMITIES—WHY GOD PERMITS THEM.
NO. 58. PURGATORY.
NO. 59. THE WORLD'S HOPE.
NO. 60. BRINGING BACK THE KING.
NO. 61. PROTESTANTS, AWAKE!
NO. 62. WHY EVIL WAS PERMITTED.
NO. 63. CHRIST'S DEATH: ONE OPPORTUNITY FOR EVERY MAN.
NO. 64. CRITICISMS OF MILLENNIAL HOPES AND PROSPECTS EXAMINED.
NO. 66. DO YOU KNOW?
NO. 68. INCREASING INFLUENCE OF SPIRITISM.
NO. 69. STUDY TO BE APPROVED CHRISTENDOM IN GRAVE DANGER. REFRAIN FROM WEEPING. HOPE FOR THE NON-ELECT.
NO. 70. CHEERFUL CHRISTIANS. DIVINE PREDESTINATION.

Nos. 40, 53, 60 and 66 can be had in Swedish.
Nos. 53, 54 and 66 can be had in Dano-Norwegian.
Nos. 38, 40, 49, 53, 59, 60, 61, 62 and 66 can be had in German.
Nos. 59 and 66 can be had in French.
No. 66 can be had in Hollandish and Greek.

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the Truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp
WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German and Swedish.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German and Swedish.

Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (*2/6*) per dozen.

THY WORD IS TRUTH. A REPLY TO INGERSOLL. 48 pp.
THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only.

Extra copies of the above booklets are supplied at 5c (2½d.) each, 25c (*1/3*) per dozen.

German Watch Tower—Translations.

——MONTHLY. 50C. PER YEAR.——
Sample copies for free circulation, gratis, postpaid.

BIBLE HOUSE, ALLEGHENY, PA., U.S.A.
BRITISH BRANCH, 24 EVERSHOLT ST., LONDON N. W.

"THY WORD IS TRUTH."

AN ANSWER TO
ROBERT INGERSOLL'S CHARGES AGAINST CHRISTIANITY.

In Mr. Robert Ingersoll's now celebrated "Christmas Sermon" he took Christianity severely to task, and awakened considerable excitement in religious circles. The Rev. Buckley, D. D., of the Methodist Episcopal Church, New York City, declares that the pith of Mr. Ingersoll's "Christmas Sermon" is found in three charges which he makes against Christianity, and which Dr. Buckley denominates "three gigantic falsehoods." They are as follows:—

First—"Christianity did not come with tidings of great joy, but with a message of eternal grief."

Second—"It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

Third—"Not satisfied with that, it (Christianity) has deprived God of the pardoning power."

Some of the friends of Christ, of the Bible and of true Christianity urge that this modern Goliath be answered by some pebbles of truth from our sling—directed not against a great and seemingly honest man, but at the system of errors which he, no doubt honestly, supports; and in defence of the Truth and of the timid and doubting children of Zion—"Israelites indeed."

CHARGE I. EXAMINED.

We reply to the first charge, that, whilst the name Christianity stands for much that is spurious both in doctrine and in practice to-day, Mr. Ingersoll's arraignment relieves us from the necessity of examining these; for his remarks apply only to the inception of the Christian system—the message with which it *came*. The issue is a fair one: Christianity could not be judged more fairly than by the doctrines of its founders.

Reversing the order of the statement, we will demonstrate (1) that Christianity did not *come* with a message of eternal grief, and (2) that it *did come* with good tidings of great joy which shall be to all people.—Luke 2: 10.

The New Testament embodies a statement of all the doctrines and teachings of primitive Christianity, and neither the term "*eternal grief*" nor any equivalent term is to be found therein. Grief is indeed implied in the statements which predict some serious disappointments among church people in the end of the present age (Matt. 8: 18; 25: 30; Luke 13: 28), but none of these say one word about an eternity of grief and pain. It is true also that a certain parable (Luke 16: 19) represents the downfall of the Jewish polity from divine favor, and that, as a "Rich Man faring sumptuously," etc., represented that system, so the trouble into which that people then passed (and in which they confess that they have since been) is represented by the symbols of fire and torment; and the simultaneous acceptance to divine favor of the humble of the poor Gentiles, previously outcasts from special divine favor, is represented by the carrying of Lazarus to Abraham's bosom—the bringing of those hitherto aliens into the family of God as children and heirs of the Abrahamic promises and blessings. The fire and the torment are as truly symbolic as the other features of the parable. And even then, there is no threat that the Rich Man's grief and torment shall be "*eternal.*" On the contrary, the Apostle Paul shows most pointedly that the heart-blindness to the truth which led to the rejection of that nation, and which has ever since stood more or less related to all their trouble, is to pass away, shortly, during the period of the second presence of our Lord. (See Rom. 11 : 25–33.) The Apostle concludes the subject in any but a mournful and grievous strain, saying, O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his righteous acts and his plans past (man's) conception."

We do not forget, either, that other parable of the Sheep and the Goats, and the concluding sentence relative to the goat class—"These shall go away into *everlasting punishment,* but the righteous into *life eternal,*" and we acknowledge freely that the words *everlasting* and *eternal* here used are translations of the same Greek word, and that they evidently mean *without end.* But we call attention to the fact that the penalty named upon even the wilfully wicked does not read *grief* without end, nor *torment* without end, as many seem to suppose; but *punishment without end.* It is a mistake to suppose, as some do, that *punishment* necessarily implies pain, torture, or any conscious suffering. On the contrary, "capital punishment" among civilized nations means *death* inflicted in as painless a manner as may be.

True, everlasting torment by burning or by freezing would be an everlasting punishment as truly as everlasting death would be; and *vice versa,* an everlasting death wherein is no consciousness of either pain or pleasure would also be an everlasting punishment. Hence we see that the mere statement "everlasting punishment" proves nothing as to the *kind* of the punishment. But other Scriptures make the subject quite plain, by telling us in just what the punishment, which will be everlasting, will consist, saying: The wages or punishment of sin is *death* (Rom. 6: 23): hence the everlasting punishment declared to be the just merit of wilful sin will be everlasting death—or a death which will never end; from which there will be no resurrection—and consequently not endless torment and grief.

But let us look closer at this text—"These shall go away into everlasting punishment, but the righteous into life everlasting." We note that "life" is put as the opposite or antithesis of the word "punishment," as though the inference should be that the punishment is death. Let us look at the Greek word rendered "punishment." If it were intended to represent torment it would be *basanos*, but no, it is *kolasin*, the primary significance of which, according to the best Greek scholarship, is *To cut off*—as when useless or dead branches are cut off or pruned off from a tree or vine. Here, then, the antithesis is seen: the righteous at the end of the trial referred to in this parable (which trial will last during the Millennial age) will enter upon a state of everlasting life, while the wicked will be cut off (from life) everlastingly.

Nor need we pass by the statement of verse 41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his servants." Here the *fire* is as much a symbol as the sheep and goats of the preceding verses are symbols. As sheep represent an obedient class and goats a wayward class, so fire represents something. It never represents preservation, but always represents *destruction* to whatever comes under its power. And, elsewhere, the same New Testament writers declare, both with and without symbols, that the devil is to be *destroyed*.—See Heb. 2: 14; Rom. 16: 20.

Next we examine briefly our Lord's references to Gehenna-fire, in which he mentions the worm that dieth not and the fire that is not quenched. But even here not a word about endless grief or endless torment. Indeed, the reference is clearly not to fire and worms in some other world, but to fire and worms which the people addressed knew of and could see. Outside the south wall of Jerusalem is the Valley of Hinnom or *Gehenna*, once quite deep but now much filled with debris and soil. In the days of our Lord this valley was used as a place for destroying the garbage of the city and the dead carcasses of animals; and to insure quick destruction and thorough disinfection brimstone is said to have been freely used. No one quenched those fires; and those carcasses which lodged upon rocks, and did not reach the fire, the worms consumed without hindrance. But no living thing was ever cast into this valley, the Jewish laws governing even the lower animals being most humane. And our Lord's remarks furnish no suggestion of casting living beings into this or any similar place—or of torment at all. A similar expression, doubtless based on the same facts, is used by the Prophet Isaiah; and he specifies that the fire and worms feed not upon living creatures, but upon "carcasses."—Isa. 66 : 24.

The Jews had a custom, however, of refusing the usual burial to some of the very vilest criminals; and, instead, they cast their *dead* bodies into this valley with the filth of the city, thus implying that such a one should be esteemed as of the offscourings of society, and that his memory should rot; and furthermore that in their estimation he had no hope of a resurrection—a tomb being to them an emblem of a resurrection, of a hope of future life. Our Lord expounded the Law of God in a much more full and heart-searching manner than the ordinary teachers, and illustrated by his teaching (Matt. 5 : 21–35) that the *thoughts* are to be considered as well as the *deeds*. The Law said, Thou shalt not kill, and Thou shalt not commit adultery, and prescribed penalties for these misdeeds; but said the Great Teacher—"magnifying the Law" and making it still more to be reverenced (Matt. 5: 21–28)—I put the matter more searchingly, and assure you that to have murder or adultery in the heart is to be a murderer or an adulterer—a violator of that Law whose violation forfeited all right to life under the Jewish Covenant.

It is while thus emphasizing the Law that our Lord says—Whosoever shall be angry with his brother and call him *apostate wretch* shall be in danger of, or liable to, Gehenna. Just as we might say to-day: the person who gets passionately angry with his brother or neighbor, and speaks and acts violently, is in danger or liable to yet end his life on the gallows; for he has a murderous disposition in his heart.

Probably only the leading features of this great discourse are given; but following on in this train of thought the Teacher passes from the literal Gehenna and its destruction of offal and filth, to represent by it the ultimate end of wilful sin before the higher tribunal, the Judge of all the earth. He urges all who would have *everlasting life* that although a pleasure or habit contrary to God's law be as precious to them as a right eye or a right hand, they should gladly part with it and submit themselves to God's plan of holiness. Then he reasons on the matter thus: would it not be more profitable to cut off these depraved pleasures of the present brief life, and be accounted worthy of an endless life of felicity and perfection which God has prepared for those who love him, than to hold and enjoy all the sinful pleasures for the present brief life and be accounted of God as the filth and offscouring of his universe, to be disposed of in an antitypical Gehenna—the Second Death?

Admitting, as all scholars must, that the literal valley of Gehenna formed the basis of our Lord's remarks, it must be admitted also that that which it was used to typify was *somewhat like it.* And as the literal Gehenna was not a place of torment or grief, but represented the utter destruction and hopelessness of those (already dead) cast into it, so must its antitype teach the same lesson. And so it does: the Second Death is brought to our attention (Rev. 21: 8) as the hopeless destruction of all the finally impenitent, the wilfully wicked, who, in spite of the knowledge and grace to be abundantly supplied to all "in due time," will still choose sin and spurn God's righteous way.

Now not only have we seen that the expression *eternal grief* is not used in the Scriptures, nor any equivalent expression, but we have examined every text of the New Testament outside the symbols of the book of Revelation in which some such *thought* might be supposed to lie concealed, and find that Mr. Ingersoll is mistaken in his assumption. And if we now glance at a few isolated verses in the Book of Revelation, supposed by many to teach everlasting torment, and hence everlasting grief, we shall find these to be *symbols*, like all the other features of that book of symbols.

Rev. 20: 9, 10.—These verses represent a scene at the close of the Millennial age, when, under the reign of the glorified Redeemer and his glorified bride, the Church, all the world shall have been blessed with full release from error and superstition; when all shall have been brought to an accurate knowledge of the truth and ability to obey it; when the final test as to love and loyalty to God shall have been applied to all the world, then as numerous as the sand of the sea shore; and when this test shall have separated the unfaithful, wilful "goats" from the trusting, obedient "sheep." Verse 9 shows the *destruction* of all the disobedient, the "goats," just as did Matt. 25: 46. Verse 10 speaks of the devil, and whether it refers to a *system of evil,* a form of sin, or whether to the literal devil, matters not to our argument. (We are not specially called upon to discuss whether or not the devil will have some torment, although assured plainly that he shall be *destroyed.*) We notice, however, that the verse is highly symbolic; for "the beast and the false prophet" mentioned are symbols, and hence the torment of those symbols must be figurative or symbolic torments. And at all events it has nothing whatever to do with men, the evilly disposed of whom, verse 9 distinctly states, are to be destroyed.

Verse 15 of the same chapter, foretelling of the same judgment at the end of the Millennium of favor, declares, "Whosoever was not found written in the book of life was cast into the lake of fire." This might indeed imply torment, were it not that the preceding clause distinctly explains that the lake of fire signifies the *second death,* as also does verse 7 of the next chapter, speaking of the same class.

Rev. 19: 3 speaks of symbolic Babylon, her "smoke (remembrance] rose up forever." But it is to a symbolic woman and not a literal one that this statement applies. The symbol refers to a great *system* whose fall from vast power misused is graphically portrayed in symbol in chapter 18. We will not here identify this "woman," "Babylon," as it is not pertinent to this discussion.

Rev. 14: 8–11 is the only remaining passage to examine, and it is by far the most difficult to make plain; because the average reader has no adequate conception of the signification of the connecting symbols—the beast and his image of the preceding chapter. These represent great religious systems which already exist and have millions of devotees among Christian peoples; and one of these, the "Image," will yet, by closer federation of smaller religious systems, become much more influential and arbitrary.

This will be in the end or "harvest" of this age and the dawn of the new, Millennial age, which the Scriptures declare will be introduced, not by peace, but by a time of trouble such as was not since there was a nation. It will be in the *presence* of the Lamb, *i. e.*, "in the days of the Son of Man" (Luke 17: 26)—in the *parousia* (*presence*) of the Son of Man (a spirit being, unseen by natural sight) while the world in general is proceeding with its usual affairs —eating, drinking, planting, building, etc. (Matt. 24: 37, 38.) The thought here is beclouded to the English reader by the mistranslation of *parousia*, which is rendered *coming*, instead of *presence*.

It will be during this period of the Lord's presence, and before he shall have put down all opposing authority and power, and while intelligence will be spreading over the world, that the great religious systems referred to in Revelation 13 will exercise their power and authority to hinder the increasing light; and by them the doctrine of eternal torment will be enunciated afresh and impressed; and all who reverence these systems will be tormented by *their doctrines of fire and brimstone* and by fear for their friends whose eyes become opened so that they deny the reasonableness of such a belief. (Compare Isa. 29: 13, 14.) Thus these will be in torment so long as they worship (reverence) these human institutions and their doctrines more than and instead of the Word of the Lord. But that this torment will be in the present life is as evident as that it will come as a natural result of disregarding the Lord's way and following instead the traditions of men; for the "beast and image" and their worship surely belong to this world; and that it will be before the present age is fully ended is shown by the succeeding verses, 12 and 13.

Before leaving this side of this question it will strengthen it if we will notice that the Apostles Peter, Paul, James and

John—aside from the founder of Christianity, certainly the greatest theologians of the Christian Church, and the only ones whose teachings can be recognized as of plenary inspiration—have not one word to say relative to the punishment for sin being eternal grief or eternal torment. On the contrary, they every one declare in unequivocal terms that life everlasting will be the reward of all who will return through Christ to acceptance and fellowship with God; and that *destruction* everlasting will be the ultimate fate of all who, after full knowledge and blessing under Christ's kingdom, wilfully reject righteousness and practice sin. For these testimonies as to the reward being life, see John 3:16; 5:24; 6:54; 10:28; Rom. 2:7; 6:23; James 1:12; 1 Tim. 1:16; Acts 11:18; 1 Pet. 1:4, 5, 9; 1 John 2:25. For their testimonies as to the penalty of wilful sin being death—destruction—see Phil. 3:19; 2 Thes. 1:9; 2 Pet. 2:1; Acts 3:23; Jas. 4:12; 1:15; 1 John 5:16; John 3:36; Matt. 10:28. And if the scope of investigation be extended to the Old Testament, the same will be found to be the testimony of all the holy prophets since the world began.

The word *hell* in our common version of the Bible is very misleading in this connection—implying, as it does, to the majority of readers, a place of consciousness, of fire and pain. Nothing could be further from the real meaning of the word *hell*, as may be seen by consulting *Webster's Unabridged Dictionary*, where the primary meaning is shown to be "The place of the dead"—"or the grave; called in Hebrew *sheol*, and by the Greeks *hades*." Webster tells us further that this word *hell* comes from the old word "*hele*—to hide, to conceal, to cover, to roof." And so we find it used in old English literature in referring to the putting of potatoes into pits and in speaking of thatching or covering a house.

Turning to the Hebrew and Greek of the original Scriptures, we find the corresponding words *sheol* and *hades* to have a corresponding meaning, as Webster avers. These original Hebrew and Greek words occur in all seventy-six times in the common version English Bible, and are forty-one times translated *hell,* three times translated *pit* and thirty-two times translated *grave.* The difficulty is not so much in the translation—if the word *hell* be given its primary meaning: "the place of the *dead,*" "the grave"—but in the fact that for several centuries past a *theological,* secondary definition has been attached to the word *hell* which makes it mean a place of torment for the living—the very reverse of the original or primary meaning of the word, as all scholars know or should know.

We, therefore, call upon Mr. Ingersoll to concede that he erred in saying that Christianity *came* with a message of eternal grief—or else that he specify, giving chapter and verse, not overlooking our citations and explanations above.

(2) Let us now examine the other side of this first charge, and see if Mr. Ingersoll was correct in claiming that Christianity did not *come* with tidings of great joy.

It was when the babe Jesus was born that the multitude of angels, inspired from above, sang, "Glory to God in the highest, and on earth peace, good will toward men!" It was the angel sent to tell the shepherds of the same great event who said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people"—"for unto you is born a *Savior.*"—
—Luke 2: 8–14.

This is the message with which Christianity *came,* and this, not what it now variously declares, is our topic. Men realized that they were dying and they desired *life.* God had offered life to the Jewish nation if they would keep perfectly the Law given on Sinai. God well knew that fallen, imperfect men could not keep that Law, and therefore could not secure everlasting life under it; and the Israelites soon found how true this was as one by one they died, and thus proved that by the deeds of the Law none of them were justified in God's sight. (Rom. 3: 20.) But God's plan was to teach them, and through them to teach all men, the need of a *Savior*—a Life-giver, who should *redeem* all from the original sentence of death and restore, to perfection of life and being, all who would accept his covenant of life. Long centuries had faithful Jews waited and looked for the promised Messiah who should be their Redeemer and Life-giver. And no wonder, then, that his birth was announced as good tidings.

True, the Jews overlooked the part which said that these good tidings should yet be unto *all people*, and supposed that it would be only to the Jews. True, also, the civilized few who have yet heard the message of God's favor to men through this Life-giver have framed creeds and theories which virtually declare this angelic message a falsehood by teaching that all hope of hearing about and believing on Jesus is limited to the few years and accidental circumstances of this present life. Let us nevertheless stick to our text and acknowledge that, whatever be the tidings of to-day, Christianity did *come* with a message of "good tidings of great joy which shall be [made known] *unto all people*"—not only to those who since His birth and death have died in ignorance of the *only name* whereby we must be saved, but also to the billions who had died before God's salvation was brought to light in the Gospel. Does this imply the awakening of the dead? Even so: it is provided that "*all* that are in their graves shall hear [obey] the voice of the Son of Man and come forth;" and then, as the testimony of these glad tidings shall reach *all people*, the message further is that "they that hear [obey] shall LIVE"—live everlastingly—while such as will not obey will be destroyed from among his people.—John 5 : 25 ; Acts 3 : 22, 23.

When it is remembered that the Apostle Paul was a most logical and truthful writer, that his writings cover all subjects connected with the gospel and constitute a large portion of the New Testament, and when we hear him say, "I have not shunned to declare unto you all the counsel of God" (Acts 20 : 27), and yet withal find not one syllable about eternal grief, we begin to understand why he could so heroically defend the gospel which he preached. And we can then appreciate his exclamation, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Ah, yes! The reason that so many Christian ministers to-day are ashamed of the gospel they preach is that to a great extent they preach another gospel—a gospel of eternal grief—which Paul did not believe and did not preach. But, examining the evidences, we are fully assured that Christianity did not *come* with the message of grief, but with tidings of great joy which shall be (made known) unto all people. Ah, yes! exclaims Brother Paul, quoting from the Prophet Isaiah—"How beautiful—those proclaiming good tidings of good things."—Rom. 10 : 15; Isa. 52 : 7.

Hear the Apostle Paul again, preaching this message even when his life was threatened. He says: "And we declare unto you *glad tidings*, how that the promise [of a Messiah—a Life-giver] which was made unto the fathers, God hath fulfilled the same unto us their children. . . . Be it known unto you, therefore, men and brethren, that through this man is preached unto you [not a message of eternal grief, but] forgiveness of sin; and by him all that believe are justified [cleared, freed] from all things."

This would indeed be glad tidings to all who understand the message. Indeed, the objection urged against that early gospel was, that it was too good to be true. They could not conceive of any better message than their Law, which offered *everlasting life* to all who would obey it perfectly. (Rom. 10: 5; Gal. 3: 12.) But this gospel with which Christianity *came* to them declared that they could never merit everlasting life under the covenant of works, because all are fallen from perfection and hence from ability to do perfect works. And the glad tidings of the gospel of Christ consisted in showing that, in Christ, God had provided a *way of obtaining everlasting life*—for all men; that as all mankind fell under condemnation *to death* (not to eternal torment and grief), and into mental, moral and physical imperfection, by Adam's disobedience (they, being in his loins, inherited in a most natural way all the effects of his fall), and thus lost with him all right to life, so God had provided that Christ should *purchase* the life of Adam (and of the race which lost life through him) by the sacrifice of his own life as a *sin-offering* on their behalf. This provision was made in order that through this Redeemer (in due time) the offer of life-everlasting might be granted to each member of the race upon condition of obedience to his laws. And, better than the Jewish law (which really justified none —Heb. 10: 4; Gal. 2: 16; Acts 13: 39), the proposal under this new covenant, in Christ, was that the obedience of each should be judged, not by his actual works, but by his intentions and efforts—the sin-offering of Christ compensating for all unintentional weaknesses and errors, to every one that believeth. The Jews thought these tidings too good to be true, and clung to the Law.

Who can read the New Testament epistles and not be struck with the joyous spirit of the writers, even while they were enduring afflictions for the preaching of these good tidings of which they were not and had no need to be ashamed. Judge of the contrast: How many thousand dollars a year would it take to hire a man of the Apostle Paul's ability to preach the message of eternal grief one hour each week? But note that Brother Paul was so enthusiastic with his message of the *grace* of God through Christ, the "good tidings of great joy which shall [yet] be [made known] unto all people," that he forsook an honorable, influential and lucrative position among men and spent his life in the service of these *good tidings*, often suffering imprisonment and stripes, and even with a lacerated back in prison singing praise to God, because he was accounted *worthy* to suffer in the service of such a Master and such a gospel of which he was not ashamed. But his gospel had no element of eternal grief in it.

So, then, it is not true that Christianity *came* with a message of eternal grief; but the contrary is proven: it brought good tidings of great joy of which no sensible man needed to be ashamed.

CHARGE II. EXAMINED.

Doctor Buckley points out, as the second gigantic falsehood of Mr. Ingersoll's discourse, his statement that, "It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

We presume that Dr. Buckley's objection is that not Christianity, but God, has filled the future with fear and flame. But on this point we must agree with Mr. Ingersoll. The fact cannot be disputed that the future is full of fear to the civilized world—either fear for themselves or for their friends. And after examining the Scriptures, as above, we find that God is not responsible for this fear, nor did Christianity *come* with a message to produce such fears. And the pages of history clearly show that the doctrines which produce these fears began to be introduced in the third century, when the Church (nominal) began to fall away from the simplicity of the the faith of Christ and the Apostles, giving heed to the seducing influences of Pagan philosophy and to "doctrines of devils"—devilish doctrines, indeed—blasphemies upon the divine plan and character. (This fall was clearly predicted by the Apostle. See 1 Tim. 4:1; 2 Thes. 2:3.) And the Bible, in so many words, asserts that these fearful doctrines are of human fabrication, saying, "Their *fear* toward me is taught by the precepts of men."—Isa. 29:13.

We see but one exception that can be justly taken to Mr. Ingersoll's statement in this case: namely, his charge that Christianity makes God the keeper of an eternal penitentiary. We object to the word *penitentiary*. A penitentiary is a *reformatory* institution, more nearly corresponding to the "purgatory" of Roman Catholicism; but the "hell" claimed by both Romanists and Protestants, but which we have found to be without authorization in God's Word, and taught only "by the precepts of men," is not a penitentiary, but a *hopeless* prison of despair, described by that admired, but greatly mistaken, good man, Dr. Isaac Watts, thus:

> "Tempests of angry fire shall roll
> To blast the rebel worm,
> And beat upon the naked soul
> In one eternal storm."

There could be no objection made to a penitentiary with *just* restraints and retributions for sins. And indeed the Bible does teach that the entire earth will shortly be turned into a vast penitentiary (during the Millennial reign of Christ) in which not only will all mankind be under the restrain of an iron rule, with righteousness laid to the line and justice to the plummet, but that then all shall also be brought to an accurate knowledge of the truth, that they may be saved. (See 1 Tim. 2:4.) But this divinely arranged penitentiary of the next age is not to be an *eternal* one. No, thank God, it shall accomplish its designed object by bringing to perfection and harmony with God all who, after full knowledge, shall demonstrate their love of righteousness and truth; and by cutting off from life and hope, in the Second Death, all those who, after full knowledge, love sin. (Rev. 21 : 7, 8.) Then will come the time when God will have a clean universe—free from sin and free from penitentiaries. And then there shall be no more pain: neither sorrow, nor crying; for the former things [associated with sin] shall then have passed away (Rev. 21 : 4), and heaven and earth shall be filled with the glory of the Lord.

CHARGE III. EXAMINED.

The statement of Mr. Ingersoll, charged by Doctor Buckley as his third gigantic falsehood, reads as follows: "Not satisfied with that, it (Christianity) has deprived God of the pardoning power."

We object to Mr. Ingersoll's position on this subject. The growing tendency of current Christian thought is to consider God on a parity with imperfect, human beings in this respect of pardoning transgression. As imperfect human parents make imperfect laws for their imperfect children, and frequently find it necessary to *excuse* or *pardon* their violation, so, more and more, they are learning to measure God by themselves, and to think of him as in duty bound to admit that his laws were imperfect or illy adapted, and hence their violation properly excusable or pardonable.

Since human beings are all imperfect, and human laws and penalties therefore also imperfect, there is evident propriety in the liberal exercise of forgiveness or pardon among men. Nevertheless, God, being perfect in justice as well as in other qualities—wisdom, love, etc.—cannot pardon apart from the arrangement which he has made for all men through the willing sin-offering of his Son, our Redeemer. Therefore, while instructing us to love our enemies and to do good to them, God does not declare that this is strict justice always, but explains the reason—we are not fit to be judges of what would be the *just* penalties for sins, being imperfect ourselves—we are, therefore, to leave to God the full punishment of sin—"Dearly beloved, avenge not yourselves—for it is written, vengeance is mine: I will repay [a *just* recompense], saith the Lord."

God, who is perfectly just as well as wise, cannot *clear* or *acquit* the guilty, and distinctly tells us so. (Exod. 23: 7,21; 34: 7; Num. 14: 18; Nahum 1: 3.) He has, however, provided a way by which he can be *just* and yet justify and release justly condemned sinners who desire to return to his favor. And this one just way is through Christ. And no man cometh unto the Father but by him. God is the great Emperor of the Universe; and the vast majority of his creatures are in full loyalty to his government. The fallen, human race is but one province of his empire. His laws, which are confessed to be holy and just and good, must be upheld for the government and blessing of all his creatures. *Pardon* signifies, according to Webster, "To refrain from exacting a penalty"—"To suffer to pass without punishment." God has nowhere proposed to do this. The original sentence, death—"dying thou shalt die"—has been carried out to the letter—all in Adam die. Instead of pardoning that first wilful sin or refraining from exacting the penalty, death, or letting us go without the punishment, God has sustained the justice of his law and the honor of his court, and yet in love has provided, through Christ, "eternal life for all those who obey him." To *pardon* sin would be an admission, on the part of the Judge, that his own laws and penalties were unjust, imperfect or unadapted to his creatures. God cannot and need not admit this.

It may be urged that man's inability to keep God's law perfectly implies that it is unjust toward him. God's answer is, that he never made an imperfect creature; that "all his work is perfect;" that the man whom he created (Adam) *was capable* of obedience to his law, and that by wilful disobedience he forfeited his right to the blessing of obedience—life everlasting; that his children received their imperfect minds and bodies, and dying rather than living abilities, by natural process from their father Adam; and that he (God) *could not* justly set aside his law, that only perfect and holy beings shall have his favor and blessings—and consequently could not *pardon* the sin and receive the sinners into fellowship with the holy.

And if we could conceive of a way in which God could pardon man without violating his own just laws, we can see, too, that it would be contrary to the interests of his empire so to do; because, if man were *pardoned* for one sin, or for many sins, it would be establishing a precedent—an injurious precedent: for if one class of God's creatures might sin and be pardoned, each other of his creatures might sin and then likewise claim a pardon. And if one sin could be pardoned without infracting strict justice, so could two sins or many sins. And thus would the righteousness and peace of the divine empire be forever assailed, because of a conflict between God's justice and his love. Therefore God has made and declared *Justice* the foundation of his government.—Psa. 89: 14; 97: 2.

That sympathy and love which in man would lead to the disregard of justice and the pardon of the sinner are not less in God than in man, but greater; but in God (by divine wisdom) they are exercised differently, lead to better results, and leave his laws, his justice and his empire strengthened, by the exhibition of his Love bowing to his Justice while blessing the culprit.

Instead, therefore, of trampling upon his own laws and pardoning the sinners, and instead of changing his laws and making new codes of imperfect laws adapted to the various and changing degrees of human sin and degradation, God took another and wiser as well as a juster course. He set before his only begotten Son, our Redeemer, a proposition to highly honor and exalt him even to the divine nature if he would carry out his plan for human redemption. (Phil. 2 : 7–10.) And this one, "for the joy that was set before him," joyfully accepted the commission, with its attaching suffering and honor.—Heb. 12 : 2.

According to this plan, this Savior was to take the place of Adam and to suffer, the just one for the unjust, thus to redeem Adam and all his rights forfeited by sin. Since Adam was not a spirit being, but a man, the Redeemer had to become a man in order to "give himself a *ransom* [a *corresponding* price] for all." Having sacrificed his all, his manhood, all future life was dependent upon God's promise that he would raise him from death a spirit being with exalted powers and honors.

And it was so: the *man* Christ Jesus gave himself a ransom for all; and according to promise God did raise him from death (not again to human nature, which was taken merely for the purpose of paying our ransom, but) a spirit being.

This risen Lord now *owns* the world, which, by the plan of God, he *bought* with his own precious blood—his life given—his death. Under the divine plan, he bought all for the very purpose of blessing all. And the Scriptures assure us that soon, during the Millennium, he will take his great power and rule the world with an iron rule of justice, backed by the heart which so loved men that he gave himself as their sin-sacrifice. His reign, it is declared, shall be glorious, and the poor and him that has no helper shall there find justice and help; and in his day all the righteous shall flourish and the meek shall inherit the earth, while the evil doer shall be cut off. Times of refreshing and restitution shall then begin on earth, and will eventuate in that blessing of every creature with a full knowledge of God and with a full opportunity for an everlasting life of happiness.—Acts 3:19–21.

The end of his reign will witness the fullest subjection of all things to the will and plan of God. "He must reign until he hath put *all enemies* under his feet." (1 Cor. 15:25.) This will include physical evils, such as sickness, pain and death; and all things inharmonious with perfection, as well as mental imperfections and moral evil, sin. And the destruction of moral evil will not only include such causes of sin as weaknesses and ignorance, but eventually, as all are freed from these blemishes, the destruction under his feet will include Satan and all who have his spirit of wilful insubordination to God's beneficent laws. Thus will our prayer be fully realized, "Thy kingdom come, thy will be done on earth *as it is done in heaven!*" Amen! So let it be! God's gracious will be done!

Thus, even a hasty glance at the questions involved shows, Scripturally and logically, that Mr. Ingersoll has erred in respect to the first and third of his charges, while he is right and Doctor Buckley in error respecting the second charge.

In respect to the latter point, however, it is but just to remember that the term "Christianity" stands for and represents all who are *nominally* Christians, the vast majority of whom, now and at all times, have misconceived the spirit as well as misunderstood the letter of God's Word. The *true* Church of God, not only at the first, but ever since, has been a "little flock" and a "peculiar people." The world has never recognized the *true* Church, but has always mistaken the mass—the nominal Church. And in writing church history the real Church of God, the true saints, the little flock, has gone unnoticed, while the Nominal Mass has been given the sacred name of Christianity and credited with all the good influences (to which really the little flock contributed chiefly), while it properly stands charged with all the horrible list of crimes of the "dark ages" done in the name of Christianity, but contrary to the Word of God and opposed by the hearts and heads of the true Church of Christ—his "little flock."

We suggest, to all interested in this discussion, that they send a postal card to the *Tower Bible & Tract Society*, Allegheny, Pa., requesting, free, a Tract entitled "An Epitome of the Divine Plan for Human Salvation—Why Evil Was Permitted."

PULPIT INFIDELITY OF TO-DAY.

Whilst Colonel Ingersoll is thundering against the Bible and its inconsistencies—because he misinterprets it in the light of the conflicting creeds of Christendom—professed Bible expounders in some of the leading pulpits are exerting a ten-fold greater influence toward infidelity. They are handing stones and serpents to those who look to them for food. Under the name of The Findings of the Higher Criticism, they assure their confiding supporters that the Bible is not reliable; that, for instance, the finding of shells upon the tops of mountains was probably the origin of the story of the deluge in Noah's day, and that now these are known to have resulted from the upheaval of the mountains; that it has been discovered that although a whale has an enormous mouth it has a small throat, and that consequently the story of Jonah must be a fable; they proceed to deny that God created man in his own likeness and that he fell into sin and thereby lost almost all of that likeness, and insist that this and other accounts of Genesis are wholly unreliable and contrary to *reason*. They then claim that reason teaches evolution; that only a beginning of man's creation took place in Eden; and that, so far from falling from divine favor into sin and degradation, man has gradually been growing into God's likeness and favor for the past six thousand years.

They proceed to say that "*higher criticism*" shows that the canon of the Old Testament Scriptures was not completed until after the return of Israel from the Babylonian captivity, and that in that compilation serious errors were made—for instance, that the collection of Psalms was merely a collection of Hebrew poetry and ascribed to David because he had written a few of them, and because of his reputation;

and that the other psalms were written by various parties and are therefore to be considered as uninspired. Similar claims are made regarding others of the Old Testament books: for instance, that not more than the first twenty-eight chapters of Isaiah are really the writings of that prophet; that the remainder of the book bearing his name has distinctive peculiarities indicating that it was written by two or three other parties than wrote the first twenty-eight chapters.

We reply to this "higher criticism" that it is altogether *too high*—that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God, who reasonably expects that his Heavenly Father has given a revelation, and who, finding in the Bible that which commends it to his heart and head as being that revelation, *seeks to prove* rather than to disprove its authenticity and its truthfulness. Higher worldly wisdom ignores God's supervision of his Book, but the higher heavenly wisdom recognizes that supervision and therefore studies it reverently and expectantly.

The *truly* higher criticism would reason that as the olden-time prophets generally used scribes, to whom they dictated, so probably did Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes, and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through his prophet, Isaiah, was willing and able to overrule the scribes provided, so that the revelation should reach his people as he designed to give it.

The *truly* higher criticism, instead of being surprised that all the psalms of the Book of Psalms were not indited by King David, should remember that the book does not claim to be a Book of *David's* Psalms, but a Book of Psalms. It should notice, too, that whilst a majority of the psalms particularly claim that David was their author, some do not name their authors. One at least (Psalm 90) claims Moses as its writer. And although twelve are credited to Asaph, a Levite whom King David made Musical Director in the services of the Sanctuary, it is by no means certain that their dedication should not read as some scholars claim —"A Psalm *for* Asaph"—*to set to music.*

But no matter: suppose it could be proved conclusively that one fourth or one half or all of the Psalms had been written by some one else than David, would that invalidate their divine censorship? It is nowhere stated that David alone of all the prophets was permitted to put his messages into poetic form. The Jews recognized the Book of Psalms, as a whole, as sacred scripture—as a holy or inspired writing. And our Lord and the apostles (the highest possible critics, in the estimation of God's people) made no objection to that popular thought of their day, but, on the contrary, they quoted directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord himself quoted from nineteen of them. And these quotations embrace, not only some of those definitely ascribed to David, but equally those whose authorship is not definitely stated. And in one case (John 10: 34, 35), our Lord, quoting from Psalm 82:6 ("A Psalm of Asaph") distinctly terms it a part of the "Scriptures "which "cannot be broken." This, the highest possible criticism, makes the Book of Psalms entirely satisfactory to God's humble "little ones," whether or not it be hid from the wise and prudent according to the course of this world, whom the god of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men. —Compare Matt. 11: 25–30; 1 Cor. 1: 19–31; 2 Cor. 4:4.

The arguments against the story of Jonah and the whale and against the story of the flood are fully met by the reminder that the Scriptures do not say that a whale swallowed Jonah, but that the Lord specially *prepared* a great fish for the purpose, and that our Lord and the apostles refer to both of these narratives without in any degree modifying or correcting them. If they were deceived upon such points we could place no reliance upon their superior guidance and inspiration upon other points. The "meek" will recognize that there is much more likelihood that the error lies with the modern critics. See Isa. 29: 10–14.

But these worldly-wise teachers who put light for darkness and darkness for light go farther and farther into the "outer darkness" in their efforts to justify their theories and still be logical. They openly claim that the apostles were not inspired; that their belief in the inspiration of the prophets misled them; and that, although they were good-intentioned men, their writings are very misleading. Indeed, one of these preachers has attempted to prove from their own words that the New Testament writers did not claim infallibility, or a divine supervision of their writing. He quotes the preface to the Gospel according to Luke, saying: "No Biblical writer shows any consciousness of such supernatural influences upon him in his work as insured infallibility." We answer that it should not require a special inspiration to enable an honest man to set forth in historical form *facts* known to himself or testified to by his honorable friends who had been eye-witnesses of the facts recorded. The first five books of the New Testament are merely histories—good histories, reliable histories, histories written by men who gave their lives in devotion to the matters concerning which they here bear witness. The only superhuman influence that could be desired in this would be that the Lord should facilitate their work by bringing important matters clearly and forcibly to the attention of these historians, and guarding them against misunderstandings. This our Lord promised to do (John 14: 26); and this we have every reason to believe he has done. But this "higher critic" declares that the Apostle Paul, the greatest of the New Testament writers, *did not claim* divine direction, or more than ordinary knowledge or authority for his teachings. In proof of this statement he cites us to 1 Cor. 7: 10, 12, 25, 40. He argues from these citations that the Apostle was quite uncertain about his own teaching. We reason, contrariwise, that the man who thus carefully marked off his own judgment or opinion and clearly specified that these particular items were *his*, and not of divine inspiration, not only implies that the remainder of his teachings are of divine authorization, and very positively so, but that his candid admission that some things here taught were without divine authorization proves that if his teachings had all been merely his own judgment, he had the courage which would have told the truth—the honesty which love of human approbation could not affect.

Let us hear what the Apostle has to say relative to the divine authority for his teachings aside from what is implied and stated in the citations already mentioned.—1 Cor. 7: 12, 25, 40.

He declares that "God hath *set*" first or chief in the Church the Apostles, as rulers and teachers of all. (And that the early Church so recognized the apostles is very evident.) He declares that he is *one* of the apostles—the last; points to the evidences of his apostleship—how the

Lord used him, not only in imparting to others through him a knowledge of the truth, but also in communicating the *gifts* of the spirit, which at that time outwardly witnessed the acceptance of all true believers, but also witnessed who were apostles—since only apostles could impart those gifts. —1 Cor. 12: 28; 2 Cor. 1: 1; 1 Cor. 9: 1, 2; 15: 8–10; 2 Tim. 1: 6.

Every time, therefore, that Paul announced himself an apostle, he declared (to those who appreciate the meaning of that office) that he was one of those twelve specially commissioned of God and recognized of the Church as God's representatives, through whom he would promulgate and establish in the world the truths concerning the New Covenant which had just been sealed with the precious blood [sacrificial death] of Christ. Every time he referred to his apostleship he announced himself *one* of those specially commissioned "*by the holy spirit sent down from heaven*" to preach and to establish the Gospel.—See 1 Pet. 1: 12.

His writings are toned not only with meekness, but also with that authority which should mark one who *knows* what he teaches to be the truth—unlike the uncertain "scribes." Not only so, but he affirms, "I have not shunned to declare unto you [not my own opinions, but] *all the counsel of God.*"—Acts 20: 27.

Hear the Apostle:—"I certify unto you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But though we, or an angel from heaven, preach any other gospel than that *we* have preached unto you, let him be accursed." (Gal. 1 : 8, 11, 12.) "For my gospel [message of good tidings] came not unto you in word only, but also in power, and in the holy spirit, and in much assurance." "As we were permitted of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." "We preached unto you the *gospel of God*"—exhorting "that ye would walk worthy of God, who hath called you unto his kingdom and glory;" and we thank God that "when ye received the *word of God* WHICH YE HEARD OF US, ye received it not as the word of men, but, *as it is in truth*, the word of God." (1 Thes. 1 : 5; 2 : 4, 9, 12, 13.) "God . . . **hath chosen you to salvation through sanctification of the** spirit and belief of the truth: whereunto *he called you* by our gospel."—2 Thes. 2:13, 14.

But the most forcible element of this attack upon the Bible is that which claims that there are discrepancies of statements between the books of Chronicles and the books of Kings; and that the Old Testament contains narratives too indecent for promiscuous reading. The argument is that the former prove the Bible to be uninspired and unreliable, and that the latter is a reason for believing it to have been written by men of impure minds, and gives the book an impure influence, and hence proves that it is not of God and is unfit for use by the pure minded and the young

We answer that the Old Testament Scriptures comprise three classes of writings, viz.: History, Prophecy and Law. The history neither needed nor claimed any special inspiration, though we believe that God's supervision of the historical writings was exerted to the extent of seeing that such items were recorded by the historians as would be of special value in connection with the revelation of the divine plan of the ages. And so also we believe that God's supervision has to some extent been over modern history, by means of which we are enabled to read, upon reliable authority, the fulfilments of many ancient prophecies.

The errors or chronologial differences between the books of Kings and Chronicles are, therefore, not to be considered errors of inspiration, but merely such slight discrepancies as we might expect to find in any history, and which God permitted for a purpose, while he supplied this deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. Thus we are assured of his supervision of the historic features of the Bible as a whole. At the same time, the Lord thus hid the exact chronology of events, and hence the knowledge of his times and seasons, both from Israel and from "the wise and prudent" of to-day, whose pride in human philosophies impels them more toward adverse criticism of the Bible than toward a reverent study of its hidden treasures of truth and grace.

We claim and have shown (MILLENNIAL DAWN, Vol. II., pages 44–49) that upon those very points where, by the historian's error or our misunderstanding, our faith in the chronology would be influenced, God has supplied the **needed evidence through the apostles—thus cultivating** the confidence of "the meek" in his supervision of the entire matter, and emphasizing his special use of the apostles.

In his eternal purpose God had designed not only the sending of his Son to be man's Redeemer and Deliverer, but also that when made flesh it should be in the line of the seed of Abraham, Isaac, Jacob and David. He designed also that every item of his plan should be accomplished "in due time," "in the fulness of the times appointed," and he desired that his reverent children should, in due time, know of his good purposes and their times and seasons. For these reasons it was expedient that records be clearly kept—including family genealogies. And it is in keeping a clear record of these necessary genealogies—the showing of who was the father and who the mother—that most of the unchaste narratives are introduced, none of which cases are approved, but many of them reproved.

The reasons for mentioning these features of history are not always apparent without study. For instance, the narrative of King David's relations with Bathsheba were necessary, because her son Solomon succeeded to the throne, and his title to it depended on his relationship to David. Then the account of Absalom's estrangement from his father David made necessary the statement of his relationship to Tamar; and the account of Absalom's conduct toward his father's concubines was necessary as an item of history to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. Another account of base wickedness in detail is made necessary as an item of Jewish history to account for the almost complete annihilation of the tribe of Benjamin. And so with other cases: if the reason for the account is not on the surface, let us look deeper, assured that in every instance there is a good reason.

Furthermore, the fact that our Lord's ancestors, according to the flesh, were far from perfect beings, proves that his perfection did not result from *evolution*, but, as the Scriptures declare, from his divine origin and his miraculous conception and birth. But even its enemies must concede that these unchaste elements of Bible history are told briefly, and evidently without desire to awaken morbid sentiments, or to do more than the historian's simple duty of keeping the lines of history free from obscurity. This was specially needful because the line of our Lord's descent was to be traced, and because for a part of the course that was Israel's royal line or family. And it seems to have been a peculiarity of the Jewish historian to tell the story fearlessly, regardless of whether it related to king or peasant.

All familar with ancient history know that the Jewish social system was much purer than that of other nations, and few are not aware that to-day the history of any large city of the world, for one week, if written as boldly as Scripture history, would record more unchastity than the Bible account of an entire nation covering centuries.

We do not urge a promiscuous reading of these unchaste portions of ancient history (either from the Bible or other works) before the family or to the young. The Bible is not a child's book, but a book for "believers."

And while the New Testament might be freely given into the hands of children, only selections from the Old Testament should be read to those of immature mind. Such was the custom in the days of the apostles: selections from the Law or from the Prophets were read to the people by the scribes; and the historical books were open for reference, to any who had use for them.

As for persons of matured minds, the unchaste elements of Bible history can work no injury: the morbid and impure mind can find, alas! far more attractive tales upon the counter of every book-store and upon the shelves of every public library. The true Christian can trust himself to read and get a lesson from every department of God's Book—and it is for such only, and not for the worldly, nor for children; "that the *man of God* may be perfect, thoroughly furnished unto every good work."

While exposing the infidelity which these "great teachers" are publishing from pulpits dedicated to God, we are far from accusing them of any desire to do evil. On the contrary, we believe them to be conscientious, but so misled by their own and other men's supposed wisdom that they can now see *nothing* of God in the Bible, and have therefore come to reverence it merely as an ancient and curious document, a relic of the remote past upon which these, its critics, could improve amazingly. They tolerate it as a book of texts from which to preach sermons (generally in direct opposition to the contexts) merely because the common people still reverence it and can as yet be better appealed to thus than in any other way. They tolerate the

Bible only because of what they believe is the *superstitious* reverence of the people for it.

Of course it is true that some supersitions do attach to the popular reverence for the Bible, as for all sacred things. For instance, some keep a Family Bible upon the table, unused, as a sort of "charm," just as some hang an old horseshoe above their door. Others use it as an "oracle" and after prayer upon any perplexing point open their Bible and accept the verse upon which the eye first lights as an inspired answer to their petition—often torturing the words out of all proper sense and connection to obtain the desired answer. And some ignorantly presume that the English and some that the German translation is the original Bible, and that every word in these imperfect, uninspired translations is inspired. For this the Protestant ministers are responsible: they should have *taught the people* by expounding God's Word, instead of tickling their ears with pleasing essays upon other topics. And it is upon this degree of superstition which they helped to inculcate that these "wise men" are now placing their levers and exerting the whole weight of their influence and learning to overthrow entirely the faith of many, their own faith having first perished in their culpable negligence of the prayerful study of God's Word and their pride in human philosophies and speculations.

As a further element of this discussion the reader is referred to Chapters ii., iii. and x. of MILLENNIAL DAWN, Vol. I. And thus we rest our argument for the present: urging all who have "laid hold upon the hope set before us in the gospel" to hold fast the confidence of their rejoicing firm unto the end—to hold fast to the Book. And how much more easy it is and will be for those who have learned the real plan of God and seen its beauty to stand firm upon the Bible, than for others. To many, alas! as at present misunderstood, it is a jumbled mass of doctrinal contradictions. So grandly clear and symmetrical is the wonderful plan that all who see it are convinced that only God could have been its author, and that the book whose teachings it harmonizes must indeed be God's revelation

Order Tract No. 62, free.

WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA.

Old Theology Quarterly

No. 72—To Hell and Back! Who Are There. The Great Prison House to be Destroyed. The Oath-Bound Covenant. Selling the Birthright

Bible Students'
1906
TRACTS

NUMBER 72 OLD THEOLOGY QUARTERLY. JANUARY, 1906
PRIMARY STUDIES IN THE SCRIPTURES
ENTERED AT THE POST OFFICE, ALLEGHENY, PA, AS SECOND-CLASS MATTER
SIX CENTS PER YEAR

A CURE FOR INFIDELITY.

TO HELL AND BACK! WHO ARE THERE.

Hope for the Recovery of Many of Them.

(Reprinted from the Pittsburg, Pa., "Dispatch," Jan. 1, 1906.)

What do you think of this?

A LARGE audience listened attentively yesterday in Allegheny to Pastor C. T. Russell's anti-infidelity discourse, entitled, "To Hell and Back. Who are There? Hope for the Return of Many of Them." He said:

Although the caption of my topic has a sensational aspect, I assure you all that it is not really so, that I shall treat the subject most earnestly and prove every assertion most conclusively from the Scriptures. God forbid that I should treat lightly a subject which has caused more distress, more heartache, more sorrow of mind, than all other subjects combined—caused these distresses to the very best among the Lord's followers. I care not to specially address those who are so selfish as to regard merely themselves and their family connections, and who are quite content that all others might suffer an eternity of torture so long as their friends are saved from such a calamity. I would reach especially those whose hearts and heads have been troubled almost to the extent of distraction over this subject—those who have wept and prayed as they remembered sons and daughters, friends and neighbors, parents and children, who died without having accepted Jesus as their Savior, without having taken upon them the only name given under heaven and among men whereby we must be saved.—Acts 4:12.

I hold that it is the best of God's people, the tenderest of heart, the most Christlike, who have had trouble with the question of eternal torment. I know how to sympathize with them because once I had similar distress of mind, and, like others, was obliged to say, "If I believe this doctrine and meditate upon it, it will surely make me crazy, as it has done hundreds and thousands of others." Such loving hearts have found a palliation but not a relief, not a satisfaction, in the thought that somehow, perhaps, somewhere, at some time, God's character would be cleared of the dreadful stain cast upon it by this doctrine, which we believed to be the teaching of God's book, the Bible.

I, too, once so believed and feared, and was ashamed of my God because of the injustice, lovelessness, devilishness implied in the theory taught me from infancy, that God, knowing the end from the beginning, had created our race under conditions as we see them; that He provided a great place called hell for their torture, and created a corps of fireproof devils to attend to the matter, and provided also fuel enough to perpetuate the torture to all eternity. I felt thankful indeed to realize myself an object of divine mercy and favor, but my heart went out for the thousands of millions of human beings of civilized as well as heathen lands who had gone down into death utterly ignorant of "the only name given under heaven and among men whereby we must be saved"—"neither is there salvation in any other."

THE PASTOR'S EARLY EFFORTS

That I thoroughly believed this doctrine you may know when I tell you that at 17 years of age it was my custom to go out at night to chalk up words of warning in conspicuous places, that peradventure I might save some from the awful doom. And the while I wondered why God, who is of infinite power, did not blazon forth some words of warning upon the sky or cause angel trumpeters to announce positively and forcefully the doom to which the world in general was, I supposed, hastening. I was an admirer of the great Baptist preacher, Charles Spurgeon, and esteemed him very highly for the honesty and candor which made his sermons so dreadfully hot, believing as I did that he was an exceptionally honest minister, and that others who believed similarly were grossly derelict of duty in not preaching hell more strenuously.

But I am here this afternoon, dear friends, to explain to you how in great mercy God opened the eyes of my understanding to see that the doctrine of eternal torment is not the teaching of the Bible, but on the contrary is a misrepresentation and blasphemy of the great and holy name. I am here to prove to you that the doctrine of eternal torment has come down to us from the "dark ages" in the hymns and catechisms and creeds, and that it is not only contrary to reason, but also contrary to the word of God.

Demon gods—vicious, spiteful, merciless—are known to all the heathen peoples. The Bible alone of all religious books teaches a God of love, sympathy and compassion, sympathetic with His creatures and desirous of rescuing them from their fallen estate. It was during the dark ages when the spirit of Christ, the spirit of love, became so nearly extinct even among Christians, that they thought it perfectly proper and pleasing to God that they should tear one another limb from limb on the rack, that they should burn one another at the stake, that they should torture one another with thumbscrews and fill each other's mouths and ears with molten lead—it was at that time and by those of our deluded ancestors that this doctrine of eternal torment was torn from heathendom and engrafted upon the teachings of Jesus and His apostles.

We find indeed that the inquisitors of old justified the tortures of their fellow creatures with the very claim that they were thus copying God, and that their victims would receive still worse treatment when after death they should come into the hands of the Almighty. People will copy their conceptions of the Creator—how necessary, therefore, that we have the right conception, that we worship a God who is greater in Justice, Wisdom, Love and Power than ourselves. With such a terrible misconception of God the wonder is that Christianity made any progress at all. The only offset has probably been the thought of the love of Jesus and of His willingness and endeavor to rescue men.

INFIDELITY FOSTERED BY HELL THEORY

Intelligent people everywhere are very generally discarding the doctrine of eternal torment as being contrary to reason. But, alas, thinking that it is taught in the Scriptures these same intelligent people are rejecting the Bible, losing faith in it, drifting into unbelief in general—into Christian Science, spiritism, theosophy, etc.

If this afternoon I shall succeed in proving to you that the Scriptures do not teach this unreasonable theory of eternal torment, which is supposed to be built upon its statements—if on the contrary I shall show you that the "hell" of the Scriptures is logical and reasonable, I shall hope to have planted the feet of some upon firmer ground, to have re-established to some extent faith in the Bible as the Word of God and to have prepared your minds to see that as this error is not of Scriptural foundation, so likewise all the unreasonable teachings of the creeds of the dark ages are without foundation in the Bible. I hope thus to lay a foundation for your future growth in knowledge and in grace. I could not possibly ask for you of the Lord a greater blessing than has already come to my own heart and life through better knowledge of the Scriptures along these lines.

I will endeavor to give you Scriptural proofs that the hell of the Bible is not a place of torment at all; that the word refers to the state of death, the tomb, the grave. I shall show you that the Scriptures teach that both the good and the bad alike go to the Biblical hell, the tomb, and that their hope of salvation is a resurrection hope—to be delivered from the power of death by the Redeemer in God's due time.

THE HELL OF THE BIBLE

You are all aware that the Old Testament portion of the Bible was written in the Hebrew language and the New Testament in the Greek. We will commence with the Old Testament. We find that the word "hell" everywhere throughout the Old Testament is a translation of the Hebrew word "sheol," which occurs altogether 66 times, and is translated three different ways in our common version; 32 times grave, 31 times hell and three times pit. It should have been translated grave or pit or tomb in every instance. Indeed, in two instances, where it is rendered hell in the common version, the marginal reading says, "Hebrew, the grave."

One of these is Jonah 2:2. Jonah is represented as telling how he prayed to God while he was in the belly of the great fish. He was buried alive, entombed. Our common version reads, "Out of the belly of hell cried I;" the literal meaning is, "Out of the grave-belly I prayed." Adding these two instances to the last we would have grave 34 times, pit three times and hell 29 times, or the word is erroneously rendered 29 times out of 66. I shall not weary you by giving you all of these 66 passages, nor is this necessary, for we have a free pamphlet to which you are all welcome on request.* It takes up every text in which the word hell occurs, from Genesis to Revelation, and every passage which in any sense of the word appears to teach an eternity of torture. It analyzes these with their context and shows what they do and what they do not mean. It will convince any fair-minded man who will give it careful reading.

In passing I remark that much of the difficulty on this subject has arisen from careless handling of the word of God, adding to its statements in our minds if not in our words. For instance, when we read in the Bible, "All the wicked shall God destroy," (Psalm 145:20,) we unwittingly said to ourselves, "Destroy must mean preserve, preserve in fire, preserve in torment, preserve with devils eternally." Thus we distorted the word of God to our own injury as well as to the injury of others. Similarly the word "die," when we read in the Scriptures, "The soul that sinneth it shall die," (Ezekiel 18:20), we perverted the word of God as we would not think of perverting any other writings and said, "Die must here mean live, live in torment eternally with devils in suffering." Similarly the word perish; on reading in the Scriptures that the "wicked shall perish" (Psalm 37:20), we turned the language upside down and said, "Perish means preserve." Thus our confusion continued; we were blinded by the Adversary on the lines on which he has blinded the entire heathen world, hindering the glorious light of the goodness of God from shining more and more into the hearts of men.—2 Corinthians 4:4.

---

*Supplied free on postal card application to us. Ask for "Free Pamphlet on Hell."

GRAY HAIRS IN HELL

The first occurrence of the word sheol is in connection with the patriarch Jacob and his 12 sons. His two youngest sons, nobler than their brethren, were most beloved by Jacob. Joseph, his favorite, clothed in his handsome coat of many colors, was sent to his brethren, who were pasturing the sheep at a distance from home, to take them delicacies and bring back word of their welfare. The brethren, moved with envy, first thought to kill him, and subsequently sold him to the Ishmaelites, who in turn sold him to the Egyptians, in whose land under God's providential care he in after years became ruler next to the king. Meantime the brethren took the peculiar coat of many colors, bedraggled it in the blood of a goat and in the dust, and sent it home to Jacob, inquiring if he recognized it. He answered, Alas, it is Joseph's coat; wild beasts have devoured him. I will go down to sheol to my son mourning. (Gen. 37:35.) What did he mean? Did he mean by sheol a place of fire and torment? Did he believe that Joseph, his best son, had gone there, and that he, Jacob, also expected to go to that place? No, we answer. He meant that evidently Joseph was dead, and that he would mourn for him the remainder of his life, until he also should go into the state of death, into sheol, into hell.

The second occurrence of the word is a little further on in the same narrative. The brethren had been to Egypt to buy corn, because of famine in Canaan. It was necessary that they should go for more, but they explained to Jacob that the Governor, whom they knew not was Joseph, had required of them that if they came again they must bring with them Benjamin, their brother, the one whom Jacob now specially loved. Jacob protested, but finding that there was no escape he finally told them to take Benjamin, but told them also that if they did not bring him back alive and safe they would bring down his gray hairs in sorrow to the grave, sheol. Jacob evidently meant not that he would go to a place of eternal torment if Benjamin did not return, but that a failure to bring Benjamin back would hasten his death through sorrow. Does any sane person have any doubt as to the meaning of sheol in these instances, the first two occurrences in the Bible? No! you have no doubt, nor reason for any. And the word has the same meaning exactly in its every occurrence throughout the Scriptures, as you will see when you read carefully our free pamphlet.

HELL IN OLD ENGLISH LITERATURE

Just a word in defence of the translators of our common version, English Bible. All living languages are subject to variation in meaning, and this seems to have been particularly true of the English: To illustrate, the word hell at one time meant the grave in the English language. But gradually this meaning has been dropped out of the word, until now it is never used in ordinary conversation. As illustrations of its use in bygone times we find in ancient English literature reference to the helling of a house, meaning not the burning of the house nor the torturing of it, but the thatching of it. Similarly we read of the farmer helling his potatoes, the meaning of the expression being not the roasting of potatoes nor the torturing of them, but the putting of them into a pit for preservation from the frosts, etc., until needed for use.

As for the translators of the revised version they seem to have been too honest to use the word hell as a translation for sheol and hades, but not honest enough to tell the people the truth on the subject. Hence you will find that in the revised version no translation at all is given, but the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament are used instead of the word hell when grave is not used. The translators evidently anticipated what occurred, namely, that the public, knowing nothing about Greek and Hebrew, would esteem this as an attempt to do away with hell, whereas the real animus of the translators was to perpetuate it. The translators knew that the public would say that hell was just as hot and just as real although now called sheol and hades. They knew that the public would never suspect that the wool was being pulled over the eyes of their understanding to hinder them from seeing the plain teaching of God's Word, that sheol means the grave or tomb or death state—nothing more, nothing less.

PRAYING TO GO TO HELL

Job, one of the most prominent characters of the Old Testament, one especially mentioned as a favorite with God, made a most eloquent prayer that he might go to hell, to sheol, to the tomb. And no wonder, poor man, for surely in his case was fulfilled the statement, "Many are the afflictions of the righteous." (Psa. 34:19.) Unwilling to suicide, he craved relief from his sorrows and troubles in death. Refresh your memory respecting his troubles: The Almighty, while approving him, permitted the Adversary to vex him sorely, to the extent of taking away every earthly possession except the mere thread of life itself. His children, gathered for a birthday party, were killed by a cyclone; later his flocks and herds and property in general were destroyed. Finally his health gave way, and he broke out in boils from head to foot.

To add to his sorrows his friends and neighbors, instead of consoling him, turned against him and declared that he had been acting the part of a hypocrite, and that God was now exposing him—

showing His disapproval. In vain did Job protest his innocence and appeal to the Lord, until subsequently the Lord gave His verdict in favor of Job against the friends. But as though all these trials and difficulties were not enough for the poor man, to cap the climax his wife exclaimed, "You are accursed of God and should die." Then poor Job poured forth his prayer for death, saying: "O, that Thou wouldst hide me in sheol until Thy wrath be past!"—Job 14:13.

Does anyone of sane mind think that poor Job, after passing through all these afflictions, was in these words praying to God to cast him into a place of eternal torment, to be the sport of devils? No; such a supposition would be irrational. Very evidently Job meant that, if God were willing, he would be glad to die, to go into sheol, the tomb, the state of death.

SHEOL NOT DESIRABLE FOREVER

But Job had a hope for the future—he was not desirous of being annihilated; hence his prayer is, "O, that Thou wouldst hide me in sheol [hell, the tomb] until Thy wrath be past." The "wrath" here mentioned is elsewhere called the "curse." Back in Eden, when our first parents were perfect, by disobedience they brought upon themselves the divine sentence of "curse" or "wrath"—the death sentence, which includes all mental, moral and physical degeneracy known to our race, and which has been afflicting us as a whole for now 6,000 years. Job was looking beyond the period of the permission of this "curse" or "wrath" to a time future, when the "curse" would be removed, and instead of it a "blessing" would come to every member of the race, himself included. As a prophet he recorded his hope of a coming Redeemer: "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth." Through this Redeemer's work he realized that the "curse" would be abolished, and his prayer to be hid in sheol, the grave, the tomb, was merely until the "curse" the "wrath" would be over—until the great blessing time, the millennial reign, should begin. His prayer continuing shows his hope of a resurrection, "that Thou wouldst appoint me a set time and remember me." Then particularly referring to the resurrection, he says, "Thou shalt call and I will answer Thee, for Thou wilt have regard unto the work of Thy hands."—Job 14:15.

We remember also the Prophet David's prayer for deliverance from death. He said, "O, save me for Thy mercies' sake. For in death there is no remembrance of Thee; in sheol [hell, the tomb] who shall give Thee thanks?" (Psa. 6:4-5.) We remember the good King Hezekiah also, whose life was spared 15 years in answer to prayer. In thanking the Lord for this he said, "Death cannot celebrate Thee; sheol [the tomb] cannot praise Thee."—Isa. 38:18.

QUOTE THE ENTIRE PROVERB

One of Solomon's inspired proverbs much quoted is, "Do with thy might what thy hand findeth to do," but very rarely do we ever hear the remainder of the quotation, namely, "because there is neither wisdom nor knowledge nor device in sheol [the grave] whither thou goest." (Eccl. 9:10.) How reasonable is this statement, rightly understood—there is no wisdom nor knowledge nor work in the hell to which the good and the bad, all mankind, have been going for the past six thousand years. The dead are really dead, extinct, except as God has provided for them a resurrection from the dead, a reawakening to sentient being. The very moment of their awakening will seem to each to be the next moment to the one in which he died, because there is no wisdom or knowledge in the tomb, in sheol, in hell. How wonderful the goodness and mercy of God will appear to the great mass of our race when they are awakened from the sleep of death and learn for the first time of the goodness of God, that instead of having provided devils and torture, He has provided through His Son an opening of the prison doors of the tomb and a setting at liberty of the captives of death, providing also for their future uplift out of sin and degradation under the favorable conditions of the millennial kingdom of God's dear Son.

SHEOL IS IN THE GREEK HADES

We now call your attention to the fact that the word sheol in the Old Testament, which we have shown means merely tomb, the death state, is the exact equivalent of the word hades in the New Testament Greek, which likewise means the tomb, the state of death. For instance, in Psalm 16:10 we read, "Thou wilt not leave my soul in sheol" (hell, the tomb), and we find St. Peter quoting this on the day of Pentecost (Acts 2:27-31), "Thou wilt not leave my soul in hades," hell, the grave. St. Peter proceeds to explain that David spoke this not respecting his own soul, but the soul of Jesus, and thus foretold our Lord's resurrection from the dead on the third day. How simple, how plain the entire matter is from this the Scriptural standpoint.

Take another illustration: the prophet Hosea declares, "I will ransom them from the power of sheol [the grave, hell], I will redeem them from death: O death where is thy sting? O sheol [grave, hell], I will be thy destruction." The Apostle Paul quotes this passage in his great discourse on the resurrection, saying, "O death where is thy sting? O hades [grave], where is thy victory?" (1 Cor. 15:55.) What could be simpler, plainer? All that we need is to get the smoke of the dark ages out of the eyes of our understanding, and to allow the true light from the inspired Word of God to speak to us plainly and be its own interpreter.

You must not fail to read this.

For further information write to WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA., U.S.A.

NUMBER 72

OLD THEOLOGY QUARTERLY.
PRIMARY STUDIES IN THE SCRIPTURES

JANUARY, 1906

ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER
SIX CENTS PER YEAR

HIGHER CRITICISM REPULSED

The Oath-Bound Covenant

GOD'S MARVELLOUS CONDESCENSION. THE OATH CONFIRMS THE WORD. THE DIVINE PLAN OF THE AGES IN A NUTSHELL. IT GLORIOUSLY REVEALS GOD'S JUSTICE, WISDOM, LOVE AND POWER.

"God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath."—Heb. 6:17.

You will enjoy reading this!

ONLY those who have strong living faith in the Almighty God and his Son Jesus could have much interest in the words of our text. To the evolutionist these words have little meaning, as he is looking to a natural development rather than to any supervening power of God to bring the blessing which the world so greatly needs. To the "higher critic," the Apostle's reference to God's dealings with Abraham are nonsensical, believing as he does that the statements of Genesis are foolishness, written hundreds of years after the death of Moses.

However, some of God's true children, whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages, may be inclined to question what interest we could possibly have in God's oath to Abraham—given more than 3000 years ago. Such are inclined to say to themselves, "That event was helpful to Abraham, but has nothing whatever to do with us or our day." It is our hope that an examination of this covenant, which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people today, enabling them to see that God had a plan in Abraham's day; that He is still working according to that plan; and that its completion will be glorious—a blessing to His creatures and an honor to Himself.

The context shows distinctly that the apostles and the early Church drew comfort from this oath-bound covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age—to every member of the body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham—more for our comfort than for his.

Note the Apostle's words: "That by two immutable things [two unalterable things], in which it was impossible for God to lie, we [the gospel Church] might have a strong consolation; [we] who have fled for refuge [to Christ] to lay hold upon the hope set before us."

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant or promise; and the oath of the Almighty—which doubly sealed it—gave double assurance of its certainty of accomplishment, but the Apostle intimates in the words quoted that God's special design in giving that covenant and in binding it solemnly with an oath, was to encourage spiritual Israel—to give us a firm foundation for faith. God well knew that, although 3000 years from His own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement, and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator—that He should stoop to His fallen creatures, and above all that He should condescend to give His oath on the subject. An upright man feels that his word should be sufficient in any matter, and, therefore, would hesitate except under special conditions to confirm his word with an oath. How much more might the Heavenly Father have so regarded the matter! But our text explains the reason for such condescension. He was "willing more abundantly to show the unchangeableness of His plan."

It was not God's intention to show His plan to everybody—to the world in general—nor has He done so. The world by wisdom knows not God, understands not His great and gracious operations which for thousands of years have been gradually unfolding, and which are now near of accomplishment. God wished to show the natural seed of Abraham something of His plan, and, hence, they were granted an external glimpse of it; but the Apostle points out that the clear showing of the matter was especially intended for the "heirs of the promise."

JOINT-HEIRS WITH JESUS

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this gospel age are declared to be His joint-heirs in that promise, which is not yet fulfilled. For its fulfilment not only the Church is waiting, as the bride or fellow members of the body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally the whole creation (the entire human family) is groaning and travailing in pain together, waiting for the great fulfilment of that oath-bound promise or covenant.—Rom. 8:22.

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfilment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with His oath. We answer that every Christian should know what this promise is, since it lies at the foundation of every Christian hope. The Christian who cannot understandingly call to mind this oath-bound covenant or promise evidently lacks information very necessary to his spiritual development.

How can this hope be an anchor to our souls in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

Let us awake in time, dear friends, before the poisoned darts of infidelity strike us and wound us and poison our minds, and blind the eyes to the glorious things of God's Word.

Need I quote the promise—the one so repeatedly referred to in the apostolic writings—the one which is the basis or anchorage of our souls? It was made to Abraham and reads thus: "In thy seed shall all the families of the earth be blessed." It was the promise for the future and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfil the promise; he was merely a type of the greater seed of Abraham who in due time would fulfil it. Jacob and his twelve tribes, fleshly Israel, did not fulfil the promise, but still looked for a greater Messiah to fulfil it, to bless them and through them all the families of the earth. The Apostle Paul referred to this very promise, declaring that the seed of Abraham mentioned therein is Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declarations of the promise. But the Apostle makes clear to us that, in saying that Christ is the seed of Abraham, he had in mind not only the Lord Jesus as the head of the body, the head of the Christ, but also the overcoming saints of this Gospel age as the body of Christ. This he distinctly states in many places, for instance Galatians 3:16,29. Here he declares the matter expressly, saying: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

THE SEED NOT COMPLETE

The seed of Abraham is the gospel Church, with her head the Lord Jesus, as the Apostle states again saying: "We, brethren, as Isaac was [typified by Isaac], are the children of promise." (Gal. 4:28.) It follows that the seed of Abraham mentioned in the promise is not yet complete, for the Gospel Church is not yet complete and will not be until the full close of this gospel age—the harvest time of which we believe we are now in. But what a wonderful thought is involved in this plain interpretation of the Divine Word. It is big with hope for spiritual Israel, the spiritual seed, and no less it seems a blessing to the natural seed, fleshly Israel, and ultimately the millennial blessings to all the families of the earth. Let us examine these three hopes: The hopes for these three classes center in this oath-bound covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us, namely, strong consolation—strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine revelation than the sufferings of this present time. The implication suggested by the Apostle is that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared, but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty, with others it is the smoke of confusion, blackness and despair as they think of their own friends in connection with an eternity of torture, and the probability that a large majority of those whom they love will spend an eternity of horror in torment—from the dark ages.

OURS IS CREAM OF PROMISE

Now, what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "The riches of God's grace." The promise implies the greatness of the seed of Abraham—which seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this gospel age, who "make their calling and election sure" in Christ, are to be joint-heirs with Him in the glorious millennial Kingdom, which is to be God's agency or channel for bringing about the promised blessings—the blessing of all the families of the earth. How great, how wonderful, is to be the exaltation of the Church is beyond human conception, as the Apostle declares, "Eye hath not seen, neither ear heard, nor hath it entered into the heart of man [the natural man] the things that God hath in reservation for them that love Him"—that love Him more than they love houses or lands, parents or children or any other creature—more than they love themselves—and who show this by walking in the narrow way, in the footsteps of their Redeemer. Again the Apostle speaks of the great blessings coming to the Church as the seed of Abraham: "It doth not yet appear what we shall be [how great we shall be made in our change], but we know that when He shall appear we shall be like Him." (1 John 3:2.) The Apostle Peter has a word on this subject of the greatness that shall belong to the Church, the spiritual seed of Abraham, saying, "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Peter 1:4.) To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, "exceedingly, abundantly more than we could ask or think."—Eph. 3:20.

PROMISE TO THE JEWS

The second class to be blessed under this Abrahamic covenant is fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff-necked people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion, and after spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness, and as the prophet declares, "They shall look upon Him whom they have pierced and mourn for Him," because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and supplication."—Zech 12:10.

The Apostle Paul elaborates this subject. In Romans, chapters nine and ten, he points out how Israel failed to obtain the special blessing of this Abrahamic covenant by rejecting Christ—how only a remnant received the great blessing and the mass were blinded. In chapter eleven he proceeded to explain that their blindness is not to be perpetual, but only until the Church shall have been gathered out, and that then the Lord's blessing will come to fleshly Israel, saving them from their blindness and granting them mercy through the glorified spiritual Israel. I trust that every person in this audience will feel interested enough in this feature of the divine plan to examine carefully on his return to his home verses 25 to 33 of the eleventh chapter of Romans. The Lord will do this for the natural seed, not because of their worthiness, but because of His promise made to the fathers: "For this is my covenant with them, when I will cancel their sins."

But if God is to have mercy upon the natural Israelites, whom he declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the divine, benevolent intention should be to bless others than the Jews—others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the light? It should not surprise us, and so we find in this great oath-bound covenant a blessing for all nations—all peoples. Let us look at the promise again—remembering that our Heavenly Father made it deliberately and subsequently bound himself to its provisions by an oath, so that we might not only be sure that he could not break his word, but doubly sure that he could not break his oath, and therefore without peradventure this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed."

What is the blessing so greatly needed by all mankind? it is the very blessing that Jesus declared he came to give, saying "I am come that they might have life, and that they might have it more abundantly," Ah, yes, Life! Life! Life! It is life that the whole world needs, and our Lord Jesus declares himself to be the great life-giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word life-giver is the equivalent to our word savior. Jesus came to save man from sin and from the penalty of sin—namely, death. It is a human invention of the dark ages to attach eternal torment as the penalty for sin. It is the divine arrangement to attach to sin a reasonable and just, but an awful penalty—Death! It is because we are sinners that we are all dying creatures, and for the Lord to give life implies that he will take away the sin and all necessity for this penalty. Hence, "Christ died for our sins."

THE MILLENNIAL PROMISE

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time—the millennial age—were not on such a scale as to permit a thorough recovery from present mental, moral and physical weakness. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God, through the knowledge of God, will be let loose among the people—"the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Blessing! Ay, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision. All shall know him from the least unto the greatest, and none shall need say to his neighbor or brother, "Know thou the Lord."—Isa. 11:9; Jer. 31:34.

But so accustomed have we all become to measuring the divine plan by our narrow minds that I doubt not there may be some in this audience ready to say, "I believe, Brother Russell, that in your love of heart you would delight to do good in this manner to the whole world of mankind, and so would we; but God's ways are not so great as our conceptions would be." Stop, my dear brother; you are looking at the matter from the wrong standpoint. Remember that our God is all-wise, all-just, all-loving, all-powerful, and that it is His own Word that declares that as the heavens are higher than the earth so are His plans higher than our plans, and His methods higher than our methods. (Isa. 55:8, 9.) As the poet has expressed it:

"We make God's love too narrow
By false standards of our own."

It is time for us to wake up to the fact that we are no better than our God, but that we are poor, imperfect creatures of the dust, fallen by nature, and that it is time for us to stop misconstruing the divine character and plan as against His creatures, and to hearken to the Lord's own Word when He declares, "Their fear toward me is not of me, but is taught by the precepts of men." It is time for us to be praying for ourselves and for each other as the Apostle prayed for some, saying, "I pray God for you that the eyes of your understanding may be opened, that ye may be able to comprehend with all saints the lengths and breadths and heights and depths—to know the love of Christ which passeth all knowledge."—Eph. 1:18; 3:18-19.

Do not misapprehend us; we are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that in the hereafter they will be saved in their ignorance. We stand by the Word of God, that there is no present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation in the present time. We stand by the Scriptures which declare that any who are saved in the present time must walk in the narrow way, of which the dear Redeemer says they be few that find it. We stand by the Scriptures which say that salvation at the present time is only for the little flock who, through much tribulation, shall enter the Kingdom. We stand by the Scriptures, which say that this Kingdom class now being developed is the seed of Abraham under the Lord their Head, the Elder Brother, the Bridegroom. We stand by the Scriptures which say that through this Christ, when complete, a blessing shall extend to every member of Adam's race—the blessings of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience obtaining everlasting life.

JUDGMENT-DAY OPPORTUNITY

The blessings of the future will be of such a kind that every individual who does not have his full opportunity in this present life will have it then. Not an opportunity to become members of the little flock. Not an opportunity of becoming members of the seed of Abraham. Not an opportunity to have part in the great "change" from human nature to divine nature. Not an opportunity to sit with the Lord in His throne. But an opportunity to obtain that which was lost—human perfection, everlasting life under human, earthly, paradisaical conditions. An opportunity of coming again into the divine likeness, almost obliterated in the human family through the 6000 years of fall.

FUTURE OF HEATHEN PEOPLE

As our hearts go out with sympathy towards the poor groaning creation in heathen lands and in home lands, and as we take pleasure in doing the little now possible for us to do, what is our joy when we think of that future glorious opportunity that is to be ours, and of the great results that are to accompany it? Surely the hearts of the Lord's people are stimulated as we contemplate the meaning of this great oath-bound covenant! Surely, as the Apostle declares was God's intention, we have strong consolation in our ineffectual efforts to bring the majority of mankind to an appreciation of God's mercy and love now, but it gives us consolation also in respect to our neighbors and friends and members of our own families who are not saints, who are still blind to the grace of God as we see it, the grace which has brought salvation to our hearts in the present time, and which eventually is to bring salvation to the uttermost in the resurrection. It encourages us further, as the Apostle points out, to lay hold upon the hope set before us—to take a firmer grasp of the divine character and plan. It gives our souls encouragement beyond the veil when we see how gracious is the character of our Heavenly Father, how wonderful is the plan which He has devised and how he has been carrying it forward step by step up to the present hour, and that by His grace we are what we are, and have been called to joint heirship with our Redeemer, as members of the seed of Abraham. We reason that if the Lord so loved us while we were sinners, that much more does He love us now that we have accepted Christ and are under the robes of His righteousness and seeking to do those things in harmony with the divine will.

I wish you as much profit from the
reading of this tract as I had.

Write to us for free reading matter on "Christ's Death Secured One Probation for All." "Calamities: Why God Permits Them."

WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA., U. S. A.

BRANCHES:—LONDON, N.W. ELBERFELD COPENHAGEN STOCKHOLM YVERDON-SUISSE MELBOURNE

NUMBER 72 OLD THEOLOGY QUARTERLY. JANUARY, 1906
PRIMARY STUDIES IN THE SCRIPTURES
ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER
SIX CENTS PER YEAR

Selling the Birthright

THE ALLEGORY OF JACOB AND ESAU APPLIED. THE WORLD NOT IN THE ALLEGORY AT ALL. HOW THOSE REPRESENTED MAY DECIDE THEIR PLACE IN IT.

"Looking diligently lest any man fail of the grace of God; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright."—Hebrews 12:15, 16.

Read this to please me. —C.

THE story of Jacob and Esau, the sons of Isaac, and grandsons of Abraham, is familiar to many of you. Abraham was very rich, according to his day, in flocks and herds, etc., but his special wealth consisted in his favor with God, on account of which he was known as the friend of God. In line with this friendship he became the heir of the great oath-bound covenant, which in few words embraced all of the divine plan for the redemption and blessing of the world of mankind. That promise was to Abraham and his seed, his posterity; and as Isaac had already been accepted of the Lord as the channel through which the blessing would descend to later generations, Esau and Jacob, his twin sons, were in the line of favor. The fact that Esau was born first gave him the natural pre-eminence, and under the Jewish code he was the heir of two-thirds of his father's property and the sole heir of his titles and dignities, etc., which in this case would include the oath-bound covenant.

Our text refers to Esau as a fornicator and profane person, but these words convey a false impression to the average reader. A more easily comprehended translation of the passage from the Greek to the English would say that Esau was heathenish, a prostitutor or seller of his birthright for base, unworthy considerations. In a word, Jacob had great respect for God's promise and a strong desire to be the heir of that promise; Esau had a less noble mind, and pandered to his appetite at the expense of the higher interests of the future, represented in God's promise. Jacob was not only willing to give up his mess of pottage and go hungry that he might inherit the blessings of the oath-bound covenant but, more than this, he was willing subsequently to flee from his father's house, from his brother's wrath, and be a stranger from home for years on this account.

There were two parts to the blessing, as we have shown. Esau's chagrin evidently was in the thought that he had parted with the larger share of the father's estate. Apparently he cared little or nothing for any share he might have in the oath-bound covenant. Jacob, on the contrary, cared nothing for the family estate, and had solely in mind his inheritance of the covenant. This is shown by the fact that when he returned later to the same country he not only made no endeavor to secure the elder-born's share, two-thirds, but permitted Esau to keep the entire property and tendered him a present from his own flocks and herds. In other words, the two brothers each got what they preferred—Esau the earthly portion, Jacob the intangible blessing of the future, whose only possession was faith in God and in his oath-bound covenant.

APPLICATION OF THE ALLEGORY

The Apostle Paul in his letter to the Galatians (4:22–31) refers to incidents connected with Abraham and Isaac, and in general terms informs us that while all those events were literal enough, true enough, their great lessons, their chief importance to us, are as allegories or word-pictures representing great truths applicable to the Lord's people during this Gospel age. In the text he leads the thought in the same direction, and by implication tells us that all of the Lord's people should have a trust in God and in His oath-bound covenant, which would correspond to the confidence manifested by Jacob of old, and that we all should be on guard against any and everything that would in any degree correspond to the attitude of heart allegorically represented by Esau and his course of action.

All this is generally recognized by Christian people, but usually a mistake is made in the application of the matter. The world in general is considered to be the Esau class, which appreciate not God's favor, while the Church, nominal, is supposed to correspond to the Jacob class, which did appreciate and greatly desired a share in the inheritance of the oath-bound covenant. This is a mistake. The world cannot sell its birthright, for the simple reason that it has no birthright—as the Apostle declares, the world is without God and without hope. (Eph. 2:12.) The hope we have for the world lies in the future, built upon this very oath-bound covenant—that ultimately all the families of the earth shall be blessed.

WHO HAVE THE BIRTHRIGHT

The birthright, the inheritance of the oath-bound covenant, with all of its powers and blessings, belongs to those who are in relationship to God. The Jewish nation occupied a position of relationship to God, and therefore were in the Jacob plane of favor, while the posterity of Esau were outside of the promise and favors and privileges of the same, although they also were children of Isaac and children of Abraham. During this Gospel age, in which we have the antitypes of the things of the past, the fulfilment of those allegories, we find that two steps are necessary to bring us into God's favor and to make us spiritual Israelites, heirs of God and joint heirs with Jesus Christ our Lord. The first step is that of justification through faith in the redeeming work of Christ, whose sacrifice was finished at Calvary. The second step is a full consecration of ourselves to the Lord. Those who have taken these two steps are heirs of God, the antitypical heirs with Christ of the oath-bound covenant made to Abraham. This the Apostle shows, saying, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

THE SEED OF ABRAHAM

It is amongst these, the antitypical seed of Abraham, that we must look for the two classes represented allegorically by Jacob and Esau, and whoever will seek for them in the light of the Apostle's words will find them both. One class of consecrated, spirit-begotten children of God, the seed of Abraham, like Jacob so appreciate the favor of God represented in that oath-bound covenant, so rejoice in the hope set before them, that they are prepared to have it at any cost, at any sacrifice. The thought of inheriting that promise sustains and strengthens them in every discouragement, in every trial, and they are ready to endure all things through Christ who strengthens them. They have appetites, cravings of nature, ambitions, etc., in common with the world, but they forego these. In the Lord's providence matters so turn out that it will test and prove everyone of this class, whether they prefer the earthly favors and blessings and comforts and privileges, or whether they prefer the spiritual blessings which belong to the future and may be enjoyed now only by faith. If they choose the one, they miss the other.

On the other hand there is also a class of those who have the favor of God, have come to a knowledge of him, have become members of the family, and who are thus heirs to the great spiritual blessings coming, but who are not appreciative, and are ready to sell their hopes and prospects of eternity for temporary gratifications of this present time. These in the allegory are represented in Esau, and their course is briefly pictured in his sale of his birthright.

THE MESS OF POTTAGE

The class of Christian people represented by Esau in the allegory are not always rude and uncouth; they are not always coarse, as was represented in Esau's hairyness. Sometimes they are refined and titled and wealthy, as Esau was titled and wealthy; sometimes they are ministers, doctors, lawyers, judges, merchants, mechanics. In every station the Esau class may be expected, and likewise in every station the Jacob class may be found, though apparently among the Jacob class are not many great, or wise, or learned, or honorable, as the Apostle points out.—1 Cor. 1:26.

Coming down to a more particular application of what would now be implied in selling the birthright: We see, for instance, an illustration in the case of the minister who, when asked whether or not he had read the books entitled "Millennial Dawn," answered "Yes." "What did you think of them?" Answer: "There are some very good things in them." "Why do you not preach those good things?" Answer: "Young man, my bread is not buttered on that side." This minister was unwilling to have the truth at any cost. He did not appreciate it as a pearl of great price, for which he would sell all. He appreciated more the good opinion of his fellow-clergymen, his title and position and income. He said to himself, "I prefer these things that are tangible, and am willing to part with my share of the Abrahamic covenant. I will take what is in sight, rather than wait for the good things promised for the future."

POTTAGE TEST TO MERCHANTS

The Christian merchant comes to the place represented in the allegory, where he must decide as between the prosperity of his business, perhaps, and his faithfulness to the Lord and the truth. He has certain ambitions, and as he finds that he cannot serve God and Mammon, but must choose whether or not he will pursue his worldly ambitions for wealth or name, etc., or whether he will renounce these and pursue the study of the Lord's Word and a life of consecration to him, with greater economy and smaller income, he must decide whether he will have the mess of pottage or be an heir of the Abrahamic covenant. Sometimes the test seems even more severe than this, and it is not merely a question of more business or less business, but perhaps a question of no business for a time if he is faithful to the Lord: we have known instances in which business men have been boycotted for the Truth's sake. Therein they had a test respecting their love for the Lord's favor and their participation in the Abrahamic covenant on the one side, with earthly hopes and comforts, the mess of pottage, on the other.

Sometimes it is the laborer or mechanic who, because of faithfulness to the Truth, because of his love for the Lord and devotion to his service, finds himself hated of all men for the Lord's sake, for the Truth's sake, and finds that he will escape such petty persecution by putting his light under a bushel, by holding the Truth secretly, unworthily, contrary to the divine arrangement. It is for him to decide whether or not he will have a share as an inheritor of the covenant, or whether he will choose instead the mess of pottage of present social and earthly advantage.

DOCTORS TESTED BY POTTAGE

The consecrated man who is a physician has also a test along this line of a mess of pottage—earthly prosperity for the seeking, and loss of that prosperity if he gives the attention of which it is worthy to the endeavor to gain the great prize of joint-heirship with Christ as an inheritor of the provisions and blessings of the oath-bound covenant. In the Lord's providence the Truth has never been popular, and we understand him to teach that it will not be so during this Gospel age. Thus he provides the opportunity for our testing—whether we love the approval of the world and its reward of money and name and fame, or whether we prefer his approval and are ready to risk the cost.

We know of several physicians who are in just such a case. One of these embracing the Truth and seeking to circulate it amongst his friends was greatly opposed by those who nominally were fellow-Christians, and who, like Esau of old, were exceedingly angry with him because of his love for the oath-bound covenant of God and his faithfulness in telling the good tidings. As a result of that faithfulness, from having the largest practice in his city, he to-day has practically lost it all, but he thanks God as he realizes that he has gained in divine favor and is making sure his hold upon the divine promises, by the faithfulness which has thus cost him something in the loss of earthly advantages.

SISTERS TESTED ALSO

These principles apply not only to the more educated and those in the higher walks of life, but even to the small merchant and to the laborer. Everyone who is in the Lord's family must expect that at some time or other he will be tested to see which he loves the more, the mess of pottage or his prospects for inheritance in the oath-bound covenant and its blessings. The trials are by no means similar in every case. Sometimes they do not at all touch on the question of money. Look at the sisters, for instance—more generally their trials are along social lines.

As an illustration we think of a sister who, having been very prominent in one of the nominal churches in a Southern city, in due time was brought to a knowledge of the divine plan, and saw that the Church of God is one, and that the organization of sects and parties is entirely contrary to divine authority, and that to be faithful to the Lord and to all of his people she should stand simply as a member of Christ's body, the true Church, separate and distinct from earthly organizations, united only to the Lord, and thus united indirectly by heart and faith to all who are his everywhere. She sent a letter to the pastor explaining that she was still a child of the Lord, but that having received greater light upon the meaning of his Word she discerned that it was a mistake to fence herself off from other Christians and to have fellowship only with the one denomination and by so doing to imply separation from the others; that for this reason she must now withdraw, not from the one Church of the living God whose names are written in heaven, but from an earthly sect which God and his Book never authorized nor recognized. The step was taken with the full expectation that it would cost something, but that the blessing of the Lord and a manifestation of her respect for the inheritance in Christ was well worth the sacrificing that might be implied and the enduring of all the difficulties that might result.

A REVEREND EDOMITE

Her pastor was apparently of the Esau class, willing to barter anything for the maintenance of his own standing, and this to him included the standing of the denomination in numbers and influence. Hence, instead of appreciating the character of the sister, who had been one of the most prominent in his congregation—instead of admiring and loving her the more because of her faithfulness to principle, he undertook her assassination—not literally, however, but the assassination of her reputation. He deliberately circulated amongst her friends in the Church a story of her insanity, urging them by no means to see her or speak to her. The Lord blessed the trying experiences of that sister, who through these, we trust, is being polished, to be accounted worthy to be an heir of the oath-bound covenant, while the minister who thus sold himself to evil doing, falsehood, for the sake of his personal standing and the standing of his sect—what shall we think of him, except that he belongs to the class represented in the allegory by Esau?

With some the trial comes at home. An unreasonable husband seeks to bind the conscience of his wife, or an unreasonable wife seeks to bind the conscience of her husband. The Esau class is always aggressive, and rarely, if ever, just in such matters. They would be ashamed to have friends or neighbors know of the meanness of their hatred, of the petty annoyances as well as the great ones by which they seek to persecute those who love the Truth and who are desirous of laying hold upon the Abrahamic Covenant and becoming joint-heirs thereto with Jesus Christ the Lord. These persecutors are usually nominal Christians. Sometimes, like our Lord's persecutors, they are scribes, Pharisees, doctors of divinity, whose cause for opposition is the darkness of their own hearts, which love not the light nor come to it lest their secret ways should become manifest. However the test comes to the Lord's people, it is to be taken as one of the necessities of the case. If those who have been begotten of the Spirit succumb, and for the sake of peace and harmony sacrifice principle and truth, they thus demonstrate that they are unworthy of the Truth, that they are unworthy to be joint-heirs of the Abrahamic covenant; they take their place as belonging not to the Jacob class of faithful sacrificers but to the Esau class, who for temporary advantages of this present life are willing to sacrifice the Lord's favor and their prospective share in the coming blessings.

The public would hardly credit the various manifestations of the Esau spirit amongst Christian people in our day. It seems difficult to believe that ministers would deliberately falsify respecting the character and mental condition of Christian people in order to hold their interest and influence in their pastorates, as already stated. But we are to remember that it was the ministers who plotted our Lord's assassination and who trumped up the false charges against him on account of which he was crucified. We remember well that those doctors of divinity, scribes and Pharisees declared that the death of Jesus was necessary for the maintenance of the Jewish system, which they prized above the Truth.

The same sprit is manifest now. Many journals throughout this land to-day would publish these discourses were it not for the interposition of professed ministers of the truth in opposition. The publishers, usually worldly men, would be glad to print them did they not fear the power of the ministers to institute a boycott. Ministerial power over the people, however, is overestimated. General intelligence is on the increase, and misrepresentations are not as powerful as once they were. One of the journals which publishes these discourses weekly was called upon by five ministers in a body, who endeavored to use their influence in opposition to their publication. The answer they got from the independent manager was that so long as the public wanted the discourses and the proprietors could realize an increase of circulation for their publication, they would continue.

It may be asked, Why should Christian ministers oppose the presentation of Scriptural teaching? We answer, For the same reason that the scribes and Pharisees came upon the apostles and forbade them to teach the good tidings, as we read, "They were grieved that they taught the people. (Acts 4:2.) They preferred to have the people in ignorance.

"GRIEVED THAT THEY TAUGHT"

They realized that for the people to have the eyes of their understanding opened would measurably decrease their power and influence over them in proportion as they would find that they had been misrepresenting God's Word and plan.

Where is the Jacob and Esau test in this matter? We answer that the ministers mentioned, for "one morsel of meat," are apparently willing to sell their birthright—their share in the glorious things which God hath in reservation for them who love him and love righteousness. They are willing to prostitute their office and influence to the doing of that which is evil, willing to sell their future prospects for their present advantage. In these various particulars they have the distinctive marks of Esau which the Apostle told us to look for. On the other hand, a small minority are willing, yea, rejoice, to have their names cast out as evil, to have themselves and their teachings misrepresented, slandered, by the Esau class. We are satisfied that this should be our experience, if it is the test which the Lord permits to come to prove our faithfulness to him and to his Word—if by this means or any means we may be of the true Israel class who will inherit the promise, the oath-bound covenant.

In conclusion, dear friends, it is for each of us to decide, first of all, Have we entered the Lord's family at all, so that we could be of either of these classes? Have we been begotten of the holy Spirit, so that we could be heirs of this great promise? If not, the primary work is a full consecration of ourselves to the Lord that we may be accepted of him and become his dear children. If we have already taken the steps of faith and obedience it is proper that we now question ourselves as respects our loyalty of heart to the Lord and the Truth. To what extent do we love this better than we love houses, lands, parents or children, yea, and self also? Are we willing, if circumstances so require, to lay down our lives for the Truth, in its service, etc? If so we may safely count ourselves with the Israel class, and trust by the Lord's grace to be amongst those "overcomers" to whom he will grant to sit with him in his throne and be associated with all the work of the Millennial Kingdom.

But if we permit ourselves to be dominated by a time-serving spirit, a selfish spirit, it will blind us to the beauties and advantages of the things unseen as yet, and make all the more important before our minds the things of this present time, which the Apostle tells us are not worthy to be compared with the things reserved for us. It depends on which place we have the treasures,—with the Lord or in the earth—for where our treasures are there will our hearts be also, and our lives in accord.

This is no ordinary Tract. Read it!

Old Theology Quarterly

No. 73—The Scripture Teaching on Calamities and Why God Permits Them

Bible Students'
1906
TRACTS

The Scripture Teaching on

Calamities

and

Why God Permits Them.

"Inquire for the old paths."—Jer. 6:16.

WATCH TOWER
BIBLE & TRACT SOCIETY,
BROOKLYN, N.Y., U.S.A.

No. 73 —APRIL, 1902.

OLD THEOLOGY QUART'LY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

WATCH TOWER BIBLE & TRACT SOC'Y

NO. 37. HOW READEST THOU? **NO. 38.** HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL? **NO. 52.** OUR LORD'S RETURN.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 53. THE WAGES OF SIN. IS DEATH AND NOT ETERNAL TORMENT
NO. 54. A DARK CLOUD AND ITS SILVER LINING
NO. 59. THE WORLD'S HOPE. **NO. 60.** BRINGING BACK THE KING.
NO. 61. PROTESTANTS, AWAKE!
NO. 63. CHRIST'S DEATH: ONE OPPORTUNITY FOR EVERY MAN.
NO. 66. DO YOU KNOW?
NO. 69. STUDY TO BE APPROVED. CHRISTENDOM IN GRAVE DANGER. REFRAIN FROM WEEPING. HOPE FOR THE NON-ELECT.
NO. 70. CHEERFUL CHRISTIANS. DIVINE PREDESTINATION.
NO. 71 THY WORD IS TRUTH.
NO. 72 TO HELL AND BACK. THE GREAT PRISON-HOUSE TO BE DESTROYED. THE OATH-BOUND COVENANT. SELLING THE BIRTHRIGHT.
NO. 73. CALAMITIES AND WHY GOD PERMITS THEM.
NO. 74 THE DIVINE PLAN.
NO. 75. INCREASING INFLUENCE OF SPIRITISM.
NO. 76. EARTHQUAKES IN PROPHECY. TONGUES OF FIRE. IN THE EVIL DAY. CLEANSING OF FLESH AND SPIRIT.
NO. 77. GOD'S UNSPEAKABLE GIFT.
NO. 78, PHYSICAL HEALTH PROMOTED BY RIGHTEOUSNESS. IESUS, THE WORLD'S GREAT SIN-BEARER.
NO. 79. THE LOST KEY OF KNOWLEDGE. WHAT WOULD SATISFY JESUS FOR HIS TRAVAIL OF SOUL?
NO. 80. THE HOPEFUL AND THE HOPELRSS. SEVEN WOMEN DESIRE ONE HUSBAND. MILLENNIAL MORNING DAWNING. THE RANSOM PRICE GUARANTEES A MILLENNIAL AGE OF RESTITUTION.
NO. 81. THE LORD'S RETURN. GATHERING THE LORD'S JEWELS.

Nos. 38, 40, 59, 62 and 66 can be had in Swedish.
Nos. 38, 53 and 66 can be had in Dano-Norwegian.
Nos. 38, 40, 49, 53, 59, 61, 66 and 74 can be had in German.
Nos. 52, 53, 58 and 59 can be had in French.
Nos. 38, 40, 49, 53, 59 and 66 can be had in Greek, and 66 in Hollandish

Extra copies of the above tracts will be supplied free, on application, to subscribers; or a single sample to any one. Thus many may be co-workers with us and with God in scattering the Truth—"the hail."—Isa. 28:17. Hundreds of thousands are being circulated thus, the funds being supplied by voluntary contributions from those whose hearts and heads have been refreshed by these "glad tidings of great joy which shall be unto all people."

BOOKLETS

WHAT SAY THE SCRIPTURES ABOUT HELL?—88 pages. Also in German, Swedish French and Greek, 10 cents each.
WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?—128 pages. Also in German. 10c.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.—130 pp. Also in German and Swedish. 10 cents each.
THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.—60 pp.
THY WORD IS TRUTH. A REPLY TO INGERSOLL. 48 pp. 5c.
THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German and French. 5c.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish and French. 5c.
EPISTLE TO THE HEBREWS. Illustrated.—64 pp. In Yiddish, only. 5c.

BIBLE HOUSE, BROOKLYN, N. Y., U.S.A.
BRITISH BRANCH, 24 EVERSHOLT ST., LONDON N. W.

CALAMITIES—WHY PERMITTED.

"EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH!"

"There were present at that season some who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.

"Or, those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."—Luke 13:1-5.

NOBLE and good in the sight of both God and man are the generous impulses of charity and sympathy, awakened by great calamities in recent years. And when this is said, it leaves little more of good to be said favorable to calamities or their influence.

While these charities should not be miscontrued to signify that God's consecrated saints are rapidly multiplying—for many of the charitable are not the consecrated, and some are even infidels,—yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in a period, perhaps, as selfish and money-loving as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender spot somewhere in their hearts, would and do at other times lend time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as meet death by the accidents of nature. Yet, for all this showing of the two elements in the same men, we rejoice that the God-like element of sympathy exists, as a partial offset to the devilish qualities of selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally at the question, Why does God permit calamities? let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to know them. Some, whose hearts in the presence of great calamities overflow with sympathy and God-like love (which proves their hearts better and more sound than their theology), declare that God is the director and cause of all disasters and troubles. Hence, whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God; and whatever love and sympathy they feel, is so much sentiment opposed to God's sentiments,—which are thus made to appear malicious.

But it seems a very slight thing to charge the Almighty with causing earth's calamities,—in comparison with the general thought of Christendom, that God has premeditated, planned, from before the foundation of the world, their everlasting torture;—the direst calamity imaginable. A tornado, an earthquake, an epidemic of disease, would be mercies and kindnesses in comparison to such diabolical schemes and preparations as are accredited to the Lord by the vast majority of his children, who suffer still from the superstition, ignorance and blindness of the "dark ages," and its creeds. Alas, that such false conceptions of the justice and love of our Creator should ever have gained a foothold in our minds—to distort our every conception of every right and good quality. O Lord, grant thy people a great opening of the eyes of their understanding, that we may be able to comprehend with all saints,—the lengths and the breadths, the heights and the depths of thy love and mercy toward thy creatures—through Christ Jesus our Lord!* The difficulty is that men have been led to consider the very Bible which declares God's true character of love and justice as authority for these devilish doctrines; and these false interpretations were originated in the "dark ages" by those who instigated or assisted in burning, and otherwise tormenting, real Bible believers.

GOD'S SYMPATHY—HOW SHOWN.

When we declare that whatever there is of love and sympathy in man is only the remnant of the original divine like-

---

*See "*What Say the Scriptures About Hell?*" *Sample copy free on application, 50 cents per dozen.*

ness in which Adam was created, not wholly effaced by six thousand years of degradation in sin, it at once raises the question: In what way does God manifest his sympathy and love in such emergencies, when even the hearts of fallen human beings are touched, with sympathy and love,— to acts of kindness and succor?

A correct answer is, that God is represented in every act of kindness done, whether by his children or by the world; because their actions under such circumstances are the result of their possession of some measure of his character and disposition. This answer is not full enough to be satisfactory; but, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on his part,—providing an abundant succor, which is shortly to be revealed.

But why does not God immediately succor his creatures from calamities? Or, to go still further back, why does he, who has all wisdom to know and all power to prevent, permit calamities,—cyclones, earthquakes, tidal-waves, destructive floods, pestilences, etc.? And while we are about it, we may as well include all the evils which God could prevent, if he would—all the forms of sickness and pain and death; every manner of destruction—wars, murders, etc.; every thing which causes pain or trouble to those willing to do and to be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To comprehend this cause fully, we must go far back, to the very beginning of sickness, pain, death and sorrow,—to the Garden of Eden, where neither famine, pestilence, cyclone, earthquake, nor death in any form was permitted; where man and his surroundings and conditions were pronounced "very good," even by God himself, and must certainly have been greatly appreciated by man, who had to be *driven out* and prevented from returning by the fiery sword which kept the way of access to the life-sustaining fruits of the trees of the garden.

And this Creator, who so graciously provided for the life and comfort of his creatures, and who communed with them and gave them his blessing and the promise of everlasting life upon the sole condition of continued obedience,—how came it that he should so change in his attitude toward his creatures as to drive them from the enjovments of those Eden comforts and blessings, out into the unprepared earth—to toil and weariness and insufficient sustenance, and thus to death?

We must remember that the Creator specially or miraculously "prepared" in advance the Garden of Eden, *only*, for man's comfortable enjoyment of the favors of life, and a fitting place for his trial. God foresaw the fall of his creature, and provided that the penalty of sin, "dying thou shalt die," instead of being suddenly inflicted, as by a lightning stroke or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasma, thorns, weeds, etc.,) of the unprepared earth; the preparation of which would require seven thousand years more to entirely fit it for the habitation of perfect, obedient, human children of God.

MAN A CONVICT.

Adam and Eve, therefore, went forth from Eden convicts, under sentence of death; self-convicted under the most just of all judges, their Creator and friend. The convicts esteemed it a mercy to be let die gradually rather than suddenly; while to the Creator and Judge this was expedient because of his plan for their future, in which such experience with imperfect conditions would be of great value;—a plan for the increase of the race, and for its discipline and final redemption and restoration.

The death penalty, inflicted in this manner, God foresaw would, through experience, furnish man such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated;—a lesson, therefore, which would profit all who learn it to all eternity; especially when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness. God also designed that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy, should prove beneficial.

Had the sentence of God (in addition to a loss of Eden's comforts and experience with sin and death) condemned his creatures to an eternity of torment and anguish, as so many now believe and teach, who could defend such a sentence, or call the Judge just, or loving, or in any sense good? Surely no one of a sound mind!

But when it is seen that the Scriptures teach that *death* (extinction), and not life in torment, was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from his perfect creature when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except the *perfect,* is both a wise and a just provision for the everlasting welfare of all God's creatures.

There is a depth of meaning in the Creator's words, as he sent forth his fairly tried and justly condemned creatures, among the thorns and briars, to labor and pain, and sorrow, and disease, and to be subject to the casualties and calamities of nature's unfinished work. He said:—"Cursed *is* the ground FOR THY SAKE:" *i. e.*, The earth in general *is* in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits, to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but in loving consideration for man's ultimate good, no less than in justice, and in respect for his own sentence of death, God prevented this and guarded the way back to the garden, in order that the death sentence should not fail of execution, in order that sinners should not live forever and thus perpetuate sin.

The children of the condemned pair inherited their fall, imperfections and weaknesses, and also the penalties of these; for "who can bring a clean thing out of an unclean?" The whole race, therefore, as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but by their labor and skill they are serving to prepare the earth and bring it as a whole to the full perfection designed for it, and illustrated in the condition of Eden—ready for a further purpose of God of which none but his children (and not all of them) are made aware through the Scriptures.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less; so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise is present shortness of life, under present circumstances! Were some of our "shrewd business men" who accumulate millions of money, and grasp great power in a few short years, to live 930 years, as Adam did, what might we expect but that one man, or at most a syndicate or trust, would own every foot of land, control every drop of water and every breath of air, and have the rest of the race for their dupes and slaves?

God's action, then, in exposing his creatures to death, pain and various calamities, it must be seen was, first of all, one which related only to his *present life on earth*, and to no other; for of any continuance of life, in any other locality, God did not give him the slightest intimation. On the contrary, the words of the penalty were: "Dust *thou art* and unto dust shalt *thou return,*"—"dying thou shalt die."—Gen. 3:19; 2:17, margin.

True, God gave promise that, somehow and at some time, a son of the woman should accomplish a deliverance. But it was then vague and indefinite, merely a glimmer of hope, to show them that though God dealt severely with them, and on lines of law and justice, yet he sympathized with them, and would, ultimately, without violating *justice* or ignoring his own righteous sentence of death, bring them succor.

GOD JUST, YET THE JUSTIFIER OF SINNERS.

Paul tells us that God adopted a method for the recovery of man from that original sentence of death that came upon all as the result of Adam's fall, which would show the *justice* of his sentence and the *unchangeableness* of his decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony and obedience to their Creator and his just and reasonable laws and regulations.

This divine plan, by which God could remain just and unchangeable in his attitude toward sin and sinners, and yet release the well-disposed from the penalty of sin (death and disfavor), is stated by the Apostle in Rom. 3:24-26.

In brief, this plan provided that another man who, by obedience to the law of God, should prove his worthiness of eternal life, might, by the willing sacrifice of the life to which he was thus proved worthy, redeem the forfeited life of Adam and of his posterity who lost life through him; for it is written, "In Adam all die," and "By the offence of one sentence of condemnation came on all men."—1 Cor. 15:22; Rom. 5:12, 18.

THE REDEEMER.

Since the condemnation to death was thus upon all men, and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous plan of transferring his only begotten Son from the spiritual to the human nature, and thus provided a man fit for sacrifice—"the man Christ Jesus who gave himself *a ransom* for all;" "who, though he was rich [though he was possessed of glory and honor and riches of wisdom and power above both angels and men], nevertheless for our sakes became poor [humbling himself to a lower nature, even as a man, becoming obedient even unto death] that we through his poverty might be made rich."—1 Tim. 2:5; 2 Cor. 8:9.

Thus the one *first* created, "the first-born of all creation" (Col. 1:15), "the beginning of the creation of God" (Rev.

3:14), the one who had known God's character longer, more fully and more intimately than any other being, the one in fact who had been Jehovah's chief and honored, intelligent and active agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1:3; Col. 1:16, 17)—this great being, Jehovah's Prime Minister, and next to himself in dignity, the Almighty entrusted with the great work of redeeming and restoring mankind.

To redeem them would cost the sacrifice of the Son's own life as their ransom-price, with all that that implied of suffering and self-denial. To restore them (such of them as should prove worthy—whosoever *wills*) would require the exercise of divine power to open the prison-house of death, and to break the fetters of sin and prejudice and superstition, and give to all the redeemed the fullest opportunity to decide whether they love good or evil, righteousness or sin, truth or error,—to destroy all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition—righteousness.

To know the Father's plan and his privilege of co-operation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17:5; 2 Cor. 8:9.) He was "made *flesh*" (John 1:14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of himself, for the cancelation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving to Justice the *price* of their liberty from divine condemnation, he secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life and to all the lost estate and blessings, "whomsoever he wills." (John 5:21.) And he wills to restore all who shall prove worthy. And to prove who are worthy of everlasting life will be the object of the Millennial reign.—1 Tim. 2:4; 2 Pet. 3:9.

This fact that our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the *right* to resurrect them and restore them, is clearly stated by the Apostle.—See, Rom. 5:6-12, 16-19, 21; 1 Cor. 15:21-24.

BY HIS KNOWLEDGE.

Though tempted in all points like as we (his "brethren") are, he ignored his own will (Luke 22:42; John 4:34; 5:30) and all suggestions from others contrary to God's plan (Matt. 16:23; Luke 4:4, 8, 12), and *obeyed* God implicitly. And therein lay the secret of his success. Temptations did not overcome him, as they did even the perfect man Adam, because of the fulness of his consecration to the divine will and plan; and this fulness of consecration and trust was the result of his intimate *knowledge* of the Father and his unbounded confidence in his wisdom, love and power. He had recollection of his previous existence as a spirit being with the Father. (John 17:5; 3:12, 13.) Our Lord's success, then, was the result of being rightly exercised by his *knowledge* of God; as it is written: "By his *knowledge* shall my righteous servant justify many, while bearing their iniquities."—Isa. 53:11.

The suggestive thoughts here are two: First, that even a perfect man failed in trial because of the lack of full appreciation of God's greatness, goodness and resources. Secondly, the *knowledge* (as in Satan's case) would be valueless, if unaccompanied by sincere love and consecration to God's will. A lesson further, to Christ's "brethren," is, that *knowledge* and *consecration* are both essential to their following in the Master's footsteps.

Among men he and his mission were not really known; even his most ardent followers and admirers at first supposed that his mission was merely to heal some of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was to lay the foundation of a world-wide empire, which should include not only the living, but also the dead, of Adam's race, and which should insure everlastingly peace and joy to all the worthy, by eradicating, forever, sin and all who *love it* after fully comprehending its character in contrast with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of Man came to give his life a ransom for many;" "Verily, verily, the hour is coming* when the dead shall hear the voice of the Son of God, and they that hear [heed] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovering of sight to the [mentally, morally and physically] blind; to set at liberty them that are bruised" —injured by the Adamic fall.—Matt. 20:28; John 5:25; Luke 4:18.

The sacrifice of the Redeemer's all, as man's *ransom price*, was offered at the time he was thirty years old—at his baptism. And there the offering was accepted by Jehovah, as marked by

---

**Sinaitic MS. omits the words "and now is."*

his anointing with the spirit. Thenceforth, he spent the three and a half years of his ministry in using up the consecrated life already offered; and this he completed at Calvary. There the *price* of our liberty was paid in full. "It is finished!" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, and his posterity, resulting either directly, or indirectly, from the first disobedience and its fall. All that is necessary since, for a full return to divine favor and communion, and to an inheritance in the Paradise of God, which the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is, a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established, and for which he has bidden us wait and hope, and for which he taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

"YE SHALL ALL LIKEWISE PERISH"

UNLESS YE REPENT.

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from that condemnation has been provided. (Acts 4:12.) Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's Millennial reign those whom Pilate slew, and those upon whom the tower of Siloam fell, and all others of the race, sharers in the death penalty now upon all, will be released from the tomb, brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor,—life, etc. Thus seen, the Adamic death penalty was—to perish; but it has been canceled by Christ's Ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep" (John 11:11-14; Matt. 9:24; 1 Thes. 4:14; 5:10), from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adamic death, a full, individual opportunity to escape perishing and live forever. Yet, finally, all who shall fail to repent and lay hold upon the gracious Life-giver shall *perish;* they will fail to obtain the full restitution provided; they shall never see [perfect] life [full restitution] for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life. As this will be their second condemnation, and an individual one, so the penalty will be the Second Death which will not be general to the race, but only upon such individuals as refuse God's favor of reconciliation and life.

Under that blessed and wise rule of Christ as King of nations,* all the evil, depraved tendencies inherited from the fall and from the six thousand years of degradation, will be restrained, held in check, by superhuman wisdom, love and power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under that clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all were redeemed by the Lord Jesus' sacrifice; and the Second Death is that destruction which will overtake those who, though redeemed by Christ from the first death, shall, by *their own wilful* conduct, merit and receive death again. This Second Death means utter destruction ,without hope of another redemption or resurrection; for Christ dieth no more. Nor could any good reason for their further trial be assigned; for the trial granted during the Millennial age under Christ, as Judge, will be a thorough and fair and individual and final trial.—1 Cor. 15:25.

As our Lord Jesus used the calamities of his time as *illustrating* the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver, so we use them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce as unscriptural the eternal torment theory, so generally believed by God's children, as one of Satan's blasphemous slanders against God's character. And we proclaim that only by faith in the Redeemer, repentance and reformation, can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible *to the extent* that he understands it; and according to God's promise and plan *all* mankind shall, at some time, either during the Gospel age, or during the coming Millennial age, he brought to a *full, clear appreciation* of these conditions and opportunities, with fullest opportunities for repentance and life.

**Not visible in flesh, however, for he is no longer flesh, having been highly exalted again after he had finished the flesh-life by giving it as our ransom price.—See, "The Time is at Hand," Chap. V.*

Calamities, then, are to be regarded, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath, or Seventh Thousand years (the Millennium), and for its state of absolute perfection forever after the Millennium, during which, under Christ's direction, it shall be given its finishing touches and be made fully ready for the redeemed race, which his reign shall prepare also to rightly use and enjoy and rule the perfected earth. And man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator, because, first, man is a sinner condemned to death anyway, and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in that Millennial age, when each shall be required to choose between good and evil. The evil they now learn first, the good and its blessed results and rewards, but dimly seen now, will be fully displayed then,—during the Millennium.

SPECIAL PROVIDENCES FOR THE SAINTS.

But some one inquires, If this be God's plan for redeeming the world by the death of his Son, and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ, with its favorable conditions and powerful restraints, begin at once, as soon as Christ had given the *ransom price* at Calvary; instead of compelling those who would follow righteousness to sail through bloody seas and suffer for righteousness' sake? Or else, why not have postponed the giving of the *ransom* until the close of the six thousand years of evil and the inauguration of the Millennial reign? Or, at least, if the present order of events is best in the divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, etc., those who have fully accepted of Christ and who have sacrificed and are using their all in the service of righteousness?

Ah, yes! The subject would be incomplete were this point left untouched. The consecrated saints, the Church of the Gospel age, are a "peculiar people," different from the rest of the redeemed race; and God's dealings with them are peculiar and different also. Calamities, great and small, continually involve God's saints as well as the worldly, and seemingly as much by accident. But herein the Lord provides a test for our faith;—intended either to turn us back, if we have not sufficient faith to permit further progress, or to develop and strengthen and increase our faith if we have it, and will exercise it under divine direction.

The Lord's assurance to his truly consecrated spirit-begotten children is, that all things shall work together for good to them. (Rom. 8:28.) God assures them that having entered into a new relationship with him, all of their affairs are henceforth his affairs and concern. Consequently, they may realize, fully, that however the world may be subject to *accidents,* incidental to present imperfect conditions under the curse, God's "little ones" are his peculiar care. Not a hair of their heads may suffer injury without his knowledge and consent. (Matt. 10:30; Luke 12:7.) How wonderful! And yet how reasonable when we recall the assurance that, "Like as a father [earthly] pitieth his children, so the Lord pitieth them that reverence him."—Psalm 103:13.

WHY SHOULD NOT GOD'S FAITHFUL BE ENTIRELY EXEMPT FROM SUFFERING AND DEATH, AND ALL THE EVIL RESULTS OF SIN AND ITS PENALTY?

Surely! That is the query that naturally arises and that is answerable only from one standpoint: and its answer can be appreciated only by the saints;—and by them in proportion to their faith, and their knowledge of God and his Word. The answer is twofold; that is to say, there are two reasons why God's people are not exempted from the ills of life common to the world.

(1) Such exemption would attract all kinds of characters into the Church, for selfish motives. And, altho God purposes offering his blessings freely to all in due time, he is working according to a plan, in which the present age is intended for the *selection* of a special class, for a special purpose—to be used as divine agents, as joint-heirs with the Lord and Savior in blessing and enlightening the whole world in the coming age. Contrary to the general understanding, therefore, God is as careful to exclude some from his Church as to draw others. His preferences are not according to color or sex or learning or nationality, however, but according to faith and obedience and Christ-likeness of heart, or will. "Whom he did foreknow he also did predestinate [all who shall be accepted as members of the glorified Church, the Royal Priesthood] to be conformed to the image [character-likeness] of his Son."—Rom. 8:29.

(2) It is a part of the necessary schooling of the Church, that they shall learn to trust the Lord implicitly;—not merely in matters which they can see clearly and understand fully, but

in everything. Those who cannot learn this as one of their lessons (and it is one of the most important of all) cannot pass the examination; but will be deemed "unfit for the Kingdom," whatever else they may be fitted for. True, *faith* is not the only qualification for a share in the Kingdom; but it is the most important of all, because without it we cannot so well cultivate the other elements of character; and because without faith the other elements of character would not be acceptable to God, even if we had them in perfection.

Only from the instructions of God's Word can we see matters from this standpoint; and only when viewed from this standpoint can the trials, difficulties, perplexities, persecutions, etc., which come to God's people, be appreciated so that they can "rejoice in tribulation and in everything give thanks." They rejoice by faith, even as they see by faith, and walk by faith. Such only can realize that present trials are designed bv the Lord, and intended to work out for those properly exercised thereby a far more exceeding and eternal weight of glory;—for they look not at the things that are seen and temporal; but, with the eye of faith, at the things promised—unseen and eternal.—2 Cor. 4:18.

While we trust that this and others of our publications may be helpful to many—enlightening and encouraging, it is not improper for us to say that their special mission is not to the worldly and the satisfied; but to the meek and humble who hunger and thirst—for righteousness, for God, for his truth, desiring to know and to love and to serve him,—and to the saints,—those who already know the Lord to a considerable extent, for now, in this time of growing skepticism, along lines of "higher criticism" and "evolution," such need the "meat in due season" which the Lord has prepared for them, realizing their needs long in advance. We specially inform all such that our Society is devoted to the Lord and his Word and his people. We publish a twice-a-month journal (16 pages), and various Bible-study helps—not for gain, not for profit, but for the edification of the Lord's people and their upbuilding in the knowledge of the Lord, and as assistances to the Bride class in making ready for union with the Bridegroom—that each may make his calling and his election sure. We urge you to join with us in the study of the Father's Word, in the light now shining upon it;—whether you can contribute toward the expense of the publications or not. The majority of God's saints are as poor in this world's goods as they are rich in faith. We gladly offer all such hungry ones any and all of our publications *free*. Write to us fully at once. "Come with us, and we will do you good; for the Lord hath spoken good concerning Israel." (*Address on cover.*)

THINGS YOU WANT TO KNOW

—AS—

CHRISTIAN BIBLE STUDENTS

THERE ARE EVIDENCES THAT—

—Six thousand Years from Adam ended in A. D. 1872.
—The Date of our Lord's Birth was October, B. C. 2.
—The Date of Annunciation to Mary, Dec. 25th, B. C. 3.
—The Date of our Lord's Baptism was October, A. D. 29.
—The Date of our Lord's Crucifixion, April, A. D. 33.
—The "Seventy Weeks" of Israel's favor ended A. D. 36.
—The Jewish Age "Harvest," was 40 years, A. D. 30 to 70.
—The Christian Age "Harvest," 40 years, A. D. 1874–1914.
—The Jewish Jubilees were Typical of the "Time of Restitution of all Things."—Acts 3:19–21.
—The Typical Jubilees Mark the Date of their Antitype.
—The "Times of the Gentiles" will end with A. D. 1914.
—The Jewish Age, in its Length, its Ceremonies, etc., Typified the Realities of the Christian Age and its Length.
—Elias or "Elijah the Prophet" was a Type.—How fulfilled.
—The Antichrist Has Come!—What? When? Where?

These subjects and many others deeply interesting to "the Household of Faith," and "Meat in due season" to all who love and study God's Word, can be had in

"The Time is at Hand"

(In English, German, Swedish, Dano-Norwegian and French.)

380 PAGES—CLOTH BOUND, 25 CENTS, POSTPAID; DELIVERED BY COLPORTEURS, 35 CENTS.

ADDRESS ORDERS TO PUBLISHERS
WATCH TOWER BIBLE AND TRACT SOCIETY,
BROOKLYN, N, Y., U. S. A.
BRANCHES:—LONDON, N.W.; ELBERFELD; COPENHAGEN; STOCKHOLM; YVERDON-SUISSE; MELBOURNE.

Old Theology Quarterly

No. 74—Divine Plan of the Ages for Human Salvation

Bible Students'
1906
TRACTS

NUMBER 74 OLD THEOLOGY QUARTERLY. JULY, 1906

PRIMARY STUDIES IN THE SCRIPTURES

ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER

SIX CENTS PER YEAR

DIVINE PLAN OF THE AGES FOR HUMAN SALVATION

THE DIVINE WEAVING

"See the mystic Weaver sitting
High in heaven—His loom below.
Up and down the treadles go.
Takes, for web, the world's dark ages,
Takes, for woof, the kings and sages.
Takes the nobles and their pages,
Takes all stations and all stages.
Thrones are bobbins in His shuttle.
Armies make them scud and scuttle—
Web into the woof must flow:
Up and down the nations go!
At the Weaver's *will* they go!

"Calmly see the mystic Weaver
Throw His shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion and commotion,
What each fusion and confusion,
In the grand result will show!

"Glorious wonder! What a weaving,
To the *dull*, beyond believing.
Such no fabled ages know.
Only faith can see the mystery,
How, along the aisles of history,
Where the feet of sages go,
Loveliest to the fairest eyes,
Grand the mystic tapet lies!
Soft and smooth, and ever spreading,
As if made for angels' treading—

Tufted circles touching ever.
Every figure has its plaidings,
Brighter forms and softer shadings,
Each illumined—what a riddle!—
From a cross that gems the middle.

"'Tis a saying—some reject it—
That its light is all reflected;
That the tapet's lines are given
By a Sun that shines in heaven.
'Tis believed—by all believing—
That great God, Himself, is weaving,
Bringing out the world's dark mystery,
In the light of faith and history;
And, as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages."

. . . .

A recent writer has truly said: "The summary want of the **age is** that *last* philosophy into which shall have been sifted all **other** philosophy, which shall be at once catholic and eclectic, **which** shall be the joint growth and fruit of reason and faith, **and** which shall shed forth through every walk of research the **blended** light of discovery and revelation."

Many who admit that such a philosophy can emanate from God only, and that the Bible *should* reveal it, nevertheless fail **to find** it there, because they do not seek it in an orderly or **philosophical** manner. Such we advise to read a book of 385 **pages** entitled "The Plan of the Ages," which presents the soul-satisfying outlines of the divine plan of human redemption in **a** form that is acceptable to humble and consecrated reason. **Sold by us at cost—cloth bound, 25c, postpaid. This little tract is a crumb of its teachings.**

You will enjoy reading this!

Of this book the *Atlanta Constitution* said editorially:—

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! . . . .

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

* * *

OUR GOD HAS A PLAN

The careful and reverent student of the sacred Scriptures will find, in the light now due to the household of faith, that the Word of God presents a complete and systematic plan for the salvation and development of the human race, which for ages has been in operation, which, up to the present time, has been a success in its gradual development, and which in due time will be gloriously completed. The past six thousand years of human history have been necessary to work out that plan to its present degree of development, and one thousand years more will witness its full consummation in the restitution of every willing member of the race to the original likeness of God, and their establishment in righteousness, with the eternal ages of glory and blessing before them.

CHRIST THE CENTER OF THE PLAN

Such is the scope of God's plan which he formed before the foundation of the world, to be wrought out in Christ, who is the Alpha and Omega, the Beginning and the Ending, the First and the Last of Jehovah's direct creation—his *only* begotten Son—Rev. 1:8, 10; John 1:14, 18; Col. 1:13. "By him were all things made, and without him was not anything made that was made." "He is the image of the invisible God, the first-born of every creature. By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." (John 1:3; Col. 1:15, 17.) In him also "we have redemption through his blood, even the forgiveness of sins."—Col. 1:14.

God, having thus honored his Son by making him his instrument or agent for the accomplishment of all his grand designs, declared to men: "This is my beloved Son in whom I am well pleased; hear ye him." He "hath exalted him to be a Prince and a Savior," and "would have all men honor the Son (as the Father's agent and representative) even as they honor the Father." (Matt. 17:5; Acts 5:31; John 5:23.) Nor does the Son claim higher honor than to be the Father's agent and messenger, "the messenger of the (Jehovah's) covenant" (Mal. 3:1); for he says, "I came not to do mine own will, but the will of him that sent me," and "My Father is greater than I." (John 6:38; 5:30; 4:34; 14:28.) To us, as to the Apostle, "there is one God, the Father, *of* whom are all things; and one Lord, Jesus Christ, *by* whom are all things; and we by him."—1 Cor. 8:6.

MAN IN GOD'S IMAGE

After the creation of angels came the creation of man, a being adapted to live on the earth and to be its lord and king. Man, as well as the angels, was created in the divine image—that is, with faculties of reason, conscience, etc., capable of discerning right and wrong. Man, as king of earth, and perfect, as created, was only "*a little lower* than the angels" (Heb. 2:7, 9), and that little consisted in his being limited by his nature to the earth, while the angelic nature, being spiritual, has a wider range for observation and hence a broader plane for reasoning. To be an image of God implies freedom of choice or will with respect to one's own conduct. With such freedom man was originally endowed by his Creator, and the alternatives of good and evil were placed before him as a necessity to his trial for lasting life, though not without warning on God's part as to the blessed results of righteousness and the baneful results of evil. On account of man's inexperience, implicit obedience to God's will was required of him for his safety and protection, as well as for a test of his loyalty to his rightful Lord and Sovereign. Nevertheless, God, by divine intuition, foresaw the course that Adam would take and the fall of the whole race with him into death, and also the lessons which that experience with sin and death might be overruled to teach them when, in due time, through the merit of Christ's sacrifice, he would grant them remission of sins upon their repentance and turn to righteousness. He therefore determined to let man take his chosen course, and to inflict on him its just penalty, and then in due time to deliver him from it with a great salvation.

GOD'S FOREKNOWLEDGE GUIDED

God foresaw that, even with good intentions, man's limited knowledge and experience would continually offer temptations to doubt the wisdom of divine arrangements, if not to disobey them; he therefore embraced this opportunity to convey to all of his creatures, as well as to man, a fuller conception of himself, in order that they might the more fully and heartily worship and obey him. As a revelation and illustration of his attributes—Justice, Wisdom, Power and Love—God placed his human son in his own image—perfect though inexperienced, and but slightly informed respecting his Creator's attributes—on trial, in order that he might gain a valuable experience, yet foreknowing that, although in every respect fairly tried, he would, in the use of his own free will, fall into sin. But God did not purpose to abandon his disobedient and death-deserving creature to eternal ruin, but provided a way of redemption whereby he might be just and yet the justifier of the truly penitent and believing (Rom. 3:26), so that the painful experience gained under the reign of sin and death might eventually, under this overruling influence of divine providence, serve the more firmly to establish them in righteousness and willing loyalty to God.

The trial in Eden was merely a test of obedience, or loyalty to God. The fruit of the forbidden tree was good (for all the trees of the garden were good) and was desirable to make one wise; and had they proved their loyalty to God by obedience, probably the restriction would in due time have been removed. Knowledge is a blessing only to those who are subject to the divine will. This, God had arranged that man should acquire by experience, and angels by example. The penalty of man's disobedience was death—"In the day that thou eatest thereof, dying thou shalt die." The penalty was fulfilled to the letter: the dying began as soon as the penalty was pronounced, when they were cast out of Eden and restrained from eating its life-sustaining fruits; and it was completed within the thousand-year day, as predicted. (2 Pet. 3:8.) The penalty, death, being gradually and not suddenly inflicted left the condemned pair free to propagate their species, yet subject to the weakness and all the penalty under which they themselves groaned.

THE FALL OF MAN

Thus, by one man's disobedience, sin entered into the world, and death by (as a result of) sin; and thus death passed upon all men, because all are sinners and imperfect by heredity.—Rom. 5:12.

Sin, and death its penalty, by thus gaining control of Adam, controlled the world, and reigned from Adam to Moses—with but few divine promises, even, to illuminate the dark way. Then "the law came by Moses," offering lasting life to any one who would observe it in every particular. But in their fallen condition none of the condemned race was able to obey it, and by it to gain the reward of life. As God had designed, however, the law did serve a purpose: it served to show the helplessness of man for his own justification; and it served to point out, as from another than the corrupt and condemned seed of Adam, the holy, harmless undefiled Lamb of God, whose sacrifice, as Adam's substitute or Redeemer, satisfied the claims of justice, bought the world from the slavery of sin and death, and made possible the gospel offer of forgiveness and lasting life, not through our righteousness in keeping God's law (which is impossible by reason of the weakness of the flesh), but by our acceptance of Christ as our Master, and of his ransom-sacrifice as the satisfaction for our sins before God.

DIVINE TIMES AND SEASONS

It might be supposed that the work of blessing the world should have begun at once when the sacrifice for sin was accepted by the Father, as signified by the giving of the spirit of adoption at Pentecost; but not so. Another feature of the divine plan had first to be accomplished, viz.: the selection and development of the Church to be joint heirs with Christ in his glory and kingdom and work of blessing the world. This was from the beginning a part of the divine plan; and therefore the glorious reign and work of blessing the world could not begin at Christ's resurrection, nor at Pentecost, but had to be delayed until the selection of all its tried and faithful members could be accomplished. Or, to state it otherwise, the Father's appointed time for blessing the world is during the seventh thousand year, and had it not been for his purpose to select the Church, the "bride" or "body" of Christ, to share with him in the work of blessing the race, there need not have been two advents of our Lord. One would have been sufficient; for he could have come now, in the end of the sixth thousand years, could have redeemed all and at once begun the great work of blessing and restoring mankind. He came to redeem the world eighteen centuries previous to the appointed time of blessing, so as to leave time, before that day, for the selection of his bride from among the redeemed race.

As the occasion of man's fall became God's opportunity for exhibiting to all his creatures his wonderful character from every standpoint—his Justice, his Wisdom, his Power and his Love—so it also became an opportunity for the testing in all points of his only begotten Son, preparatory to his yet higher exaltation (Phil. 2:8–10) to the divine nature, with all which that implies of glory, honor and immortality, and of position next to the Father, that all men should honor the Son even as they honor the Father. And the same occasion, as pre-arranged of God, also makes possible the calling, selection and trial of the Gospel Church, now soon to be completed and made joint-inheritors, with our Lord and Savior, of glory, honor and immortality, and like him to be exalted far above men and angels, even to the divine nature—2 Pet. 1:14.

REVEALING DIVINE CHARACTER

Only the *justice* of God's character has yet been made manifest to the world, and much of its glory is sadly beclouded by human tradition, which falsely declares the wages of sin to be eternal torment instead of "everlasting destruction." God's *love* for his creatures, the *wisdom* of his plan of salvation, and his *power* to save, are as yet but partially revealed, and even distortedly seen by but few indeed. God's *justice* has been revealed to all for the past six thousand years in the reign of death, the penalty which he prescribed for sin. God's *love* began to be revealed eighteen hundred years ago, but not seeing all of the plan, few rightly appreciated the love. Nevertheless "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." (1 John 4:9.) The *wisdom* of the Lord's plan will not be appreciated until the Millennial Sun of Righteousness has arisen, revealing those features of his plan which then will bring blessings to all the billions which his *justice* condemned, and which his *love* redeemed. But the *power* of God will not be seen in its fulness until well on in that Millennial Day. Although partially revealed in the work of creation, the grandest and fullest exhibition remains to be shown in the resurrection from death of those redeemed ones, who, accepting of the gracious provisions of his love, bow in glad submission to all his just requirements.

It is a mistake made by many to suppose that Jehovah's *justice* and his *love* are ever in conflict with each other. Both are perfect—his *love* never desires or attempts what his *justice* does not endorse: his *justice* and his *love* must both approve every act for which his *power* is exercised. With men, because of lack of wisdom and power, love and justice often conflict. Man's love often has gracious designs which he has not the wisdom or power to accomplish except by violating justice.

We must guage our views by the infinite and stay close to the revelation he makes of his plans, not seeking to make plans of our own for God. God's plan, when clearly seen, fully vindicates his *justice* as well as his *love*. The plan of redemption devised by divine *wisdom* is the essence of unfathomable *love* based upon uncompromising *justice*, and will be fully accomplished by divine *power*. The first act of God's love was to provide a *ransom* for Adam, and thus for all his race, since it was by his transgression that all fell into sin and death. Until the ransom was given nothing was done in the way of saving the world: promises and types of coming salvation were made, but nothing more could be done. God had rendered a just sentence, and the penalty could not be set aside: it had to be met. Before Adam and his family could be released from the death sentence by a resurrection, the life of another man not under the sentence had to be paid as its corresponding price, that God might be just in justifying and accepting back to harmony and life all who believe in Jesus and turn unto God in his name. (Acts 4:12.) And having accepted Christ as the ransom of all such, the Apostle assures us that now "he is *faithful* and *just* to forgive us our sins and to cleanse us from all unrighteousness." —1 John 1:9.

RECONCILIATION FOR BELIEVERS

Thus we see, from God's own declaration, that since Christ died for our sins, the just for the unjust, that he might bring us to God, or rather, since he ascended up on high, and there appearing in the presence of God on our behalf presented the price of our redemption and became Lord of all, of both the living and the dead, there is no longer any legal hindrance in the way of the return of all mankind to fellowship with God, and to all the blessings and privileges lost under the penalty of the first transgression. The only difficulties remaining are on man's part. In his fallen condition his mind is sick as well as his body. He inclines to believe falsely and is disinclined to believe in so great a salvation, such "good tidings of great joy which shall be unto all people." Besides, he is weak through the fall, and does those things which he often does not at heart approve and leaves undone much that at heart he really desires to do, and there is no help in himself. Some assistance in overcoming sinward tendencies must reach him or else the cancellation of past sin and the opportunity for reconciliation will be a valueless offer.

THE CHURCH IN GLORY

This necessity, which we recognize, is fully met in those features of the divine plan which are yet to be fulfilled. He who redeemed all is appointed to be both king and judge of all; for God "hath appointed a day in which he will *judge the world* in righteousness by that Man whom he hath ordained," Jesus Christ. (Acts 17:31.) That is, he will righteously grant the world a new, individual trial for eternal life, having cancelled the sentence of the first trial by the propitiatory sacrifice of his Son.

And the redeemed, tried and glorified Church, the faithful bride of Christ, is to share with her Lord in this great work, as kings and priests and judges. (Rev. 5:10; 1 Cor. 6:2, 3.) As kings they will rule the world in righteousness, enforcing and establishing order and justice and truth; as priests they will teach the people, and through the merit of the one sacrifice for sins forgive the penitent, and cleanse and help them out of their weaknesses —mental, moral and physical; as judges they will judge of the measure of the guilt of all in respect to their course in the future as well as in their past lives, judging not by the hearing of the ear, nor by the sight of the eye, but by an infallible judgment for which they will be abundantly qualified by their exaltation to the divine nature.

While the promise of God to the Church is a *change of nature* from human to divine, to be effected at the second advent of her Lord, as the completion of *his* resurrection—the first resurrection (2 Peter 1:4; 1 Cor. 15:50-53; Phil. 3:10-11; Rev. 20:6)—the provision of God's plans for the world at large is quite different, viz.: *a "restitution"* or *restoration* to all the grand qualities and powers of the human nature (an earthly likeness of the divine), now so sadly blurred and defaced by the six thousand years of slavery to sin and death.

THE WORLD'S BLESSING

Rightly to appreciate human *restitution*, it must be remembered that every excellent quality exhibited among men is but an imperfect exhibition of what belongs to each perfect man, whether it be logical acuteness, mathematical precision, aesthetic taste, art, wit, eloquence, poetic imagination, music or any other intellectual grace or moral refinement; and that these, to a higher degree than we have ever seen them exhibited by any fallen men, will, in the process of restitution, become, as at first designed by the Creator, the endowments of each obedient member of the human family. With the restitution of perfect mental and moral balance to man, the original king of earth, will come also a blessing through man to all his subjects—the beasts of the field, the fowl of heaven, and the fish of the sea (Psa. 8:6, 8); and the ordering of the earth itself is likewise promised.

The "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21) are, we believe the Scriptures to teach, just at the door. Soon the last members of the body of Christ will have finished their course, and then, with their glorious Head and all the other members of the body, they will shine forth as the sun for the blessing of the entire redeemed race.

TOWER BIBLE & TRACT SOCIETY,
Bible House, Arch Street,
ALLEGHENY, PA., U. S. A.

WHY EVIL WAS PERMITTED

THE HARMONIOUS CO-OPERATION OF THE CREATOR'S WISDOM, JUSTICE, LOVE AND POWER WITNESSED THEREBY

Evil is that which produces unhappiness; anything which either directly or remotely causes suffering of any kind.—*Webster.* This subject, therefore, not only inquires regarding human ailments, sorrows, pains, weaknesses and death, but goes back of all these to consider their primary cause—sin—and its remedy, Since sin is the cause of evil, its removal is the only method of permanently curing the malady.

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions, Why did God permit the present reign of evil? Why did he permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or why did he allow the forbidden tree to have a place among the good? Despite all attempts to turn it aside, the question will obtrude itself—Could not God have prevented all possibility of man's fall?

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, but the fact that he did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan's design? Doubtless he could; but such interference would have prevented the accomplishment of his own purposes. His purpose was to make manifest the perfection, majesty and righteous authority of his law, and to prove both to men and to angels the evil consequences resulting from its violation. Besides, in their very nature, some things are impossible even with God, as the Scriptures state. It is "impossible for God to lie" (Heb. 6:18). "He cannot deny himself" (2 Tim. 2:13). He cannot do wrong, and therefore he could not choose any but the wisest and best plan for introducing his creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

The Scriptures declare that all things were created for the Lord's pleasure (Rom. 4:11)—without doubt, for the pleasure of dispensing his blessings, and of exercising the atttributes of his glorious being. And though, in the working out of his benevolent designs, he permits evil and evil doers for a time to play an active part, yet it is not for evil's sake, nor because he is in league with sin; for he declares that he is "not a God that hath pleasure in wickedness." (Psa. 5:4.) Though opposed to evil in every sense, God *permits* (*i. e.*, does not hinder) it for a time, because his wisdom sees a way in which it may be made a lasting and valuable lesson to his creatures.

It is a self-evident truth that for every right principle there is a corresponding wrong principle; as, for instance, truth and falsity, love and hatred, justice and injustice. We distinguish these opposite principles as *right* and *wrong*, by their effects when put in action. That principle the result of which, when active, is beneficial and productive of ultimate order, harmony and happiness, we call a *right* principle; and the opposite, which is productive of discord, unhappiness and destruction, we call a *wrong* principle. The results of these principles in action we call *good* and *evil;* and the intelligent being, capable of discerning the right principle from the wrong, and voluntarily governed by the one or the other, we call virtuous or sinful.

This faculty of discerning between right and wrong principles is called *the moral sense*, or *conscience.* It is by this moral sense which God has given to man that we are able to judge of God and to recognize that he is good. It is to this moral sense that God always appeals to prove his righteousness or justice; and by the same moral sense Adam could discern sin, or unrighteousness, to be *evil*, even before he knew all its consequences. The lower orders of God's creatures are not endowed with this moral sense. A dog has some intelligence, but not to this degree, though he may learn that certain actions bring the approval and reward of his master, and certain others his disapproval. He might steal or take life, but would not be termed a sinner; or he might protect property and life, but would not be called virtuous—because he is ignorant of the moral quality of his actions.

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern and to do right; but to have made him so would have been to make merely a living machine, and certainly not a mental image of his Creator. Or he might have made man perfect and a free agent, as he did, and have guarded him from Satan's temptation. In that case, man's experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which would have made the everlasting future uncertain, and an outbreak of disobedience and disorder might always have been a possibility, besides which, good would never have been so highly appreciated except by its contrast with evil.

God first made his creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, he gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both; "And the Lord said, Behold, the man is become as one of us, to know good and evil." (Gen. 3:22.) In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realize what good is until they experience it in the Millennium, as a result of their redemption by him who will then be their Judge and King.

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was a part of his nature, just as it is a part of the divine nature. But let us not forget that this image or likeness of God, this originally law inscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin; hence it is not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in his own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man's original endowment; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator. Today, after six thousand years of degradation, so much of the original likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy and therefore more agreeable to the fallen race than is righteousness.

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it, we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted, man could not have resisted it, consequently there would have been neither virtue nor merit in his right doing. God seeketh such to worship him as worship in spirit and in truth. He desires intelligent and willing obedience, rather than ignorant, mechanical service. He already had in operation inanimate mechanical agencies accomplishing his will, but his design was to make a nobler thing, an intelligent creature in his own likeness, a lord for earth, whose loyalty and righteousness would be based upon an appreciation of right and wrong, of good and evil.

The principles of right and wrong, as *principles*, have always existed, and must always exist; and all perfect, intelligent creatures in God's likeness must be free to choose either, though the right principle *only* will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God's purpose, it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. (1 Cor. 15:25, 26; Heb. 2:14.) Right-doing and right-doers, only, shall continue forever.

But the question recurs in another form: Could not man have been made acquainted with evil in some other way than by experience? There are four ways of knowing things, namely, by intuition, by observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. Such knowledge belongs only to the divine Jehovah, the eternal fountain of all wisdom and truth, who, of necessity and in the very nature of things, is superior to all his creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation, but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

Why should not man be the illustration, and get his knowledge by practical experience? It is so: man is gaining a practical experience, and is furnishing an illustration to others as well, being "made a spectacle to angels."

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable, final result of evil, which God thus allowed man to see and feel. God can sustain life as long as he sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlastingly, as it is for God to lie. That is, it is *morally impossible*. Such a life could only become more and more a source of unhappiness to itself and others; therefore, God is too good to sustain an existence so useless and injurious to itself and others, and, his sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favor, a gift of God, and it will be continued everlastingly only to the obedient.

No injustice has been done to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law of equity or justice binds him to perpetuate our being everlastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well: The present life, which from the cradle to the tomb is but a process of dying, is, notwithstanding all its evils and disappointments, a boon, a favor, even if there were no hereafter. The large majority so esteem it, the exceptions (suicides) being comparatively few; and these our courts of justice have repeatedly decided to be mentally unbalanced, as otherwise they would not thus cut themselves off from present blessings. Besides, the conduct of the perfect man, Adam, shows us what the conduct of his children would have been under similar circumstances.

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of *eternal torture*, whereas nothing of the kind is even hinted at in the penalty. The favor or blessing of God to his obedient children is life—continuous life—free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but warned that he would be deprived of this "gift" if he failed to render obedience to God—"In the day that thou eatest thereof, dying, thou shalt die." He knew nothing of a *life* in torment as the penalty of sin. Life everlasting is nowhere promised to any but the obedient. Life is God's gift, and death, the opposite of life, is the penalty he prescribes.

Eternal torture is nowhere suggested in the Old Testament Scriptures, and only a few statements in the New Testament can be so misconstrued as to appear to teach it: and these are found either among the symbolisms of Revelation, or among the parables and dark sayings of our Lord, which were *not understood* by the people who heard them (Luke 8:10), and which seem to be but little better comprehended today.* "The wages of sin is death." (Rom. 6:23.) "The soul that sinneth, it shall die."—Ezek. 18:4.

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and chance for everlasting life similar to that which Adam enjoyed. But what will such say if it now be shown that the world's opportunity and trial for life will be much more favorable than was Adam's; and that, too, *because* God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavor to make it plain.

God assures us that as condemnation *passed upon* all *in* Adam, so he has arranged for a new head, father or life-giver for the race, into whom all may be transferred by faith; and that as all *in* Adam shared the curse of death, so all *in* Christ will share the blessing of life, being justified by faith in his blood. (Rom. 5:12, 18, 19.) Thus seen, the death of Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam but all of his posterity,—all men—who by heredity shared his weaknesses and sins and the penalty of these,—death. Our Lord, "the *man* Christ Jesus," himself unblemished, approved, and with a perfect seed or race in him, unborn, likewise untainted with sin, gave his *all* of human life and title as the full *ransom-price* for Adam and the race or seed in him when sentenced. Having thus fully purchased the lives of Adam and his race, Christ offers to adopt as his seed, his children, all of Adam's race who will accept the terms of his New Covenant and thus by faith come into his family—the family of God—and receive everlasting life. Thus the Redeemer will "see *his seed* [as many of Adam's seed as will accept *adoption*, upon his conditions] and prolong his days [resurrection to a higher than human plane, being granted him by the Father as a reward for his obedience]," and all in the most unlikely way: by the sacrifice of life and posterity. And thus it is written: "As all in Adam die, *even so* all in Christ shall be made alive."—*Corrected translation*, 1 Cor. 15:22.

The injury we received through Adam's fall (we suffered no injustice) is, by God's favor to be more than offset with favor through Christ; and all will sooner or later (in God's "due time") have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or "world to come," the dispensation or age to follow the present. To this end, "all that are in their graves . . . shall come forth." As each one (whether in this age or the next) becomes fully aware of the ransom-price given by our Lord Jesus, and of his subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death—the "second death." Perfect obedience, however, without perfect ability to render it, is not required of any. Under the New Covenant the members of the Church during the Gospel age, have had the righteousness of Christ imputed to them by faith, to make up their unavoidable deficiencies through the weaknesses of the flesh; and this same grace will operate toward "whosoever will" of the world during the Millennial age. Not until physical perfection is reached (which will be the *privilege* of all before the close of the Millennial age) will absolute moral perfection be expected. This new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden, in that in it the acts of each one will affect only his own future.

But would not this be giving some of the race a *second* chance to gain everlasting life? We answer—The *first* chance for everlasting life was lost for himself and all of his race, "yet in his loins," by father Adam's disobedience. Under that original trial "condemnation passed upon all men;" and God's plan was that through Christ's redemption-sacrifice Adam, and *all* who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin's penalty, be given the opportunity to turn unto God through faith in the Redeemer. If anyone choose to call this a "second chance," let him do so: it must certainly be Adam's second chance, and in a sense at least it is the same for all of the redeemed race, but it will be the first *individual* opportunity of his descendants, who, when born, were already under condemnation to death. Call it what we please, the facts are the same; viz., All were sentenced to death because of Adam's disobedience, and all will enjoy (in this life or the next) a *full opportunity* to gain everlasting life under the favorable terms of the New Covenant. This, as the angels declared, is "Good tidings of great joy which shall be unto all people." And, as the Apostle declared, this grace of God—that our Lord Jesus "gave himself a *ransom for all*,"—must be "testified" to all "in due time." (Rom. 5:17-19; 1 Tim. 2:4-6.) Men, not God, have limited to the Gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the Gospel age is merely for the selection of the Church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the Truth and granted full opportunity to secure everlasting life under the New Covenant.

But what advantage is there in the method pursued? Why not give all men an individual chance for life now, at once, without the long process of Adam's trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ's sacrifice, and the new offer to all of everlasting life upon the New Covenant conditions? If evil must be permitted because of man's free moral agency, why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

---

*We will supply for ten cents a pamphlet explaining every passage of Scripture in which the word "hell" occurs.

Ah! that is the point on which interest in this subject centers. Had God ordered differently the propagation of our species, so that children would not partake of the results of parental sins—weaknesses, mental, moral and physical—and had the Creator so arranged that all should have a favorable Edenic condition for their testing, and that transgressors only should be condemned and "cut off," how many might we presume would, under all those favorable conditions, be found worthy, and how many unworthy of life?

If the one instance of Adam be taken as a criterion (and he certainly was in every respect a sample of perfect manhood), the conclusion would be that none would have been found perfectly obedient and worthy; because none would possess that clear knowledge of and experience with God, which would develop in them full confidence in his laws, beyond their personal judgment. We are assured that it was Christ's knowledge of the Father that enabled him to trust and obey implicitly. (Isa. 53:11.) But let us suppose that one-fourth would gain life; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin,—death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin: might they not forever feel a curiosity toward things forbidden, only restrained through fear of God and of the penalty? Their service could not be so hearty as though they knew good and evil; and hence had a full appreciation of the benevolent designs of the Creator in making the laws which govern his own course as well as the course of his creatures.

Then, too, consider the half that would thus go into death as the result of their own wilful sin. They would be lastingly cut off from life, and their only hope would be that God would in love remember them as his creatures, the work of his hands, and provide another trial for them. But why do so? The only reason would be a hope that if they were re-awakened and tried again, some of them, by reason of their larger *experience*, might then choose obedience and live.

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as his plan does. How much better even our finite minds can discern it to be, to have but one perfect and impartial law, which declares the wages of wilful sin to be death—destruction—cutting off from life. God thus limits the evil which he permits, by providing that the Millennial reign of Christ shall accomplish the full extinction of evil and also of wilful evildoers, and usher in an eternity of righteousness, based upon full knowledge and perfect free-will obedience by perfect beings.

Those who can appreciate this feature of God's plan, which, by condemning all in *one* representative, opened the way for the ransom and restitution of all by *one* Redeemer, will find in it the solution of many perplexities. They will see that the condemnation of *all* in one was the reverse of an injury: it was a great favor to *all* when taken in connection with God's plan for providing justification for *all* through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are made co-extensive with the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God without a full recognition of the sinfulness of sin, the nature of its penalty—death, the importance and value of the *ransom* which our Lord Jesus gave, and the positive and complete restoration of the individual to favorable conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result through the permission of evil which, probably, could not otherwise have been so fully realized.

Not only are men benefitted to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in his plan. When his plan is fully accomplished, all will be able to read clearly his wisdom, justice, love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing Redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving him power and authority thereby to restore to life those whom he had purchased with his precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for his creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of his grand designs. Had evil not been permitted and thus overruled by divine providence, we cannot see how these results could have been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through his power and grace.

I wish you as much profit from the reading of this tract as I got.

WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA., U. S. A.
BRANCHES:—LONDON, N.W. ELBERFELD COPENHAGEN STOCKHOLM YVERDON-SUISSE MELBOURNE

Old Theology Quarterly

No. 75—Spiritism is Demonism!

Bible Students'
1906
TRACTS

NUMBER 75 OLD THEOLOGY QUARTERLY. OCTOBER, 1906
PRIMARY STUDIES IN THE SCRIPTURES
ENTERED AT THE POST OFFICE, ALLEGHENY, PA, AS SECOND-CLASS MATTER
SIX CENTS PER YEAR

Spiritism is Demonism!

ITS INCREASING INFLUENCE.—WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST WICKED SPIRITS IN HIGH PLACES.

CHRISTIAN SCIENCE CRITICISED

FOR twenty-five years we have sought to forewarn God's people and the public against the influence of the fallen angels, the wicked spirits in high positions. (Eph. 6:12.) The pamphlet we publish treating this subject* has had a wide circulation. We have been much encouraged by the many reports received, showing that its influence has been widely felt for good, not only among the Lord's people, restraining them from "curious and dangerous investigations," but also amongst those who had been partially ensnared by the "wiles" of these adversaries—some of them "mediums."

We remind our readers afresh that the Scriptures expressly show that the fallen spirits would be held under restraint for a long time, and that those restraints would gradually be relaxed in the closing of this Gospel Age, in the lapping of the Millennial Age. The record is that they were "restrained [in *Tartarus*, our atmosphere] in lasting chains of darkness unto the judgment of the great day." (Jude 6; 2 Pet. 2:4) As now the "great day" nears, it is not surprising to watchers to note that the chains are being gradually loosened, and that these "wicked spirits" have greater liberties than ever before.

"BE NOT HIGH-MINDED, BUT FEAR."

There is still danger to those who "don't believe in spirits," and who regard as superstitious the Bible narratives of how our Lord and the Apostle cast out demons, and how all wizards, witches, necromancers and others who proposed to hold intercourse with the dead were strictly prohibited in Israel. There is more danger to the self-confident, who "dare investigate anything," and who boast "a mind of their own," than of the humbler ones who say "let us fear to tamper with what God has forbidden." To many of the boldly self-confident curiosity is the demon trap. Before they are aware of it they are snared. The beginning of the trap is a bait to curiosity—a visit to a "medium," "a seance" with friends, or a "planchette" at a neighbor's home.

The Scriptures forewarn us that we are no matches intellectually for the wicked spirits, and need to give heed to the protections afforded us in the counsels of the Lord's Word. In the end of the Jewish age many were afflicted with evil spirits, and a considerable part of our Lord's work and that of the apostles was referred to by the latter when reporting to our Lord—"Even the demons were subject unto us in thy name." (Luke 10:17.) So prominent is this matter in the four gospels that they contain forty-two references to these demons—mistranslated "devils" in our Common Version.

THESE ARE THE "STRONG DELUSIONS."

The Apostle points out that in the end of this age the Lord will "send," or *permit to come* upon Christendom, "strong delusion," that they may believe a lie,—that they all may be condemned." (2 Thess. 2:11, 12.) Thank God we see clearly that they will not be condemned to everlasting torture. Oh, no! That blasphemous misrepresentation of God's Word is one of the devices of these "wicked spirits," by which they would drive men away from God, by which they would blind them to his real character. But we are now in the "harvest," and the wheat must be separated from the tares, and these "strong delusions" will be permitted to demonstrate who have loved and obeyed the Lord's counsel and who, not doing this, are to be adjudged unworthy of the high rewards soon to be given to the "overcomers."

The context shows this, declaring in so many words that the "delusions" will ensnare them because "they received not the *truth* in the love of *it*." The "truth" is that the dead are dead, and cannot re-live except by divine power exercised for their awakening from this death-sleep. This plain truth, so abundantly set forth in the Scriptures, is not relished by any except the truth-hungry. Others tell us that they *do not like* to believe thus;—that they prefer to think of the dead as not being dead, but more alive than ever. Rejecting the plain truth as God presented it, and preferring Satan's lie, "Ye shall not surely die" (Genesis 3:4), these are easy marks for the demons who are constantly striving to perpetuate the *lie* which deceived Mother Eve in Eden. They will now be permitted to personate the dead so successfully as to be a "strong delusion," which "if it were possible [if the Lord did not protect them by the 'armor of God'] would deceive the very elect."—Matt. 24:24.

You must not fail to read this!

---

* *What Say the Scriptures About Spiritualism?*"—128pp., 10c.

HYPNOSIS, TELEPATHY,—MODERN DEMONISM.

Spiritism cunningly feigns, for a time, that its manifestations are the exercise of human powers. Thus it gains access to the hearts of men and women who dread demonism instinctively. Gradually, however it comes to be conceded that the spirits are at the bottom of these powers, which are at least partially "occult." For years we have been almost alone in opposing hypnotism, telepathy, etc., as Spiritism in a new form; but now no less a celebrity than Professor J. H. Hyslop, formerly "Teacher of Logic and Ethics" in Columbia University, and now a leading light in The American Society for Psychical Research, seems to concede that spirits have to do with such matters; —not demons, but in his supposition "spirits of dead humans."

Prof. Hyslop is quoted in the New York *American* thus:—

"Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by the spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires.

"None but scientists should tamper with the weird phenomena of nature represented by telepathy," said Dr. Hyslop. "Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a precious gem.

"Our experiments in telepathy I regard as convincing if not wholly satisfactory in number or in the ability to repeat them at will.

"In these experiments we used Mrs. Piper, who was sent to England in care of the British society. She was allowed to come into contact with no one not in league with the persons making the experiments. We began our experiments in long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time.

"Finally we scored a success. It was as remarkable as it was unexpected. The message was sent across the ocean in a way to demonstrate perfectly the possibilities of long distance telepathy. The experiment was conducted in a manner to eliminate any trace of fraud or deception. It was sent in English and delivered in Latin."

COMMUNICATION WITH THE DEAD

In an article over his own signature in "The World To-day," Prof. Hyslop says:—

"That there would be great difficulties in communicating, if spirits actually exist, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits through the ages, if they exist, would be sufficient proof of that fact, as well as what we know of the difficulty of communications between living people when they have no common language as a means of it. But there happen to be additional reasons for this difficulty, and they should be mentioned in order that the layman (I ought not to mention it to the scientist) may see and appreciate the reasons why the communications take the form which they show. The first of these is the abnormal mental and physical condition of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are trivial and confused, or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects."

REV. I. K. FUNK, D.D,, "TOUCHED"

Rev. I. K. Funk, D. D., of New York City, the widely known Methodist minister, has had some thrilling experiences with spirits and has published them to the world, asserting, however, what even Spiritualists will admit, that some of the so-called manifestations are frauds; that others are by deceiving or "lying spirits." His investigations, like those of Prof. Hyslop, show the trend of our times, and give a hint of what we may expect when shortly the whole world will turn to the investigation of Spiritism as "the only proof that the dead are not dead."

REV. R. HEBER NEWTON'S VIEWS

Discussing psychical science in an address to-night before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part:

"Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has revived strangely in our day.

"For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

"Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present."—PITTSBURG GAZETTE.

The standing of Dr. Newton in the Protestant Episcopal Church will carry a weight of influence, and is being published and discussed in every quarter.

EX-SUDGE A. S. DAILEY EXPLAINS

Great has been the interest aroused among those who are avowed Spiritualists by the statements of Dr. George Savage and Dr. Newton. The real enthusiasm has been among those who for years have acknowledged their belief in clairvoyance, clairaudience and telepathy between the dead and the living, although the word "dead" is one the true Spiritualist never uses. One man who for a quarter century has proclaimed himself a Spiritualist is former Judge Abram S. Dailey, of Brooklyn. Judge Dailey said he had read with interest the published statements by Dr. Newton, and felt that by him Spiritualism and Spiritualists had received recognition which would do more to gain for them and their creed the respect of the world at large than anything that had taken place since the founding of the Society for Psychical Research 20 years ago.

"Let me tell you a story which has never been given to the world," said Mr. Dailey. "I know that many will scoff at it, but I know it to be true, for it was told me by the man whom it chiefly concerns. It is how the Leland Stanford, Junior, University came to be founded. We all know it was built in memory of Leland Stanford's only son, but that is not all. It was known to me for many years that Mr. Stanford and his wife were interested in Spiritualism. They at times consulted mediums, not believing much of what they learned. In 1883, a year before their son died, they were warned by a noted psychic that if they permitted their son to remain in Florence, Italy, where he was studying, he would die. The warning was not heeded, and in May, 1884, he died. The parents for a while were numbed with grief. Then came to them the warning, and once more they engaged the services of the psychic.

"Mr. Stanford told me himself that through the medium they were able to get in communication with the son who had gone 'over the border.' I myself have been with them when a seance has taken place, and in the psychic language I have heard that boy talk with his parents. At one of these seances Mr. Stanford told me the spirit of their son came to him and made the suggestion that the great property, valued at $20,000,000, which would have come to him be given to the founding of a place of learning. A year later, on the first anniversary of the boy's death, the corner stone of that great university was laid.

"When the university was opened, on October 1, 1891, the words of the founders were: "The idea of the university came directly and largely from our son and only child, Leland, and we hold the belief that had he been spared to advise as to the disposition of our estate he would have desired the devotion of a large portion thereof to this purpose.

HELPED CONVINCE REV. NEWTON, D.D.

"I may say without breach of confidence," continued Mr. Dailey, "that this story is known to Dr. Heber Newton, and is believed by him. When he resigned his Church in this city he went at once to Mrs. Stanford and has been with her constantly since. It is my belief this great truth that came to the founders of Stanford university was largely responsible in settling for all time any doubts that Mr. Newton had.

"That Spiritualism is gaining ground every day I know well. Only a month ago two clergymen in Brooklyn came to me late at night and said they represented 13 other pastors who secretly had been making an investigation of Spiritualism, but that they had got out of their depth in the mysteries and wonders of it. Would I help them? That was not the first time such a thing had happened. Under the surface there is a great quest of knowledge. People to-day are afraid to be known as Spiritualists, but there will come a day when a man will be afraid not to be known as one."—PITTSBURG TIMES.

SUGGESTIVE FACTS NOTED

It does not surprise us that Spiritism, like Christian Science, is aiming for the influential. Whatever else the fallen angels may be they are "wily," cunning. The Lord's people, on the contrary, number "not many wise, not many great, not many learned, not many rich, not many noble, but chiefly the poor of this world, rich in faith,"—Jas. 2:5.

A lady who has but recently come into the light of Present Truth, and who previously was a Spiritist, tells of how she had developed the "clairaudient ear," or the power of hearing the spirits when others heard nothing. (And, by the way, all should avoid everything of this kind as they would avoid a plague: they should, if approached thus, at once turn their hearts to the Lord in prayer for aid to resist the intrusion). This woman's relatives have been interested for some years in Present Truth, and pointed out to her that her communings were not with dead friends but with the fallen angels, "demons," and finally got her to the point of reading MILLENNIAL DAWN. This displeased the "spirits" who almost for a time prevented her study by an incessant opposition, such as "Don't read that," "That's not true," etc., etc. Gradually she asserted her will, calling on the Lord for help, and we understand that now she is quite free from their intrusions.

Another case which recently came to our attention, is that of a boy of 19 years, in Eastern Pennsylvania, who is terribly oppressed by demons. One of the brethren hearing of the case called to see him, taking a copy of the "SPIRITISM" pamphlet and a copy of ZION'S WATCH TOWER. The presence of the papers so aggravated the boy that they had to be removed before the brother could talk to the possessed one. The spirits having him under their control nearly set him wild until the books were removed. "The *darkness* hateth the *light*." We do not doubt that these evil spirits would do injury to the servants of the Truth if permitted. Evidently they are under some restraint as respects the Lord's people. Later on they may be permitted to operate through others, as Satan entered into Judas before the betrayal.

OFFER REFUSED—VOICE LOST.

A few years ago a lady living in Canada, a Methodist, prominent amongst that people as a choir singer, became interested in Spiritism and developed the clairaudient ear. She suspected no harm until, by and by, the spirits proposed that if she would yield herself entirely to their control they would develop her voice and make her the best and most famous singer in the world. They knew of her ambition and used it as a bait to get her to surrender her will,—for apparently the human will is an impenetrable barrier.

The lady saw the bait, but was alarmed at the proposal, rightly reasoning that an evil being with an evil motive lay behind such a proposition, to sacrifice the most valuable gift of God—the will. She spurned the offer, and thenceforth would have no communion with what she had learned to fear without understanding Not long afterward her fine voice began to fail and to-day she has none of it. But she has something infinitely better—she has the Truth. It was but a short time after she took her stand against Spiritism that the Lord graciously guided her to the "*Dawns*." She chose the better part and rejoices in it. We are not able, however, to explain to her how or why the evil spirits were permitted to spoil her voice: possibly it was through their influence that formerly she was so gifted, to the intent that it might be a snare for her. In any event, now that she understands who her tempters were, she is full of gratitude to God for her deliverance at any cost.

"EXPERIENCES IN SPIRITUALISM."

We clip the following from an exchange, "The Prophetic News." It may serve to furthere mphasize the foregoing.

I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the *Review of Reviews* about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

The spirit that came and offered me his aid forbade my praying to God, assigning as a reason *that I was now under special heavenly guidance, superseding the need of prayer, and that my heavenly inheritance was sure.* That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

Under the pretence of aiding me I was now "interviewed" by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might call *ultra piety*, and warned me from coming into association with and under the influence of a certain minister of the Gospel residing in the neighborhood—one who would certainly have counselled me in my perplexed state of mind with wisdom—but against him my "interviewer" uttered base slanders. This spirit hindered me greatly by making long discourses

OF AN IRRELEVANT CHARACTER.

Another spirit declared himself to have been the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding; and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which I subsequently found to be the worst under the circumstances, and that I should communicate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen into my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in her well-known (to me) handwriting. Only two words were written, but they were written three times. The words written, with tremulous haste and urgency were SAVE SOULS, and with a quick movement the pen was made to drop.

Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

THE SPIRITS BETRAY THEIR EVIL INTENTION.

In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian—my mother—was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud. Can it be possible that there are evil spirits who have power to communicate with mortals and deceive them?"

A spirit answered "Yes," and added that *they* themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

With this startling declaration they changed their character and conduct to me.

I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in divine mercy to pardon me.

But the spirit answered my thought by declaring that the Divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin—intercourse with spirits,—and would call for immediate judgment!

Let it be remembered that these very spirits by their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

A REMARKABLE VISION.

Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish, and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semi-circle, and, apart from the rest, at the foot of the dais, was a terrible form. I knew this was the prince of darkness, and I instinctively felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel, but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only repeat to myself some such words as "O Lord, in Thee have I trusted; let me never be confounded."

I could not stop their verbal communications, their *small* but intensely clear voices followed me everywhere.

The spirits told me that the torments of hell, in which I had not believed, awaited me, and that in the internal fires of the earth souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death —or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the "King of Terrors." They then left me, and in the darkness and the silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew

WHY HE HAD BEEN SUMMONED TO ME.

I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what it was the will of God that I should now do, for I desired only to know, and do that will.

He answered in some such words as these: "You are free; you cannot come within my province. I only punish those who will not obey God, and now I leave you."

I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that Divine Power overruled in hell, and that he acted in subservience to it.

All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy—they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, that the result of this experience should also have a wider range of influence.

I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

The remainder of the night I passed in peace. In the morning I recommenced the study of Holy Scripture; it became to me the most important concern of my life.

But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from the knowledge of a full deliverance.

They compelled me to listen to their account of an insurrection on earth against Divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the vicegerency of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control, and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate—the god of this world—had so subverted Christendom that at least the great ecclesiastical systems known as the Roman, Greek, and Anglican churches would more entirely be subservient to him. I was inclined to disbelieve their statements. I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed that the Church of Rome was gaining great power, and as for the Greek Church in Russia, it was then inflicting terrible persecutions on the true followers of Christ—Christians—who would not practise idolatry.

It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous Churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely in the other churches in Christendom, and that these would advance in error and in distance from God; that they had power to distract the attention and to deaden the perceptions of men who otherwise would

ARREST THE PROGRESS OF EVIL.

The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on Cosmogony as opposing that of the Book of Genesis—a system that modern science has found so acceptable as appearing to fit in with what the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only man was morally and physically ruined, but that which was once pronounced "very good" fell with the first man, so that the "whole creation"—material and immaterial—groans for deliverance.

A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me, and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me—that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and

WIN FAME AND FORTUNE.

Perhaps his offer has been made to and accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of *Occultism*.

One spirit professed to be the originator of such systems as Theosophy and Gnosticism. They had previously declared that "thought-reading" was under their domination and effected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

I learned, too, that in the world's pleasures Satan had set snares of almost infinite variety in order to keep men apart from God. Some persons he could degrade to the gross sins of the flesh, others of a more lofty and aspiring nature he could uplift by theosophy into a region of high and vain imagination.

I am aware that all this and much more I might write of what I gathered from the spirits was not necessarily true, but when compared with all the Scriptures have written as to the power of evil spirits to lead men astray, and when we see how marvellously successful the schemes for seducing the allegiance of the human mind from the authority of God and his Word has been, I am compelled to say that the spirits from the pit did not in their declarations contradict the experiences of the hour or the evidences of the Scriptures. I do not pretend to be able to understand why they supplied me with this information. It may be they knew not that I was eventually to be delivered out of their hands; but they wished, nevertheless, to glory in their mighty achievements in the world at large.

I was greatly impressed with the evident truth of much that I heard from them. O, how potent were and are these "world-rulers of this darkness!" These were spirits of what I may call a highly intellectual order, whose language seemed unrivalled in its beauty of expression. I could not doubt their power to initiate mortals into any earthly knowledge if God suffered it. It may be that this excellence of power and understanding in spirits exists, as a remnant, in their fallen state, of those lofty faculties which belonged to them ere they fell; but about such matters so little can be known that the less I conjecture the better.

THE TRIUMPH AND DEFEAT OF SATAN.

And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies until it seemed as if all hell was let loose upon me for a little while.

Then the spirits used one last awful device to overthrow me, and nearly succeeded.

In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect "That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he—*an angel of the Lord*—had descended from heaven to bear me this command from the Lord Jesus—*that I must die by my own hand* to escape my persecutors, and that my soul should then find rest in heaven." I had so strong a desire for life that nothing less than a Divine command, as I believed it, could have induced me to take my life.

I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command mortals to die by using the sacred name of Christ. Yet it was the device of the devil and I fell into it.

I was perfectly calm in my mind and determined I would obey the Divine command, and trust in the Lord. Then, in the last prayer I thought to breathe on earth, I protested to the Almighty that I took my life believing I was acting at the bidding of the Lord Jesus Christ. Thereupon I drank a poisonous draught and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which, having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered.

My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose His healing hand that I might be

PHYSICALLY HEALED.

But above all I was delivered from the tormenting presence and persecution of these demons. Christ, who when on earth healed those who were demonized, and "healed all that were oppressed of the devil," mercifully healed me. He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed His Word that "No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out." I know of the Blood of Jesus which cleanses from all sin—of that ONE offering perfected on the Cross by which Christ has perfected His believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

I beg every reader of this to fly from Spiritualism. Do not play with tools such as "Planchette," "thought-reading," etc. I feel that my life has been preserved that I might use this personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a Deliverer from it.

* * *

The above shows something of the ingenuity and versatility of the demons. To some, on the contrary, they report that there is no hell. To Swedenborg they gave visions of seven hells and seven heavens, which helped him frame a new religion to entrap honest souls. How evidently we all need to "hold fast the faithful Word." The Apostle forewarned us we should specially need this "armor" as the "evil day" draws on.

CHRISTIAN SCIENCE UNSCIENTIFIC AND UNCHRISTIAN

The following criticism of a minister's address from the Scranton, Pa., *Times* is worthy of wide circulation :

Editor of *The Times*, Scranton, Pa.

Dear Sir: Public attention having been called to the doctrines of Christian Science, by the lecture of Rev. Irving C. Tomlinson, reported in the public press, it has occurred to me that both the friends and opponents of this theory would welcome public expressions on the subject, hence my letter.

First, let me emphasize the statements of Rev. Tomlinson that "Mrs. Mary Baker G. Eddy, the discoverer and founder of Christian Science, is also the author of its text-book." Let no one, not even Rev. Tomlinson, be deceived into thinking that either our Father in Heaven or His Son, Jesus Christ, our Lord, was the founder of Christian Science; or that their book, the Word of God, the Bible, is its text-book. Nothing could be farther from the truth. Rev. Tomlinson's address and Mrs. Eddy's books are both replete with evidence that the Bible would never answer the purpose.

One of the first points that Rev. Tomlinson made is that Mrs. Eddy's views have been accepted by many "learned scholars, wise judges," etc. But, now, hear the Word of the Lord regarding those who accept the doctrines which Christ Himself taught: "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." —Matt. 11:25. "For ye see your calling, brethen, how that not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor., 1:26.

PROSPERITY NOT A PROOF OF MERIT

The second point Rev. Tomlinson makes is its growth. Hear the Word of the Lord: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."—Matt. 24:24. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "And many shall follow their pernicious ways."—2 Peter 2:1, 2.

The third point Rev. Tomlinson makes is its financial prosperity. Hear the Word of the Lord: "Woē unto you that are rich! for ye have received your consolation."—Luke 6:24. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" —James 2:5. "I will spue thee out of My mouth because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind and naked."—Rev. 3:16, 17.

The fourth point Rev. Tomlinson makes is that Christian Science does not deny the true personality of God. Hear Mrs. Eddy on this point: "Jehovah is not a person. God is principle." Principle is "life, truth, love, substance and intelligence." "In divine Science, God and men are inseparable, as Principle and its idea." "Woman is the highest term for man." There you have it! *Mrs. Eddy is God!* She has proved it! Nothing could be more simple. Now hear the Word of the Lord: "Thus saith Jehovah, thy Redeemer, and He that formed thee from the womb, I am Jehovah that maketh all things; that stretcheth forth the heavens alone (without Mrs. Eddy's help); that spreadeth abroad the earth by Myself; that frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."—Isa. 44:24, 25.

Rev. Tomlinson's fifth point is that it does not deny the atonement. Hear Mrs. Eddy on this point: "Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it." Now hear the Word of the Lord: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ."—1 Peter 1:18, 19. "Thou wast slain, and hast redeemed us to God by thy blood."—Rev. 5:9. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

"MANY WONDERFUL WORKS" NOT PROOF

Rev. Tomlinson's sixth point is that Christian Science is one of the many bodies of worshippers which lay great stress on the subject of healing. He says: "It has been mistakenly supposed by some that, though the disciples healed the sick while Jesus was with them, their power ceased when He was gone." At this point of his discourse Rev. Tomlinson came very near to making a correct statement. His principal error is in the use of the word "mistakenly." Christian people who know their Bibles, understand very well that the gifts of healing possessed by the early Church were bestowed upon it as a means for its introduction to the attention of mankind, some one or more gifts being conferred, at the hands of the apostles, upon all who confessed Christ by immersion. The power of conferring those gifts was vested by our Lord in His twelve apostles, of whom, by divine arrangement, Paul was one. None others in their day or since have been able to confer those gifts which Paul describes; hence they did "vanish away" when the apostles died. By that time, the Church had been brought prominently before the attention of the world, and those miraculous gifts were not necessary; and by that time, too, they began to have the New Testament and parts of the Old Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and not longer require, as at first, the miraculous gifts as a means for their edification and instruction. It was this apostolic privilege, of bestowing these gifts upon others, which Simon Magus wanted to purchase with money, for which he was so sharply reproved. Get your Bible and read about the experiences of Simon Magus, the first great would-be Christian Science teacher, in Acts 8:13-20.

INTERPOLATION, NOT SCRIPTURE

Rev. Tomlinson goes on to say: "In His farewell address to the members of His church, the Master said as reported in the last chapter of Mark: 'These signs shall follow them that believe; in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.'" Right here is where Rev. Tomlinson stuck his foot in it, in bad shape, for all careful Bible students know that the last twelve verses of the Book of Mark are wanting in the Sinaitic and Vatican MSS., the oldest and most authentic copies of the New Testament in existence. It is evident that Mark's gospel was completed for him about five centuries after he wrote it, for the Alexandrine MS. written in the Fifth century, is the oldest Greek MS. which contains these verses. Read these spurious verses carefully, note the marginal reading in the Revised Version, note their untruthfulness in the light of facts, and mark them in your Bible. I feel constrained to say to Rev. Tomlinson that this is very bad "Science." It would have to go under the classification referred to by the Apostle when he warned Timothy against the erroneous teachings of "Science falsely so called."—I Tim. 6:20.

WOMEN NOT ALWAYS MESSENGERS OF LIGHT

Rev. Tomlinson's final point is that "Christian Science was discovered and founded by a woman," and "in the churches of this denomination, man and woman unite in the conduct of the Sunday services." Right here he shows again that Mrs. Eddy's book, and not the Bible, is the true text-book of the movement in which he is interested. No one held woman in higher esteem than our Lord, yet when choosing His twelve apostles, and later the seventy, he included none of them. Nor were any female members of the tribe of Levi eligible to the priestly office. The first woman was Satan's first ambassador—a successful one, too, in misleading the first man and plunging the entire race into sin and death. The divine program runs counter to the natural tendency of all men to specially esteem woman in religious matters. This tendency is notable in the records of the past as well as the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, the Roman goddesses Juno and Venus, the worship of Mary, the mother of Jesus, the use of women as mediums in Spiritualistic seances, and finally the exaltation of Mrs. Eddy.

Hear the Word of the Lord, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is in accord with the wishes of the best women of all ages. The true woman desires to retreat from the limelight of publicity, and to put the responsibility for Christian instruction where it properly belongs, upon the half of the human family that is best fitted to impart such instruction without the damage to character and disposition which so soon mars the womanhood of the gentler sex when they take up duties for which they were not by nature designed, and from which they are prohibited by the Word of God.

In conclusion, let me urge that the true Christian does not need Mrs. Eddy's text-book. He has an infinitely better one, namely, "The Word of God, which liveth and abideth forever."—I Peter 1:23. It is not Mrs. Eddy's book, but it is "The Holy Scriptures, which are able to make thee wise unto salvation."—II Tim. 3:15. It is through them alone "That the man of God may be perfect, thoroughly furnished unto all good works." They only are "More to be desired than gold, yea, than much fine gold, sweeter also than honey and the honeycomb."—Psa. 19:10. "For the Word of God is quick, and powerful, and sharper than any two-edged sword."—Heb. 4:12.

LET THE SHADOWS FLEE AWAY

It was the Word of God, *made clear to me some years ago, through reading the Millennial Dawn series of Bible helps*, that led me to see how unscriptural is this Christian Science theory, and how unscholarly and unscientific. Christian Science teaches that the meaning of certain words is as follows:

Adam	A Damn, or Error.
Eve	Evil.
God	Good, or Principle
Israel	Is Real.
Mary	Sweet.

Now that all may see just how childish is this method of twisting words, I give the exact meaning of each of the foregoing words in the Hebrew from which they were taken:

Adam	Of the Ground.
Eve	Life-Giving, or Life Sustainer
God	Mighty One.
Israel	Ruling with God.
Mary	Bitter.

In the case of the meaning of the word Mary, Mrs. Eddy has made a most ridiculous mess, for the word comes from the Hebrew "Marah," and its only meaning is "Bitter." Turn to Exodus 15:23 and read for yourself: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore, the name of it was called Marah."

Yours in behalf of the Old Book,
CLAYTON J. WOODWORTH.

What do You think of this?

We will be glad to have you write to us for free sample pamphlets on "Hell," "What Is the Soul?"
WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA., U. S. A.

Old Theology Quarterly

No. 76—Earthquakes in Prophecy.
"Tongues of Fire." "In the Evil Day."
Filthiness of Flesh and Spirit

Bible Students'
1907
TRACTS

NUMBER 76
Part 1

OLD THEOLOGY QUARTERLY
PRIMARY STUDIES IN THE SCRIPTURES

JANUARY, 1907
6c a Yr.

ENTERED AT THE POST-OFFICE ALLEGHENY, PA. AS SECOND-CLASS MATTER.
BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
ALSO ELBERFELD, STOCKHOLM, COPENHAGEN, YVERDON-SUISSE

Earthquakes in Prophecy.*

Their Significance at the Present Time.—The Part They Play in Nature and in Grace.—Their Association with the Reign of Sin and Death.—The Grand Results to be Expected.—The Stability of the New Order of Things in the Millennial Kingdom.—A Dark Hour Preceding the Millennial Morning.

What do you think of this?

CHICAGO, Ill., Jan. 20, 1907.—Pastor C. T. Russell of Allegheny, Pa., preached twice here today to large audiences. The afternoon session at Thomas' Orchestra Hall was crowded to overflowing to hear about the "Overthrow of Satan's Empire." We report the morning topic, "Earthquakes in Prophecy," which was from the text, "And there shall be great earthquakes in divers places and famines and pestilences; and fearful sights and great signs shall there be from heaven." (Luke 21:11.) The speaker said:

About a year and a half ago an earthquake destroyed eighteen villages in Calabria, Italy, with a loss of thousands of human lives. A little later another earthquake sent a monster tidal wave over the city of Esmeralda and swallowed up four small islands off the coast of Port Limones. Next came the earthquake in the island of Formosa, Japan, destroying thousands. A short interval and San Francisco and other adjacent cities were almost demolished and other thousands of lives sacrificed. Then another destroyed Valparaiso and killed many. Since then Sweden and Great Britain report slight tremors, which scientific instruments indicate must have been of great severity somewhere. Now we have the Kingston disaster.

The New York *Tribune* remarks: "The last year and a half will probably go down to history as one of the most disastrous periods of earthquake activity in the records of the human race." Our opinion is to the contrary, that much more violent and much more destructive disturbances are just ahead of us: and our opinion is based upon the testimony of the Scriptures.

The recent prevalence of earthquakes properly enough draws our attention to the Scriptures and what they have to say on this subject. Our text is from the Master's own lips—a part of his description of the trouble that would come upon the world in the close of this age, preparatory to the inauguration of the Millennial age and its glorious manifestation of righteousness under the King of kings and Lord of lords. The Lord was answering a question of His disciples respecting the end of the age and the signs which would mark it. In the preceding verses he had told them that they might expect to hear of wars and tumults, but not to be terrified, that such things would come to pass, but it would not be an indication that the end of the age was near. Then, coming down to the events at the close of the age, He uses the words of our text respecting earthquakes, famines and pestilences and fearful sights and signs in heaven. And He follows this by saying that before these terrible signs, earthquakes, etc., of the end of the age, His disciples would suffer persecution in the synagogues and churches, etc., for His sake and for the Truth's sake.

It is far from our thought that an earthquake is of itself a sign of the end of the age. We remember that history tells us of various earthquakes in the past, so that these alone would prove little respecting the time in which we are living. But as many in this audience are aware, and as tens of thousands everywhere throughout the world are also aware, we have pointed out in our "Studies of the Scriptures" various lines of prophecy which converge upon the present time, clearly marking the period between 1875 and 1915 as the harvest time of this Gospel age, in which the elect are to be gathered into closer harmony with the Lord,—separated from Churchianity and error, and ultimately to experience the change of resurrection and glorification to the spiritual, heavenly nature. And that shortly thereafter the new dispensation will begin, the Millennial Kingdom, in which Christ and His glorified saints will bring order out of confusion, supplanting ignorance, superstition and error with the Truth, the knowledge of the Lord—substituting the reign of righteousness unto life everlasting for the reign of sin and death, which has prevailed for 6,000 years. The hearts of thousands of the Lord's consecrated people, in many lands and of many tongues, have been made glad with this prospect, and been made strong with the Scriptural evidences supporting these hopes.

THE LORD'S SECRETS FOR SAINTS.

It is true that our Second Adventist and Seventh Day Adventist friends have also been calling attention to the Scriptural predictions of great tribulations upon the world, now near at hand; but our message is still a very different one from theirs and used for a very different purpose. Their message is that the convulsions of nature that are now due are to result in a "wreck of matter and a crash of worlds"—in the utter destruction of our race and the reduction of this earth to a mass of cinder. And they use their message as a club to threaten and to drive the wicked to seek the cover and protection of the Lord. Be it noticed how different is our reference to these calamities. We hold with the Scriptures that the "earth abideth forever," and that cold and heat, summer and winter, will continue as long as the earth abideth. We hold again with the Scriptures that God made not the earth in vain—He made it to be inhabited.—Eccl. 1: 4; Gen. 8: 22; Isa. 45: 18.

---

* Reported in the *Pittsburgh Dispatch*.

We have already pointed out that the fire of this day of the Lord will be a symbolical one, just as the fiery trials that have tried the Church throughout this age have not generally consisted even in part of literal fire. We have pointed out that the fiery troubles coming upon the world will overthrow present institutions, political, social, financial and religious and engulf the whole world in anarchy, and that this is in the Scriptures symbolically called in some places a great flood and in others a consuming fire that will devour the whole earth. We have pointed out that the passing away of present institutions, called the heavens and the earth that now are, will be followed by the establishment of a new heavens and new earth, or the reorganization of society, political, social, etc., along the lines of divine approval intimated in our Lord's prayer by the words, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

We remind you again of two of the proof-texts we have offered on this subject, namely, (1) The Apostle's declaration, Every man's work shall be tried so as by fire; if any man's work abide he shall receive a reward, but only the faith that is built upon the Rock, Christ Jesus, and the gold and silver and precious stones will abide the fire of that day, when all the wood, hay and stubble of human tradition, philosophies and sophistries will be consumed. (1 Cor. 3: 11-18.) (2) The statement of the Lord through Zephaniah the Prophet addressed to His people, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations that I may assemble the kingdoms and pour upon them mine indignation, even all my fierce anger, for the earth shall be devoured with the fire of my jealousy." (Zeph. 3: 8.) That this fire of God's jealousy is not a literal fire that will consume the earth with its inhabitants to cinders is demonstrated, we hold, by the following verse which declares, "Then will I turn to the people a pure language [message], that they may all call upon the name of the Lord to serve Him with one consent." The symbolical fire of anarchy which will overthrow and consume present institutions is thus shown to be the precursor of God's great blessing for the world, for which we pray, "Thy Kingdom come."

Nor are we using this prophetic evidence respecting the end of this age as a club to drive the wicked to shelter. On the contrary, we are convinced and point out to others the Lord's declaration, "None of the wicked shall understand, but the wise shall understand." (Dan. 12: 10.) We have pointed out also our Lord's words to the disciples at the first advent, which illustrate the general operation of His providences, namely—To you (Israelites indeed) it is given to know the mystery of the Kingdom of God, but to them that are without (outsiders) these things are spoken in parables and dark sayings, that they may not understand. (Matt. 13: 11-13.) We have pointed out again that the Scriptures everywhere declare that "The secret of the Lord is with them that reverence Him, and He will show them His covenant." (Psa. 25: 14.) But to the wicked God saith, What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and castest my words behind thee. (Psa. 50: 16, 17.) Our use of these prophetic mysteries we hold is in harmony with the divine intention and message—that the Lord's consecrated people might know of the time in which we are living, and that they might be more and more quickened and energized and separated from the world and its spirit and ripened as wheat, and made meet for the inheritance of the saints in light—as wheat prepared for the garner.—Matt. 13: 30, 43.

FEARFUL SIGHTS AND GREAT WONDERS.

We will not attempt to prognosticate the character of the frightful signs which belong to the closing of this age, but they are very particularly referred to here by our Lord, and also were foretold through the Prophet Joel, "I will show wonders in heaven above and signs in the earth beneath, blood and fire and pillars of smoke." (Joel 2: 30; Acts 2: 19.) The Apostle Paul refers to the same thing in Hebrews 12: 26-28. He refers to the establishment of the Law Covenant at Mount Sinai and the wonderful manifestations at that time which caused Moses and all the Israelites to fear and quake; and the Apostle tells us that those things were typical or figurative of the still more wonderful shakings, signs, etc., to be expected at the closing of this Gospel age, when the Kingdom of God is about to be established and the New Covenant about to go into effect between God and the world at the hands of the great Mediator Jesus and the Church, His "Bride," His "body."

The Apostle says that the Lord's Word on the subject implies the removing of all things that can be shaken, that only the unshakeable things will remain, and these unshakeable things the Apostle refers to as associated with God's Kingdom of righteousness. When with the eyes of our understanding open we look about us we see, O, so many things that are evidently not permanent, not right, unsatisfactory to God and to all who love righteousness, and when we think of the fact that the shaking will be such as to loose and destroy all these imperfect things of the present time we can imagine better than we can describe the awfulness of that shaking time which in the Book of Revelation is described as a mighty earthquake, of which there was not the like at any time before nor the like to be expected at any time in the future. The term earthquake is used to symbolically represent revolution—it is in this sense of the word that it is used throughout the Book of Revelation. What we are to look for then will be a great revolution, the great earthquake, the great shaking of the present institutions which will overthrow everything that is not of the Lord's establishment and approval.

Why, then, should we think of or speak of literal earthquakes, do you ask? Because in the divine order there seems to be a harmony between the literal and the figurative: the literal earthquakes have their part to play, too, in the great program. Not only are they to serve the Church as signs corroborating the prophecies respecting the approach of the great day of trouble which closes this age, but they are to serve also another purpose—a particular purpose. The Scriptures clearly intimate that our physical earth has not yet attained the grand perfection which the Lord designs it should have, to be fit for the blessed ones whose home, as the Paradise of God, it shall be throughout all eternity. Be it noticed that the Scriptures clearly point out that the "little flock," called during this Gospel age to be the Bride of Christ, are to experience a change of nature from human to spiritual, which will prepare them for heavenly conditions, spiritual conditions, but that for the remainder of mankind God's provision is not the change of nature, but a restoration to the perfection of human nature and the development of the earth to that perfect condition which will make it as a whole the antitype of the Garden of Eden—the "Paradise" restored.—Rev. 2: 7.

THE FLOOD THEN, THE FIRE AND EARTHQUAKE NOW.

We have already called attention to the fact that the flood of waters in Noah's time was caused by the breaking of the last of a series of rings that once surrounded the earth after the manner of the rings of Saturn; and that God, foreknowing the wickedness that would develop amongst mankind and the power that would be exercised amongst men by the giants of that time—Gen. 6: 4—had so timed the breaking of this last ring that the flood of waters would serve the purpose of overthrowing that order of things, and making ready for the next step in the divine program, the present order, which began after the flood, upon the coming of Noah and his family out of the Ark. Similarly the Scriptures teach that God has reserved for its appropriate time in the end of this age certain great physical disturbances necessary to the development of the earth and its preparation for the reign of righteousness and blessing of mankind, so that the troubles incidental to this change will come upon the world of mankind as disastrous floods, sore troubles, and co-operate in the bringing of mankind into sore straits and trials of faith and patience, which will result in anarchy and the complete shaking not only of the physical earth but also of the social earth and the ecclesiastical or heavenly institutions, that all the unstable things may pass away, that the new order of things may be ushered in on a permanent basis and have the divine approval, and mean ultimately the grandest blessing for our race.

From this standpoint a certain class only can read the signs of the times intelligently and with confidence, and this class the Scriptures call the Lord's "little flock," counted of the world as foolish, but counted of the Lord as the wise who are to understand. To these the Lord Himself addresses His words, saying, " When ye shall see these things come to pass—when ye see men's hearts failing them for fear and for looking after the things that are coming upon the earth—then lift up your hearts and rejoice, knowing that your deliverance draweth nigh." The Lord's consecrated people, possessed of His Spirit, cannot in any sense of the word rejoice at the tribulation coming upon others; their rejoicing can only be in respect to the glorious things which they hope to experience, and which they know to be near by these outward signs. And their rejoicing is not merely on their own behalf but also on behalf of the whole world, for they have the assurance of the Scriptures that beyond this time of trouble, which looms up as a dark cloud to cover the whole social world, there is a silver lining, and beyond that the glorious Sun of Righteousness, which shortly will blaze forth and dispel every cloud and all the shadows of ignorance and superstition, bringing to the world of mankind the rich blessings of divine favor secured through the precious blood of Christ, the revelation of which has been delayed until now, waiting for the manifestation of the sons of God, which cannot take place until they have been called hence and the faithful ones be glorified with their Lord.

NEW ENGLAND PROFESSOR'S PROPHECY.

From this standpoint the news of the last few months of the earthquake in Southern California, another in Valparaiso, yet another in the antarctic circle and now another in Jamaica, doing great damage, causing frightful loss of life and great suffering, besides other minor shakings which effected little injury—all these things appeal to us as being incidental corroborations of the prophecies that show that we are getting close to the great time of trouble. True, there may be a lull for a time, but we have confidence that our Lord's prophecy of our text has a meaning, and that the time for its fulfilment must be very close. We are well aware that the natural man and his scientific leaders will consider such association of the facts of our day with the words of eighteen centuries ago as very foolish. We are aware that they will say, as the Apostle Peter declared they would, that all things continue as they were from the foundation of the world (2 Pet. 3: 4) that such changes have been going on and will continue to go on without any relationship to our Lord's second presence and the time of trouble with which this age will end. That is their view—the reverse is ours.

We remember that a New England Professor about seven years ago delivered an opinion which was at the time commented on as in the nature of a prophecy. His opinion was that in about eight years from the time he wrote a great earthquake would shatter and break to pieces the huge cap of ice which for centuries has covered the south pole, and his prediction was that in the breaking of this ice-cap and the dashing of these mountains of ice into the ocean great tidal waves would result, and millions of tons of water would be thrown against the coasts of the United States, resulting in terrible damage and loss of life and extending as far north at least as New York City, which, he declared, would be entirely obliterated. He further predicted that this breaking of the ice-cap of the south pole would so adjust and equalize the weight of the waters of the earth on our globe that the axis of the earth's rotation would be corrected, so that we would no longer have the unequal divisions of day and night of the present, but that the change of the axis would cause serious tidal waves, earthquakes, etc.

We know not the basis of the Professor's calculations—for aught we know they were the barest guesses; but we do know that while nothing like his guesses are a part of the inspired Word, that Word does teach that at about this time we are to expect wonderful contortions of nature and some radical changes in the earth's conditions, that the latter may be the better adapted to the wants of man during the Millennial age and throughout eternity. It is God's own declaration that He will make glorious the place of His feet—the earth, His footstool. (Isa. 60:13.) And evidently great and wonderful changes shall be effected, some of these no doubt gradually; as, for instance, we know the gradual change of the temperate zone, its extension further and further toward the north pole. We notice also the increasing moderation nearer to the equator. Those who recognize the power of God can have full confidence that He is able to perform all the glorious promises of His Word respecting the Paradisaical conditions of this earth for the use of mankind in the Millennium and subsequently.

THE SYMBOLICAL EARTHQUAKES—REVOLUTIONS.

As already intimated, social upheavals are pictured in the Word of God, under the symbolism of earthquakes, the mountains being carried into the sea, etc., and similarly uprisings of the social elements in anarchy are pictured as tidal waves engulfing the mountains, the governments. This is one of the forceful pictures used, not only in the Psalms, but also in Revelation, and in our Lord's symbolical language referring to the great time of trouble which is near at hand, of which the Prophet has declared that it will be a time of trouble such as was not since there was a nation, and of which the Lord declares additionally, No, nor ever shall be the like again.—Dan. 12:1; Matt. 24:21.

Let it not be understood that we are advocating anarchy or revolution of any kind. On the contrary, we are heeding the Master's voice that all who are His true followers should seek peace and pursue it, and so far as possible live peaceably with all men; that, like Himself, they should not resist evil with evil, force with force, but should rather commit their way unto the Lord and seek to walk in His paths and rely upon Him for the results that would be to their profit and the Lord's glory. So far from counselling anarchy, we hold and teach that even the meanest and poorest of all the kinds of government known to the world is superior to anarchy, and we counsel in all sympathy and kindness those who are tending toward Socialism, and their number is ever increasing, that they are unsuspectingly hatching cocatrice eggs—that Socialism under present conditions is absolutely impossible, that the rich would not give up their advantage without a struggle to the death, and that this, as soon as Socialism shall have gained the power that it is seeking and that it will gain, will spell anarchy for the world, because those now starting in with Socialistic hopes, finding those hopes vain, will be so angered, so disappointed, that they will be soured, embittered, and mad with the deceptions of their theories and the impossibility of carrying them out as they intended along the lines of benevolence, that they will be drawn to the desperate methods of the anarchists.

Would that all could see with us what the Scriptures so clearly indicate, namely, the divine foreknowledge of past and present and future conditions, and the divine arrangement of them all for the highest welfare of all those who seek righteousness and hearken to the voice of Him that speaketh from heaven. Such the Lord urges to take His yoke upon them and learn of Him; that they accept of trials and difficulties incidental to loyalty to Him at the present time, and that by these attestations they shall be counted worthy of a share in the highest and best of all the gifts of God—to be sharers with Jesus in His throne, in His nature and in the power which He will exercise shortly in the blessing of all mankind with "restitution."—Acts. 3:19-21.

We urge, then, that all who are the Lord's seek more and more to understand His wonderful plan, and to glorify Him with their bodies and spirits which are His, and to wait for His time and His manner of bringing in the blessings of the world which we all see are so much needed by the poor groaning creation. Meantime, additionally, it is for all such to cultivate the graces of the Lord's Spirit, or, as the Apostle says, to "put on Christ," His character, His disposition, His meekness, gentleness, patience, long suffering, brotherly kindness, love, against which things there is no law, and respecting which, the Apostle assures us, "If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:10, 11.) These cannot be shaken out of the Lord's hand by any tumults. Indeed, if they be in the disasters of the literal earthquakes, they will have corresponding grace sufficient for every time of need, and will be able to rejoice even in tribulation. Should they be in contact with some of the revolutionary earthquakes, still in patience they will possess their souls and be able to rejoice in their relationship to the Lord and their realization in spirit of His care and their knowledge that all things are working together for good to them that love the Lord—to the called ones according to His purpose. —Rom. 8:28.

It is of this class that the Prophet declares, We will not fear though the mountains be removed and carried into the midst of the sea [literally, We will not fear though revolution should carry all the governments of the world into anarchy]. We will not fear though the sea roar and be troubled [though the multitude of mankind cry out, threaten and give evidence of great commotion in Socialism, etc.]. We will not fear though the mountains shake with the swellings of the sea [though the kingdoms tremble with the tempests of anarchy]. There is a river the streams whereof make glad the city of God. God is in the midst of her [the little flock, the Church, whose names are written in heaven], she shall not be moved; [earthquakes cannot dissolve the relationship subsisting between the Lord and His faithful, the peace of God which passeth all understanding rules in their hearts, preserving them in peace] God shall help her and that right early—[in the morning of the Millennium—by the First Resurrection]. (Psalm 46.)

NUMBER 76
Part 2

OLD THEOLOGY QUARTERLY
PRIMARY STUDIES IN THE SCRIPTURES

JANUARY, 19[illegible]
6c a Yr.

ENTERED AT THE POST-OFFICE ALLEGHENY, PA. AS SECOND-CLASS MATTER.
BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
ALSO ELBERFELD, STOCKHOLM, COPENHAGEN, YVERDON-SUISSE

"Tongues of Fire."

THE GIFTS AND THE FRUITS OF THE HOLY SPIRIT.

A Spurious Text.—Faith Healing, Miracles, Unknown Tongues.—The Purposes They Served.—Strong Delusions, Counterfeits Foretold.

You cannot afford to miss this!

FROM all parts of the world, but especially from the Pacific coast, come reports of what its friends call a fresh Pentecostal blessing—an outpouring of the holy Spirit, etc., and what its opponents call a religious insanity. The movement is amongst so-called "holiness people" of various sects and parties—"missions," as their meetings are generally styled. People who have been seeking and claiming "divine healing" seem to be among the most susceptible. Amongst these are some who give evidence of deep sincerity and a superficial knowledge of God's Word. Though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the divine message. They seem to come under the head mentioned by the Prophet, "My people perish for lack of knowledge."—Hosea 4:6.

Reports of the movement in various directions seemed so absurd that we declined to believe them, supposing that since they were sent out by the secular press the facts must surely be misrepresented. Now, however, the "flame," as it is called, has reached Pittsburgh, where at one of the Christian Alliance Missions we have an ocular demonstration of this delusion.

What we see here corresponds well with the general reports from elsewhere. The meetings are "bedlam:" everything is confusion, prayers to God are yelled or groaned or barked,—yelped. Now and then some one "gets the blessing" and falls in a trance-like condition on the floor, to remain rigid, perhaps, for hours. Another begins to talk some sort of gibberish interspersed with English. Another in a different guttural mumbles and then gives an interpretation in English. These are said to have the "unknown tongues" of Pentecost; but we remember that foreigners present did recognize those tongues as *bona fide* and got a gospel message from them.—Acts 2:8.

The people in attendance pay little heed to what is uttered by these "tongues" and their interpretations. Some are simply curious and attend as a free show; others are too engrossed with their desire to have a trance or an "unknown tongue" to do anything else than groan their prayers to God for those "gifts," as evidences of His favor. Frenzied hugging and kissing and rolling on the floor (reported from elsewhere) are amongst the evidences that these poor people are surely under some spirit influence. And it certainly does not appear to be "the spirit of a sound mind."—2 Tim. 1:7.

EVIL WORDS FROM EVIL SOURCE.

It is quite true that there was confusion at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism: nor could we expect either from such sound logicians as their writings show the apostles to have been. On the contrary, our experiences corroborate the declaration of St. Paul, that the operation of the holy Spirit of God in our hearts and minds has been favorable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from above. A WATCH TOWER reader in Los Angeles, Cal., writes that a neighbor woman got this so-called gift of tongues, and that a reputable Chinaman hearing her, said that he understood her quite well—that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying that the utterance was the vilest of the vile.

In our judgment, the facts justify the conclusion that these "flames" are of an unholy spirit, of Satan: that he is now producing a poor counterfeit for the deception of a class whom he cannot reach through Spiritism, Christian Science, Hypnotic New Thought nor Higher Critic Evolution theories.

Is it asked, Why would the Lord permit Satan to delude honest souls? We reply, that he has permitted "doctrines of devils" these many centuries amongst the heathen (1 Tim. 4:1), some of whom doubtless are also sincere. The *time* for the binding of Satan is not yet—though we believe it is very near. (Rev. 20:2.) Doubtless Satan realizes better than we can how the binding or restraining is coming, and is actively manœuvring to avoid it; while God, on the other hand, is willing to permit his activity because it can now serve a purpose—a sifting work—which must reach and touch every class and condition of professed Christians everywhere;—to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle's forceful words respecting this day of trial with which this age ends and the next is ushered in. He says: For this cause "God shall send them strong delusion that they should believe a lie." Why? "That they [who fall] all might be [thus] condemned"—be manifested as not right, as out of harmony with God—as unfit to be of the "Bride" class. But why so? "Because they received not the truth in the love of it," but "had pleasure in untruth."—2 Thess. 2:10, 12.

In other words, the "Present Truth" has been sent hither and thither throughout the bounds of Christendom that, like as a magnet would attract all the particles of steel within the radius of its influence, the Truth might attract all the Israelites indeed, for further schooling and ripening, preparatory to their "change" to Kingdom glory. Meantime, the Lord allows Satan to organize various human agencies, those not of His "very elect," that such may fall farther and farther from the Truth, until finally none will "stand" except the elect, and they "on the sea of glass mingled with fire." (Rev. 15:2.) All others are to fall more or less, though some will subsequently be rescued from the catastrophe—"saved so as by fire."—1 Cor. 3:15.

AN UNINSPIRED RECORD.

We here quote from Pastor Russell's discourse of February 3, 1907, as it was published in the *Pittsburgh Dispatch* and other journals, from the text: "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18. The speaker said:

I have chosen this especial text for two reasons: (1) Because it is the one most frequently quoted by those who advocate the thought that all Christians should be known by the peculiar gifts it specifies, and able to speak with unknown tongues, to cast out devils, to heal the sick, etc. (2) Because I wish the more pointedly to call to your attention the fact that these words are not a part of the original Gospel by St. Mark. It is well known to all critical students that St. Mark's Gospel closed with the sixteenth chapter and eighth verse. From the ninth verse to the conclusion, as shown in our common version, was an addition to the original manuscript. This is demonstrated by the fact that these verses are not found in the original MSS. of the New Testament. The oldest Greek MSS. and the most authentic every way, are known as the Vatican MS. 1209, and the Sinaitic MS.—both written somewhere near the year 350. Neither of these contains verses nine to twenty, including our text. The earliest Greek MS. containing these verses is the Alexandrian, the date of which is credited to the fifth century. It seems rather remarkable to us, therefore, that there should be amongst scholars any who would use the words of our text as though they were of divine inspiration or apostolic authority.

However, the conclusions based upon these words deserve our consideration everyway, because of the fact that the Scriptures clearly show that our Lord and the apostles and some members of the early Church did possess many of these gifts of the holy Spirit, and did exercise them somewhat after the manner described in these interpolated words we have taken as our text. We, therefore, invite your attention to what we believe to be the Bible teaching on the subject of the "gifts of the holy Spirit" and the "fruits of the Spirit."

THE "GIFTS" IN THE EARLY CHURCH.

That our Lord ever spoke in unknown tongues is not stated; but that He did cast out demons and heal the sick and awaken the dead is recorded, and also the fact that He sent forth His disciples clothed with power and authority to do the same things is also declared. We are to notice, however, that although Jesus did many wonderful works, they are expressly stated to have been for signs—"These things did Jesus, and manifested forth [beforehand] His glory"—the glorious work of His Kingdom, which is to completely liberate mankind from the thraldom of sin, sickness, demons and death, in proportion as the laws of the Kingdom shall be obeyed. We are not, then, to understand that it was the divine will in our Lord's day nor since that all sickness should be cured by divine power, that all demons were to be cast out, etc., but rather that just a sufficiency of this kind of work was to be accomplished to give evidence of the change of dispensation—to testify to Jesus and His disciples—to authenticate their ministry and teachings as divine.

Nor were these healings merely performed upon those who were converts to the Lord—upon those who had accepted Him as the Messiah, had believed in Him and had become His disciples. On the contrary, the miracles recorded came not to those who were the Lord's disciples, but to those who were pronounced sinners. As an illustration, take the case of the impotent man at the Pool of Bethesda. Its five porches were continually crowded with the sick, as we read,—"In these lay a great multitude of impotent folk, the blind, the halt, the withered." Yet, to only one of these did the Lord address Himself, saying, "Rise, take up thy bed and walk, and immediately he was made whole, and took up his bed and walked." And that this man was not a believer in Jesus is evidenced also by the narrative, for we read—"He that was healed wist not who it was that had healed him." That he was not a saint is also testified by the narrative, for we read that Jesus later said to him—"Behold, thou art made whole: sin no more lest a worse thing come upon thee." (John 5: 3, 13, 14.) Other evidences in the same line might be given, but are unnecessary.

After our Lord's death, resurrection and ascension came the Pentecostal blessing, the baptism of the holy Spirit. As an evidence or witness to this baptism, but not a part of it, were gifts similar to those which Jesus had exercised, and these were generally distributed amongst all believers at that time, as we read that a measure of the Spirit was granted to every man in the Church to profit withal—for his profit and for the general advantage of the cause with which all were identified—the establishment of the Church. The Apostle Paul, in writing to the Corinthians (1 Cor. 12: 4-31), clearly indicates that the holy Spirit operated in the early Church. Some had the gift of tongues, others a gift of healing, others a gift of interpreting tongues, etc., while some had several tongues or languages at their command, and some, notably the apostles, apparently enjoyed all of these gifts. The Apostle exhorted the Church in general to not only covet and desire these gifts, but to recognize a distinction between them—that some were preferable to others. The Apostle says, "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" "Covet earnestly the best gifts." The Apostle suggests further that one who had the gift of tongues should pray that he might also receive the gift of interpretation of tongues.—1 Cor. 12: 29-31; 13: 13.

THE USE AND VALUE OF THOSE "GIFTS."

The Apostle distinctly foretells the discontinuance of these "gifts," saying, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13: 8.) He clearly intimates the reason for the discontinuance to be that the Church would gradually come into a more developed condition, in which these gifts would no longer be necessary, but give place to a higher, nobler and more certain manifestation of the indwelling of the holy Spirit. He says, "We know in part and we prophesy in part, but when [as] that which is perfect is come, that which is in part shall be done away." He illustrates this by saying, "When I was a child I spake as a child and understood as a child, but when I became a man, I put away childish things." (1 Cor. 13: 9-11.) We have not yet reached the standard of perfection and full membership in Christ, and shall not reach it until our change in the First Resurrection; but as members of the Lord's body, His Church, His Ecclesia, we properly have made progress from the infantile condition at the beginning of this age. This is in harmony with the Apostle's injunction that milk is for babes and strong meat for those more developed, and that it is our duty, as the Lord's followers in the School of Christ, to grow in grace and knowledge and love.

These "gifts" in the Church had prevailed for several years at the time the Apostle addressed the saints at Corinth, whom he exhorted that they should desire the best gifts. He found them, like children, interested chiefly in speaking with unknown tongues, and gently reproved them for considering these a high attainment and evidence of great favor with God. Not that he discouraged the speaking with tongues, for, as he explained, he could thankfully say that he could speak with more tongues than they all; but he did wish them to realize that they might have these gifts and yet come very far short of being acceptable to the Lord. He would have them understand that the "fruits" of the Spirit were a higher manifestation and better testimony than the "gifts." The "gifts" were miracles, tongues, interpretations, etc.; the "fruits" were faith, hope, joy, love. When exhorting them to desire the best "gifts" he added the suggestion respecting the "fruits" of the Spirit as still better, saying, "Yet show I unto you a more excellent way"—an evidence of divine favor far beyond that of the "gifts."

To demonstrate the better value of the fruit of the Spirit, love in the heart and in the life (with its concomitants of joy, peace, kindness, etc.), he gave an illustration, saying, Though I could speak with the tongues of men and with the angelic tongues also, if I were devoid of love, it would indicate that I had become like sounding brass or a tinkling cymbal. As a brass horn will make a noise when it is blown, yet have no appreciation of itself, so some possessing the miracles, gift of tongues, etc., might exercise these in a perfunctory manner and be lacking of the real Spirit of the Lord and His Truth. The power to work miracles might be there and operate through them, and yet they might have no more relationship to it than the cymbals have to the power which strikes them. Taking the still higher gifts of prophecy and understanding of mysteries and knowledge, and even rising in the scale of attainment to the position of mountain-moving faith, all these, as the Apostle declares, would amount to nothing unless the fruit of the Spirit were developed, namely, Love. These various gifts might serve a purpose, but without Love the purpose would only be for others, and not a blessing to the individual himself.

Progressing still further in his comparison, the Apostle shows that even generosity is not sufficient, for though he were generous and self-sacrificing to the extent of giving all his goods to feed the poor and yielding up his body to be burned in his faithfulness to the Lord, yet should he not develop the great fruit of the Spirit, Love, he could have neither part nor lot with the Lord in His Kingdom, and all these other gifts would profit him nothing as respects membership in the heavenly Kingdom, as a member of the body of Christ. Therefore, he concludes that "Love is the principal thing"—far beyond all gifts, however honorable and useful they may be. Progressing in his argument, he shows that while the gifts would depart, this grace, this fruit of the Spirit, would continue—continue down to the end of the age—yea, and go far beyond into the eternal future. Referring to the "fruits" of the Spirit, which he desired them to cultivate and to esteem as preferable to the "gifts," he says—Now these abideth, faith, hope, love, but the greatest of these [the most important of all] is love, for love never faileth. It will not only be the essential quality without which we cannot gain an entrance to the life eternal and the heavenly state, but it will continue throughout all eternity to be the quality or characteristic of all that shall enjoy divine favor forever.

THE PROFIT OF "GIFTS" IN THE CHURCH.

A little reflection will make clear to us the value, yea, almost the necessity of the gifts to the Church in its infantile stage. The Apostle explains the character of their religious gatherings: they met and one had a psalm, another a prayer, another an exhortation, another a hymn, another an unknown tongue, another an interpretation of that tongue, another a gift of prophecy. Their meetings were thus made interesting, entertaining and profitable. The prospect of messages coming from the Lord through unknown tongues, and the prospect of getting an interpretation of these also, would draw the believers together and maintain their interest and help to give them food for thought and discussion. They had no Bibles at first: the New Testament was not yet written; the Old Testament, written on parchments, was not only clumsy to handle, but very expensive, and the synagogues which could afford a complete copy were considered very fortunate, and these copies were kept with great care and merely read from on the Sabbath day in the hearing of the people who attended. The early Church, cast out of the synagogues, were really without any particular source of instruction except as they could call to mind the preaching of the Lord and the prophets as they had heard them in early life; and hence this provision of the Lord for the gifts of prophecy and understanding of mysteries and communication through unknown tongues and the interpretation of the same, were all designed to teach them their dependence upon the Lord and to draw them together for mutual instruction, and show them that the Gospel message was not given to them individually but collectively as a Church. All these good offices were well served by the gifts, and in due time the believers were taught to look beyond the gifts and to cultivate the fruits of the Spirit.

Gradually the New Testament grew—the four Gospels, the Epistles of Paul, Peter, John, James, etc.—and with this growth of written instruction the necessity for the gifts proportionately died away. They were not necessary as at first for the establishment of the Church nor for its instruction. It is quite in harmony with this that in general the Apostolic epistles of the New Testament make comparatively little reference to the "gifts" of the Spirit, but persistently counsel the putting away of the filth of the flesh and the cultivation of the fruits of the holy Spirit. No intimation is given anywhere that the Lord's people were to expect a repetition or continuance of the Pentecostal blessings, tongues, etc., but rather that they were to go on toward perfection—the perfection which will only be attained in the resurrection, but for which resurrection they were to be prepared by the cultivation of the fruits and graces of the Spirit. We are to notice carefully that the one baptism of the holy Spirit which came upon the believers at the first was nowhere promised to be repeated, and that it was separate and distinct from the "gifts" which at first accompanied, but which subsequently were to give place to, the fruits and graces of the Spirit, and did give place to these.

"OPPRESSED OF THE DEVIL."

The Scriptures do clearly teach that Satan had much to do with the bringing in of mother Eve's temptation, which led up to father Adam's disobedience. He is justly in the Scriptures styled "a murderer from the beginning." Indirectly he is the murderer of the 20,000,000,000 of our race who have already gone down into the tomb. Indirectly, at least, all sickness, pain and sorrow may be thus traced back to him. He had still more to do with us through beguilements and temptations of our weakening flesh. He has led the majority of our race from bad to worse, mentally, morally and physically. For it should be recognized that sin in its every form is death dealing—every sinful and impure thought has its reactionary effect upon our minds and bodies, tending to produce therein weakness and disease—dying conditions.

Naturally and quite properly the inquiry comes, Is not the Lord Jesus still interested in releasing all those "oppressed by the devil"? Like the Heavenly Father, he surely "changes not;" hence he is still interested in the release of our race from the power of sin and death, and of "him who hath the dominion of death, that is, the devil."—Heb. 2: 14. And if so, should not we expect that the healing of disease and expelling of demons would be still the Lord's work throughout this age—irrespective of the fact that now His Church has been established in the world upon a good footing, and has no need of the "gifts" for instruction, having instead in the hands of all the Bible of both the Old and New Testament? We answer, Yes—undoubtedly all this is true. Why, then, is it asked, should not the same healing of the sick progress now? Why should not this be one of the main duties and privileges of all believers, after the manner of their Lord and the apostles?

We reply that while the Lord proposes a great work as the Good Physician in the healing of the diseases of the world, mental, moral and physical—while He proposes that ultimately this shall be accomplished on a much larger scale than anything which He did at the first advent, yet the time for this is not yet. What Jesus and His apostles did in the beginning of the age, as we have already seen, affected only a very small fraction of the world—only a very small fraction indeed of those with whom they were in contact. The real work of healing and restitution, according to the Scriptures, belongs to the future, to the Millennial age, to that epoch which will follow the second advent of our Lord—to His work as the Prophet, Priest and King in the lifting up and blessing everyway of all who are of the millions whom He redeemed with His precious blood. The work of this age is not a restitution work except, as already noted, in the early Church it was a foreshadowing of coming good things. The work of this Gospel age is not a work of healing and restoring mankind.

The times of Restitution have not yet come, and will not come, as the Apostle points out, until the second advent of our Lord. (Acts 3: 19-21.) Now we are in the time when work the very reverse of this is in operation—a sacrificing work. All will admit that our Lord did not use His healing powers on His own behalf, but that, on the contrary, He sacrificed, laid down, His life in the service of truth and righteousness; that in three and a half years He so spent His vitality—when "virtue went out of Him and healed them all"—that at the time of His crucifixion He was very weak, as evidenced by the bloody sweat and the fact that He was not able to bear His own cross as did the others in the procession. All will admit that the apostles did not use their powers for their own restoration, nor have we any record of their ever praying for the healing of themselves or for each other to be healed of disease. Even when Trophimus was sick, nigh unto death, the Apostle makes no intimation of prayer for his healing; and when Timothy had dyspepsia, instead of praying for his restoration to health, or sending him a blest handkerchief or napkin, the Apostle wrote him respecting his diet, "for thy stomach's sake and thy often infirmities." (1 Tim. 5: 23.) All must admit, then, that the healings were done upon those outside the Church, and evidently were for a time only, and would constitute no basis that the Church should expect miraculous intervention on behalf of its members. Quite to the contrary, these were all exhorted to lay down their lives, to seek not to spare them, save them, which implied not praying for their deliverance from those diseases or ailments which came to them as the result of their self-denials, services, self-sacrifices. Rather they were to delight in these, while exercising a reasonable prudence and care, which would make the most of all earthly advantages as a part of the stewardship to be used in the service of the Master.

"LOVED NOT THEIR LIVES."

Not only are believers exhorted to present their bodies living sacrifices in the service of the Lord and to lay down their lives daily, hourly, on behalf of the brethren—in their interest, in carrying blessings to them—but additionally we are told that the ones who will gain the prize, those who will make their calling and election sure, will not be those who prayed for and gained restitution of the things they had consecrated to the Lord's service, but those who spared not their lives even unto death. These overcomers shall inherit all things, sit with their Lord in His throne in the Millennial Kingdom, for they are followers in His footsteps. He prayed not for Himself, healed not Himself, and was not healed by others, but on the contrary said, "The cup which my Father hath poured for me, shall I not drink it?" and who also invited His followers, saying, "This is my cup, drink ye all of it."

We see, then, that in the Lord's order restitution to physical health and strength was not intended either for Jesus, the Head of the Church, nor for the Church, His body, but for the world. We see also that the time is not yet come for the bestowment of this blessing upon the world, but that it delays until the sacrificing of the Church with her Lord shall be accomplished—until the Church glorified, sharers of the heavenly Kingdom with the Redeemer, shall shower the blessings of restitution, health, mental, moral and physical, everywhere, throughout the earth, granting to all the fullest opportunities to come back, to be released from the power of sin and death and from all the dominion of the great Adversary, who will then be bound for a thousand years that he may deceive the nations no more until the thousand years be finished.—Rev. 20: 2, 3.

Write to us for further aid in Scripture Studies. Freely we have received and we freely give. Watch Tower Bible & Tract Society, Allegheny, Pa., U. S. A. Branches, London, W., Melbourne, Elberfeld, Stockholm. Copenhagen, Yverdon-Suisse.

NUMBER 76
Part 3

OLD THEOLOGY QUARTERLY
PRIMARY STUDIES IN THE SCRIPTURES

JANUARY, 1907
6c a Yr.

ENTERED AT THE POST-OFFICE ALLEGHENY, PA. AS SECOND-CLASS MATTER.
BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
ALSO ELBERFELD, STOCKHOLM, COPENHAGEN, YVERDON-SUISSE

"In the Evil Day."*

"*WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN.*"

The Tests of Faith and Obedience Now Upon the Church.—Why the Present Time is Designated by the Apostle the "Evil Day," in Which It will be Difficult to Stand, Easy to Fall.—Escape by Watching and Prayer.

You will enjoy reading this!

"TAKE unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Eph. 6:13.

Only those who have learned the meaning of the Apostle's words concerning rightly dividing the Word of Truth—only those who have learned from the Scriptures that the divine plan is a progressive one, in which successive ages form links—can understand why divine providence should permit peculiar experiences, trials, etc., upon the Church at one time, not permitted at another. Would that all Christian people would awake to a proper study of the Bible—to see the object of the divine dealings with the Jews during the Jewish age, with Christians during this Gospel age, and with the world during the coming Millennial age. From this standpoint they would see what the Scriptures represent, namely, that there is a seed time or sowing time and a harvest or reaping time with each age, which, when it has served its purpose, passes away, giving place to another age and a different work. In the end of the Jewish age, for instance, there came to that people a peculiar sifting and testing, while John the Baptist, the last of the prophets, was preaching, viz., a winnowing of the wheat, a separating of the chaff preparatory to the gathering of the wheat into the garner of the next age, and the permission of trouble to come upon the chaff class of that people, which utterly destroyed them as a nation.

Similarly the Lord tells us in one of His parables—Matt. 13:24, 37—that in the end of this Gospel age there will be a separation of wheat from tares, the former being gathered into the glorious Kingdom for which we pray, "Thy Kingdom come," the latter being consumed as tares, though not as individuals. The destruction of a tare, an imitation Christian, will signify that the person thus posing as a Christian, drawing nigh unto the Lord with his lips while his heart is far from Him, will cease to make such profession. Thenceforth, the true Church will be recognized in its peculiar position as the "very elect" of God, a "little flock" who follow in the footsteps of the Master, gladly sacrificing earthly interests for the attainment of the heavenly. Thereafter, as the parable shows, these will shine forth as the Sun in the Kingdom for the blessing of all the families of the earth, including the tare class, who thereafter will be no longer deceived nor deceivers in respect to their true position, but be privileged with the remainder of mankind to come into full harmony with God.

THE "HARVEST" OF THIS AGE.

It is concerning the harvest time of this Gospel age that I address you on this occasion, believing that this entire harvest period, according to the Scriptures, is to be forty years long, and that we entered it in 1875, and that consequently it will close with 1915. I desire to point out to you that the special trials and difficulties and testings of faith and obedience appropriate to the complete separation of the wheat from the tares is upon Christendom now—has been upon us as a "thief in the night" for some years, and will be specially severe during the next eight years. We have not the necessary time to examine here the various Scriptural evidences which indicate that we are in the closing time of the Gospel age and in the opening or dawning time of the Millennial age. Many of you already have our Studies in the Scriptures, in which these are fully presented, with their Scriptural evidences. We must content ourselves at this time by pointing to some of the outward demonstrations that we are in this time, which in our text the Apostle designates as

"IN THE EVIL DAY."

Throughout the Scriptures this period is most dramatically set forth as being a time of thorough testing, a time in which the separation of the wheat from the tares will be most absolutely accomplished, so that not one grain of wheat will be lost and not one grain of tare will by any mischance be preserved with the wheat, for the Lord declares that He will make a thorough work of separation. It seems difficult for the majority of people to think of anything specially occurring in their day—that they should be in the midst of the fulfilments of prophecy. If we were telling that these things would take place within a century or within a thousand years far more would be ready to investigate and acknowledge the force of the arguments; but familiar with the conditions, the trials, the difficulties, the perplexities and the suggestions of many—as the Apostle predicted, that all things will continue as they were from the beginning of the world (2 Pet. 3:4), for such reasons many shut the eyes of their understanding to the most remarkable condition of affairs in our day.

The Apostle says they are "willingly ignorant;" and again, "They see not, neither will they understand;" and again, the Lord, through the Prophet, says, "My people perish for lack of knowledge." (2 Pet. 3:5; Matt. 13:13; Hosea 4:6.) Indeed the majority do not want knowledge. Imbued with the spirit of the world they want money or pleasure or fame or name; and, to say the least, the majority of professing Christians are careless, indifferent, to what the Lord has caused to be written for their admonition and encouragement and assistance in this "evil day." Such are not of the "very elect." The latter, as the Apostle shows, will not be in darkness that that day should overtake them as a thief—they will be earnest, vigilant, watchful and standing fast

---

*Pastor Russell's discourse at Carnegie Music Hall, Allegheny, Pa., and published, as usual, in the *Pittsburgh Dispatch* and other journals.

in the faith. Therefore, using the means the Lord has provided, they will receive the blessing, the special reward, while others by neglecting their privileges mark themselves as unworthy the great favor the Lord is now dispensing to the "little flock." We will not say that they will not have opportunities in that "great company" that the Scriptures point out, who will come up out of great tribulation, and be "before the throne" instead of "in the throne."—Rev. 7: 9, 14, 15.

Mark how our Lord declared that the trial of our time would be so critical, so crucial, that it would deceive if it were possible the "very elect." (Matt. 24: 24.) But this will not be possible, for the Lord has promised them the assistance needful, and they will be in that attitude of heart and mind to seek assistance and use it. Mark how the Lord, through the Prophet David, foretold the special trials of this time, picturing the various devices of Satan, Spiritualism, Higher Criticism, Christian Science, etc., as pestilences and arrows. He tells us that a thousand shall fall at our side, yea, ten thousand at our right hand—amongst those whom we consider most favored and, in some respects at least, as our friends in the Lord. Then the reason is given why the very elect will not fall under these same pestilences and arrows, namely, "Because thou hast made the Lord, even the Most High, thy refuge and thy habitation, no plague shall come nigh thy dwelling" (Psa. 91), the "wicked one toucheth him not." (1 John 5: 18.) What to others will be a stone of stumbling, will to this class be an assistance, in that they will climb upon it to still higher personal development and character-likeness of the Lord. All things must work together for good to these because they love God truly, sincerely, above self or any other creature, and because of their faithfulness to their covenant—their consecration to the Lord. The pestilence of error cannot harm them, because in the secret of the Lord's presence they have an armament of grace and truth specially provided, as it is written, "The secret of the Lord is with them that reverence Him, and He will show them His covenant."—Psa. 25: 14.

"THE DAY SHALL DECLARE IT."

Pointing down to this harvest time, which began in 1875, the Apostle calls it a special day or epoch, and such it surely has been. No other period in the world's history has ever been so notable in so many ways. Referring to this time, and to the testings of faith that will come upon the Lord's people here, the Apostle says, "Let every man take heed how he build [faith], for other foundation can no man lay than that which is laid, which is Jesus Christ." By these words, the Apostle shows that he refers not to the heathen world, but to those who at least nominally accept Christ as the foundation of their hopes. He proceeds, "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it: because it shall be revealed by fire, and the fire shall try every man's work of what sort it is."—1 Cor. 3: 11, 12.

How could a plainer statement of this be made? The fire referred to, of course, is symbolical, as are the wood, hay, stubble, gold, silver, precious stones. As wood, hay, stubble can be destroyed by literal fire, so selfish doctrines, errors and all improper faith will be destroyed in this time which the Apostle designates—"the day shall declare it," or demonstrate the faith that will stand and the faith that will be consumed. The Apostle proceeds, "If any man's work shall abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." Alas, how many are finding their faith burned out! how few are having the great reward of finding that they have a faith that will stand all the tests of this day! Is it not true that Spiritualism, Theosophy, Christian Science and Higher Criticism are consuming the faith of many—of all who have come in touch with them, who have only the wood, hay, stubble of human tradition and who lack the gold, silver and precious stones of the divine revelation!

The Apostle, continuing, assures us that all who have built upon Christ will ultimately be saved, even though they suffer great loss as respects their faith. He says, "He himself shall be saved, so as by fire." The fire of this day, then, will demonstrate to some how poorly they have built, how little they have heeded the Word of the Lord, to what extent they have been influenced by human traditions and creeds of the "dark ages." Many, we may be sure, will lose all faith in Christ at this time, but if so it will prove that their faith was not properly founded upon Him.

Note again our text that it applies, refers to, the harvest time of this age, and that it also calls it a day, and designates it an "evil day"—a day or epoch in which trials, testings, etc., will be upon the Lord's people for the development, proving worthy, of those who love the Lord with all their heart, mind, soul, strength, and their neighbors as themselves, the Israelites indeed, and for the demonstrating also of those who have been only lukewarm in their love for the Lord and the brethren, and who have been overcharged with the cares of this life or the deceitfulness of riches, and so overtaken by "that day"—this day. (1 Thess. 5: 4.) Our text, much in harmony with the quotation I have made from the Psalms, indicates a need for the armor, a difficulty in withstanding the assaults of this day, and the fewness of those who will eventually stand. The Apostle's exhortation is that we take the whole armor of God—not merely the shield of faith, not merely the helmet of salvation, not merely the breastplate of righteousness, not merely the sword of the Spirit, not merely the sandals of preparation, not merely the girdle of Truth; but that we take all of these—that we will need all of these if we would be able to withstand all the assaults to be expected in this "evil day," and having done all, to stand. Alas! how few seem to realize the importance of this armor which God has commended; their difficulty is the result of not knowing the time in which they are living, not being sufficiently awake, not being sufficiently zealous to search the Scriptures and to put on the armament and preparation for the battle there alone provided.

WHY GOD WILL PERMIT IT.

St. Paul, writing to the Thessalonians, foretold this "evil day" in which we are living—in which so many will fall because not attentive to the Word of the Lord, because overcharged with the cares of this life and the deceitfulness of the earthly riches so many are seeking. He tells us that the trials of our day will come from the great Adversary, Satan, not because God will be unable to prevent him from bringing these deceptions and tests, but because God wills that he should bring them—wills to permit him to thus test and prove and sift the professed Church of our day, that all may be confused, deceived, stumbled who are not at heart loyal to Him. After telling about the workings of Satan that are to be expected, with great power and signs and lying wonders, and with all deceitfulness of unrighteousness, the Apostle explains that this is permitted, "because they received not the love of the Truth."

He adds, "For this cause God shall send them strong delusions, that they should believe a lie, that they all should be condemned who believed not the truth but had pleasure in unrighteousness"—in untruth.—2 Thess. 2: 9-12.

Many tell us that it makes no difference what we believe—truth or falsehood—that it is by our works that the Lord will determine our standing. But the Scripture forbids this thought, and assures us that none have works that would be pleasing to God because all are imperfect. The divine proposal is that during this age God will honor faith and reward faith, it being assumed and declared that a true faith will be backed by good works to the extent of ability, and that God will reckon this as perfection through Christ. The Apostle in his words last quoted corroborates all the teachings of Scripture respecting the value of the Truth to the people of God: mark the Master's words, "Ye shall know the truth, and the truth shall make you free;" and again his prayer to the Father for his followers, "Sanctify them through Thy truth; Thy Word is truth." (John 8: 32; 17: 17.) The Lord has provided His Word, and from time to time has used instrumentalities for the unfolding of its meaning to those who are in the right attitude of heart to receive it; but He has also permitted errors, falsehoods and lying wonders to stalk about, though never before to the same extent as in this "evil day"—because now He desires specially to use these errors as a testing, sifting, separating work amongst His professed people, that the improper faiths may be manifested and may be destroyed, and that the true faith may shine the more brightly and ultimately the professors of it be glorified with Himself in the Kingdom.

In view of the Apostle's words respecting the love of the Truth, it behooves each one to examine himself whether he is loving and serving a creed of the "dark ages" or a denomination and creed of modern times, or whether his love and devotion are simply to the Truth presented to us in the divine Word. We may deceive others, we may even to some extent deceive ourselves, for, as the Apostle declares, the heart is exceedingly deceitful, but we cannot deceive God. If in the Lord's providence the Truth comes to us and we get some glimpse of its beauty in contrast with the hopelessness of error, a test is upon us: if we reject the Truth because of its unpopularity, and hold to the abominable error because it is popular, we are thereby tested. Or, if we receive the Truth and rejoice in it in our minds, but if, because of its unpopularity we hide the light under a bushel, concealing it in order to thus shield ourselves from the opposition of darkness, we may be sure that this would be displeasing to the Lord, who seeketh not such for His "elect." He puts His Word on a parity with Himself, saying, "He that is ashamed of me and my Word, of him will I be ashamed when I come in the glory of my Kingdom." This is what the Apostle refers to as receiving not the Truth in the love of it. Whoever receives the Truth in the love of it will to the best of his ability and judgment show it to others at whatever the cost may be: he will thus be proving himself a child of the light, a child of God. He will be saved, but the one who seeks to save his life, to save earthly interests by hiding the light or failing to publicly acknowledge it, will be sure to find his course injurious to himself.

LIKE THE HYPOCRITES OF OLD.

We have already pointed out that the influences at work in the present time undermining faith, consuming it, destroying it, are likened to a pestilence which is in the very air and which lays hold upon all whose systems are in condition to be inoculated with the poisons. I must elaborate this point, because the evil influences by which we are surrounded at the present time are so subtle, so deceptive, so all-pervading, that the majority do not recognize them. What a shock it would give to Christendom could it be realized that these pestilential influences are going forth from the pulpits—not, perhaps, from all, but surely from four out of five in the larger cities, and increasingly it is spreading to the smaller towns and country places. Let us look the matter squarely in the face. It is necessary for the Lord's true people to know the facts;—as for others, they are so stupidly asleep, so thoroughly intoxicated with the wine of Babylon (Rev. 18: 2), that we have no hope of influencing them. Ever since this evil day began this pestilence has been going forth—over thirty years.

To-day every college, every theological seminary throughout the whole civilized world, is teaching what is commonly known as higher criticism of the Bible—though the proper name for it would be higher infidelity—infidelity amongst the high ones of all Christendom. These higher critics are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only that they are carrying on their work on a higher plane—appealing not to the gross and the vile, but to the refined, intelligent and truth seeking. As a result, their influence is a thousand-fold more injurious. Those to whom Paine and Ingersoll appealed were very rarely Christians at all; hence they destroyed very little faith—they merely made the unbelief more rank and foul. But these higher critic infidels of this "evil day" are making use of all the vast machinery of Christendom in all denominations, especially through theological seminaries, to undermine and overthrow the faith of all who have named the name of Christ, great and small, rich and poor, cultured and ignorant. It is being done systematically, too,—craftily, deceitfully, in a manner that the masses of the people would scarcely credit. It is safe to say that fully four out of five who graduate from theological seminaries, of all denominations, are higher critic infidels, who are instructed that their main business is to promote morality amongst the people, especially to build up Churchianity, particularly their own denomination, and to gradually, stealthily, craftily wean the people from the faith of the Bible to their higher critical dogmas. And they are succeeding most wonderfully. A "pestilence" is the only figure of speech which really fits to this pernicious influence.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE,"

said the Lord, and in harmony with this we find that in the Lord's providence these higher critics are gradually more and more telling on themselves. But the nominal Christian is quite obtuse, and many of the true Christians, as the Apostle explains, are merely "babes in Christ," unable to use the strong meat of the Word, and capable only of enjoying or using the "milk of the Word," and incapable of using its strong meat. Hence the open declarations of these wolves in sheep's clothing, who masquerade as sheep, are not taken seriously. If the sheep are startled by the words, they are soothed again by the thought that this is our kind minister, polished in manner and well educated, and he surely would not lead us astray, he surely would not deceive us. If he had ceased to believe the Bible and become an infidel, he surely would have left the pulpit; he could not be so dishonest as to wear sheep's clothing and to use it for our deception and destruction. Poor innocents! Hearken now while I read to you the confession of one of these false shepherds and his explanation of the trickery and deceit by which he keeps the people quiet while inoculating them from time to time with a little and a little more of the higher critical poison, which eventually brings on spiritual stupefaction and tends to spiritual death.

I read you his words as they were printed in the most prominent religious paper in the world, the *Independent*, New York City. The editor of that journal, respecting the desire of this wolf not to be exposed, and apparently sympathizing with him in the whole procedure, vouches for him as a man of intelligence and Christian character, and of high standing in an orthodox Church, so-called, whose unorthodoxy would never be suspected.

THIS IS THE CONFESSION:

> "I have never won distinction by my heresy, nor even acquired a local reputation from violent departures from orthodoxy. If I should set about some Sunday morning to tell my congregation all my divergences from the accepted Christian belief, I would shock them beyond measure. They understand in a general way that I am a liberal-minded person, and I take occasion not infrequently to hasten their heels in their movements from worn-out dogma to the truth that is to be. That they are engaged in such a journey I have no doubt, and most of them are willing to maintain a reasonable pace. My congregation is above normal in intelligence, information and sympathy with forward movements; but nevertheless I am fully persuaded that a complete revelation on my part of the beliefs to which my studies have forced me would set their ears a-tingling, and not only awaken antagonism to me personally but also cause a turn of sentiment in the direction of conservatism and orthodoxy."

What think you of that confession, dear friends? What think you of the stealthy, murderous deliberation of this educated man, professing to be a minister of the Word of God, and as such "highly esteemed amongst men"? He is a pattern, a fair sample, of about four-fifths of all the preachers in all denominations—a sample of the hypocrisy which has come into the Church of Christ. But I have not concluded his confession. Let me continue to read to you from his own lips, his own pen, of his dastardly cunning or deceit whereby he is entrapping, enslaving and destroying the sheep. Judge, then, if we are not right in thus particularly calling attention to the matter. Do not the Scriptures say that the shepherds, pastors, who see the wolves coming and give no alarm and seek not to defend the flock, are unfaithful to their responsibilities? I wish to clear my skirts by crying aloud and sparing not these wolves in sheep's clothing. I proceed to read:—

THE RAPID GROWTH OF REFINED INFIDELITY.

> "So rapid is the advance in religious opinion,—at least, as I experience it in my parish.—that I would not hesitate for a moment now to give fullest utterance to views utterly condemnatory of the whole scheme of sacrificial atonement and imputed righteousness. Devout saints who were wont to inquire anxiously why I did not mention that 'Christ made full atonement for our sins' every week or two, after a sermon on any subject from Dan to Beersheba, now sit patiently under preaching which never refers to Christ as a propitiatory sacrifice."

How true this is! We pointed out thirty years ago from the Scriptures that the testing of Christendom was coming along this very line—that the atonement for sin effected by our dear Redeemer was the foundation for all Scriptural faith and hope and that it would be repudiated by Christendom as a whole according to the prophetic delineations of the Scriptures which I cannot here discuss, some of them belonging to the symbolic book of Revelation. What a great change since that time! Christian Science has largely influenced all denominations by their false statements that there is no original sin and that there is no death and hence no penalty for original sin, and hence also that Christ did not die and redeem from the original penalty, and that there was no necessity for a redemptive work because there is no sin—they claim that it is merely a delusion. Not only this, but since that time also Higher Criticism has gotten in its work all over the civilized world and is surely destroying faith in the very center of the divine plan. Because whoever does not believe in the atonement work of Christ is not a Christian.

Christianity is not merely an acceptance of the fact that Jesus was born and that Jesus died, nor is it an acceptance of merely the moral and religious teachings of Jesus. Christianity is an acceptance of the fact that we are sinners, and that Christ died for our sins and rose again on the third day for our justification; that through Him we have redemption and the forgiveness of sins through faith in His blood. He who has lost this faith in His blood has lost his relationship to true Christianity, and the sooner he and all mankind know it the better for all concerned. If he be an honest man he will come out plainly and profess his position; if he be like the writer from whom I have quoted, a dishonest man, he thus evidences his unworthiness of the Truth, because he prefers, as he tells us, to act a lie, to destroy the faith of the too confiding sheep whom he leads, and whose praise and money he enjoys. But we must quote from him further, as follows:—

> "Experience has taught me not to be too rampant in my heresies. I have learned that if one keep his doctrinal discoveries in his Study drawer for about five years, and take them out now and then to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of his next Sunday's sermon, he will find at the end of the period that he may avow them as violently as he please, and they who aforetime would have lit the torch for his burning will sit peacefully under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more the truth they have always believed."

AWAKE, O SHEEP, AND LISTEN!

What noble-minded, truth-loving layman would change places with this self-satisfied deceiver and fraud? What honorable business man would, without blushing, make such an acknowledgment respecting his method of conducting business to the editor of the *New York Independent*, even if his name were kept secret? Would he not be ashamed that even the editor should know of his perfidy? And indeed we can make much more excuse for those who practise some deception in connection with their business advertising and the overstatement of the quality of their goods, etc., because they are professedly self-seeking, and the public know to take their statements with a grain of allowance; but the minister of the Gospel professes to be a philanthropist who is sacrificing his life to the service of the Truth, to the service of the Lord, to the building up of his fellow-creatures in the most holy faith once delivered to the saints. How abominably mean and contemptible, then, is such a man as well as his course! The more refined and polished and educated he is the more is it to his shame. Hearken while we read further:—

> "For this reason I am not shouting out every Sunday that I do not believe in the virgin birth of Jesus nor in the physical resurrection. Much as I honor and admire Doctor Crapsey, I am not scurrying to put myself in the pillory beside him. I let others do the talking, answer questions cautiously."

Doctor Crapsey, referred to, was recently tried for heresy and expelled from the Episcopal pulpit. He, magnanimous soul! after having avowed his own faith in the teachings of the Bible, after having been honored with a high position amongst those who reverence the Bible, and while drawing a good salary for expounding it to his congregation, considered it the proper and honorable course to break those vows, and, while retaining his hold upon the

For Conclusion see Part 4.

NUMBER 76
Part 4

OLD THEOLOGY QUARTERLY
PRIMARY STUDIES IN THE SCRIPTURES

JANUARY, 1907
6c a Yr.

ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER
BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
ALSO ELBERFELD, STOCKHOLN, COPENHAGEN, YVERDON-SUISSE.

Filthiness of Flesh and Spirit

To be Put Away.—Holiness to be Perfected.—Why the Bible Admonishes the Church, and not the World, Along These Lines.—The Cleansing.*

"LET us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1.

We again call attention to the fact that the Bible is not addressed to the world, but to the Church; not to unbelievers, but to believers; not to sinners, but to those who have already turned away from sin. Many overlook this fact, and the result is a confusion of their minds. But some may, perhaps, be inclined to say that the words of our text are applicable to all sinners as well as saints—sinners especially—even though the epistle itself is addressed "unto the Church of God which is at Corinth, with all the saints who are in the whole of Achaia." We answer, No! Our text cannot appropriately be applied to sinners in general, who have not yet come to God, who have not yet repented of their sins and been forgiven. God makes no appeals to such; he merely denounces them as sinners and refuses them all recognition, all fellowship, and tells them that there is no other name given under heaven and amongst men whereby they can be saved from their sins than that of Jesus—through faith in His name. In other words, God refuses to have any dealings whatever with those who cannot or will not accept of the great Sin-offering which He has provided. As Jesus expressed the matter, "No man cometh unto the Father but by me."—John 14: 6.

The reasonableness of the divine position is evident upon reflection. God in the present age is gathering out of the world a little flock, whose peculiar trait of character is faith in Him and a desire to please Him. In the age to come, the Millennial age, God proposes to deal with the remainder of mankind, and then all His dealings and requirements will be made so plain that the wayfaring man, though a simpleton, need not err therein. (Isa. 35: 8.) The Sun of Righteousness shall shine forth in that glorious Millennial day, and clearly manifest right from wrong, and show forth the divine character and attributes, so that every creature may see—yea, all the blind eyes shall be opened and all the deaf ears unstopped, as is clearly stated by the Prophet. (Isa. 35: 5.) But now in the present age there is a test of faith for this special "little flock" whom the Lord is selecting and whom He designates His Church, and any who cannot exercise the faith cannot be of this elect Church, but must wait for their blessing at the hands of the Church during the reign of Christ's Kingdom, for which we still pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

Not only has God made faith a necessary element of acceptance in the present time, but also, additionally, love of righteousness is made a part of the test. It is not enough that we should have the eye of faith which would recognize Christ's death as the redemption price for the sins of the world, we must additionally have hearts that love righteousness in order to come under divine favor in this age. The heart that loves righteousness discerns the weakness of its own flesh, its downward tendencies; and the moment that heart recognizes Jesus as the Redeemer it is glad to flee to Him, not only to be covered with His merit as respects the sins that are past, but also to have the imputed covering of His righteousness as respects the unwilling blemishes and imperfections of the present and the future—imperfections that are contrary to the will and the result of weaknesses inherited.

THE SAINTS NOT ALL NOBLE.

This class, not in harmony with the sin of the world nor with their own weaknesses, is referred to by our Lord in His message, "Come unto me all ye that labor and are heavy laden [under the yoke of sin and appreciating its penalty, death], and I will give you rest, Take my yoke upon you and learn of me." These learners—"disciples," pupils in the school of Christ—are the class to whom the words of our text are addressed. It would be useless to address to the world in general the exhortation to cleanse themselves from all filthiness of the flesh and spirit, because the world is in sympathy with this very filthiness and has no desire to cleanse itself, has no just appreciation of what it is to be clean in spirit, no just appreciation of how filthy it is in the sight of God and those who have His spirit of holiness. The Lord describes the condition of the world as one in which anger, malice, envy, and various lusts are the usual and normal conditions by turns. Lust, selfishness—which often amounts to brutality in its self-seeking of wealth or power or pleasure—seeks to fill the natural mind, so that if it were taken away, with nothing substituted, life would lose all of its charm. What would be the propriety in exhorting such to put away their filthiness of the flesh and of the spirit when they have nothing as a substitute?

Some may, perhaps, urge that there are as many noble-minded people not believers as amongst believers. We answer, Yes! the Scriptures agree to this, assuring us that amongst believers are not many great or wise or noble according to the course of this world—assuring us that the message of God's grace often lays hold upon the lowest and meanest and more degraded members of the human family rather than upon the noble, who feel less keenly their own depravity and less necessity for a Savior and His assistance. If, then, amongst the world are to be found some who are noble minded, and if believers are generally of a lower stratum, how comes it that God has a more particular interest in these than in unbelievers? By what kind of a rule is it that the Lord accepts as His children some who naturally are less noble and does not accept some who naturally are more noble?

We answer that the rule or standard of divine acceptance is faith and obedience of the heart.

Read this to please me - C

---

*From the *Pittsburgh Dispatch's* regular report.—Pastor C. T. Russell's Discourse at Uniontown, Pa.

Those who with their hearts, their minds, their wills, turn away from sin and by faith accept the divine arrangement, the Lord is pleased to accept according to their wills, their intentions, and not according to the flesh and its blemishes. Their unwilling defects according to the flesh are veiled from His sight by the robe of Christ's righteousness covering them, according to the inability of their new minds, which despise sin and seek to war a good warfare against it in their flesh and everywhere. Such is the class addressed by the Apostle in our text, saying, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit."

THE WORLD'S BELOVED AND GOD'S BELOVED.

The Apostle as the mouthpiece of the Lord speaks of all believers who have fled away from sin and who at heart are striving to be pleasing and acceptable to God as "dearly beloved." The Apostle, a noble-minded man himself, appreciated the fact that many of these dearly beloved brethren had weaknesses and imperfections of the flesh. He did not love them on account of these blemishes, but in spite of them—because at heart they were loyal to the principles of righteousness and striving to walk in the narrow way of harmony with the Lord, to overcome sin and its inclinations in their own mortal flesh, and—so far as their influence would go—in the world. But the world does not love these whom the Father loves, whom Jesus loves, whom the Apostle loves. Our Master's words were, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should be permanent."—John 15: 16, 18, 19.

The world does not like these because, confessing their own weaknesses and striving against them, they call them by their proper names—sins, meannesses, filthinesses of the flesh and spirit. Every effort made by these to cleanse themselves is that much of a reproof to others who are not striving to cleanse themselves, and who hate to be reminded that the things in which they take their greatest pleasure are greed, selfishness, inordinate affections, strifes, pride, vain glory. Whoever is fully satisfactory to the world may be sure that he is not satisfactory to the Lord, and whoever is satisfactory to the Lord need not expect to be satisfactory to the world, because the fellowship of this world is enmity to God, and, therefore, the world is not subject to the divine standard, neither indeed can be, as the Apostle explains. (Jas. 4:4; Rom. 8:7.) Its heart is in the other direction, and the law of the New Creation—love for God with all our hearts and for our neighbor as ourselves—is to the world unreasonable, unthinkable, undesirable everyway, and every reminder of it, even by the presence of those who at heart are on the side of righteousness, causes displeasure and discomfort. To these the Lord and His footstep followers have always been unwelcome intruders—they prefer to be let alone, to have no suggestion offered to the effect that they are wrong. True, some of them have a pleasurable pride in generosity, a love of a good name, and a reputation for honesty and virtue, but they wish to be considered as standards and exemplars, and resent any intrusion, any measurements of their thoughts, words or deeds by the divine standards, and those who continually recognize and are honoring the divine standards are disesteemed by them.

THE NECESSITY FOR CLEANSING.

But why should the Apostle suggest that himself and others of the Church should do a cleansing work in their hearts and in their flesh when we find that God has wholly covered their blemishes from His sight? If the blemishes are covered, why trouble about them further? Ah, that is the point! Those who at heart are loyal to the Lord and His righteousness are distressed by their blemishes, their sins, the weakness of their flesh, even though they are aware that the Lord has graciously covered all these, and is not imputing their guilt because at heart they are opposed to them. The desire of this class is to build, to establish character by faithfulness to principles of righteousness, that their minds may become more and more established in faithfulness to the Lord and His Golden Rule of love, and that, so far as possible, the new mind shall control the fallen, imperfect flesh and bring it into subjection, into accord, with the divine law. Whoever, after having experienced the Lord's blessing in the forgiveness of His sins, has no desire to war a warfare against them and to bring into subjection to his new mind the powers and talents of his mortal body, has not the true spirit of sonship? He would thereby be giving evidence that he does not truly love righteousness, and that he does not truly hate iniquity, and would thus be testifying that he is not of the class that the Lord desires as His sons on the spiritual plane—as members of the "little flock," the "Bride," the "Lamb's Wife."

We see, then, good reason why the "brethren" should be appealed to by the Apostle in our text—a good reason why all begotten of the same spirit of holiness should give heed to His words and make the cleansing of the flesh and of the spirit the principal work of the remainder of life. We see that unless they do this they will belie their pretensions of love for righteousness and hatred for iniquity. We see that by such a warfare against the weaknesses of the flesh and of the spirit the Lord designs that they shall establish a crystallized character, and thus, as the Scriptures express it, be "made meet for the inheritance of the saints in light"—fit in heart for the divine service. Such as are thus fit in heart for the service of the Millennial Kingdom will, we are assured, be granted new bodies free from all blemish in the First Resurrection. Thus, having perfected their minds and established character in their hearts in the present life by controlling the flesh so far as possible, they demonstrate that at heart they have the character-likeness of their Lord and Redeemer; and only those who do thus develop into copies of God's dear Son will constitute the "very elect," the Kingdom class, the Seed of Abraham, through whom the world will shortly receive its blessing.

"LET US CLEANSE OURSELVES."

The Apostle, by the words "Let us cleanse ourselves," does not have reference to our getting rid of Adamic condemnation. Such cleansing from original sin is impossible on our part, as he elsewhere explains—we cannot have it unless we receive it as a free gift from God. In what sense, then, do we cleanse ourselves? We answer that having been reckonedly cleansed by the Lord, and brought under the influence of His holy Spirit and the enlightening understanding of His Word, we are now invited to show our zeal for righteousness and to co-operate with Him in the work which He has already done for us reckonedly. While all the condemnation is reckoned as having passed from us, we still have the opportunity of showing the Lord what our spirit, our intention would be by striving against sin in our minds and in our flesh. The incentive to this cleansing is of the Lord, but the cleansing itself is something for us to do—"Let us cleanse ourselves." The cleansing work is a tedious one, because at first we did not discern how deeply defiled we were, how nearly all the suggestions of the mind were of a selfish character; at first we did not even recognize selfishness as being sin.

It was as the eyes of our understanding opened more and more widely that we got the proper views of the Lord and His righteousness, our own conditions, the need of His covering robe, etc. Day by day as we have since striven to put away sin, selfishness—yea, every element of ungodliness and unloveliness—we have become more painfully conscious than ever of how deep was the stain which we at first, perhaps, thought was merely superficial. Too many of the Lord's people, after years of labor in seeking to cleanse themselves from the filth of the flesh and of the spirit, now, alas, see more of their own blemishes than they discerned at first, even though they are conscious also that they have gotten rid of much of this natural filthiness, selfishness, etc. This would make the work of cleansing a very discouraging one if it were not for the assurance of the Lord's Word that He regards us not according to the flesh but according to our intentions, our desires, our endeavors, and reckons us as overcomers because of our good warfare against them, whatever may be the measure of our success.

The distinction which the Apostle draws between the filthiness of the flesh and of the spirit should be noted. After we have accepted the Lord and taken our stand with Him as the Captain of our Salvation, to be soldiers of the cross and to fight a good fight against sin and all the works of the flesh and of the Devil, we find ourselves in company with others of the same class, and naturally and properly at once begin to cleanse the flesh, to put away evil practices, outward wrongdoing of every kind. This is well—what fellowship could there be between children of the light and any works of darkness? Ere long, in the case of many, a considerable outward change is manifested, careless language is avoided, passions are restrained, selfishness is curbed, at least in its outward manifestations, neighbors and friends may see a considerable change. This is good, but not sufficient. We must also cleanse our spirits, our minds. It is not sufficient that we avoid outward wrongdoing—our minds must be cleansed, must learn to hate sin, to repel its first advances. We must learn that our minds and bodies are the temples of the Lord, and everything contrary to Him and His law of righteousness and love must be barred.

Others are witnesses to some extent of our trials and triumphs of an outward kind, but the most important battles of the New Creation are those which are known only to ourselves and to our Captain—the battle of the New Mind or will against the influences of the old, natural disposition. The true soldier of the cross will find this battle-ground quite sufficient to engage all of his combativeness and destructiveness and to keep him fully occupied. Such as are on the alert to develop the new character have much less time than others to criticise their neighbors, friends and brethren—they find so much in themselves requiring vigilance and restraint. And as they progress in this direction they become more sympathetic toward others who have the same or other weaknesses and inclinations contrary to the divine standards. They sympathize especially with the brethren of the New Creation, who similarly have covenanted their all to the Lord, and who similarly are battling against the advances of the world, the flesh and the Adversary, in their flesh and in their spirits.

"THE PERFECTING OF HOLINESS."

Our text declares that such a purification of flesh and spirit, body and mind, constitutes a perfecting of holiness. The thought here is that holiness cannot be attained in a moment, but it must be gradually effected, perfected. A right view of this matter will hinder us from falling into certain dangerous errors. Holiness is not a charm which we may put in our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal: it enters into the entire fiber, changing its general characteristics, transforming in its influence. True, there is a holiness reckoned to the Lord's people in the robe of Christ's righteousness, which is granted to us when first we turn from sin and accept the Redeemer; but this measure and degree of holiness is Scripturally called Justification. Then we have Sanctification or setting apart, full surrender to the Lord of our wills, with all that they control of time, talent, influence and means. But this is not sufficient: we must work into our characters that which we have willed—or, as the Apostle expresses it, we must allow the Lord to work in us the holy will, and subsequently the holy conduct which must necessarily accompany the holy will as opportunity and conditions will permit.

But how is this holiness perfected in us, how does God work in us to will and then to do his good pleasure? Our text answers this portion of the question, too, assuring us that it is God's part to give the promises, and that these promises constitute the incentives to those who are of the right attitude of mind. Without these divine promises of the present and the future blessings who would battle against his own weaknesses? who would strenuously resist the attacks of the world and of the Adversary? More than this, who would willingly sacrifice his life and all his natural rights to serve the Lord and His cause, if there were no exceeding great and precious promises to quicken and energize him to the service of the King in battling against sin, in assisting all who are on the side of righteousness? Surely there would be few, if any at all. And so our text intimates, saying, "Having therefore these promises, dearly beloved, let us cleanse ourselves," etc. The promises are indeed the power of God.

"GREAT AND PRECIOUS PROMISES."

Looking into the context to see to what promises the Apostle refers, we find in the preceding verses the declaration, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." What a promise! What a suggestion!—that we, by nature defiled and imperfect, should not only have the notice of our sovereign Creator, but should be invited to become His children and be given the assurance of His parental affection for us—that "Like as a father pitieth his children, so the Lord pitieth them that reverence Him." How wonderful it seems! And then, as the Apostle elsewhere declares, this is not the end of the matter, but merely the beginning, for he says, "If children then heirs, heirs of God, joint-heirs with Jesus Christ our Lord; if so be that we suffer with Him, that we may also be glorified together."—Rom. 8:17.

Yes, it is this thought of what is implied in the terms children of God, sons of God. The blessings and riches of the Father are to be extended through our Lord Jesus especially to the little flock, which is now being selected from amongst men to be His Bride and associates in the Kingdom. These are not accepted at once, but as it were on probation, as the Apostle says, "Now are we the sons of God, but it doth not yet appear what we shall be"—if we are faithful. As sons of God in the present life we have the joy of knowing of our Father's character through His Word, which we are permitted to understand, but which the world does not understand. We are assured of divine supervision, so that not the slightest thing can happen to these sons except as their Father sees would be to their advantage. But they must show their love, their devotion, their oneness of spirit with the Father and with the Redeemer ere they can be counted in as the Bride in the full, absolute and complete sense, and be granted a share with Him in His glories.

It is to demonstrate their possession of these graces that these consecrated ones are left for a time in the midst of evil and unfavorable surroundings—to prove their love of righteousness, their opposition to iniquity, their love to God and their faithfulness to Him, their love to all who are in sympathy with the divine arrangement. If they stand these tests faithfully it will mean that they will endure considerable opposition from the world, the flesh and the Adversary, and that they will be correspondingly strengthened by these experiences. It is this class which the Apostle refers to, saying, "If so be that we suffer with Him we shall reign with Him." We are to suffer as He did for His right doing, and because our neighbors and friends are blind as to what is the right, the proper course. We are to suffer gladly and joyfully whatever cup the Father may permit to come to us, knowing that He is too good to be unkind, too wise to err.

"Let us then, dearly beloved, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." As the Apostle Peter declares, "If we do these things we shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:10, 11.

"IN THE EVIL DAY."—Concluded from Part 3.

titles, honors and emoluments of his position, to proclaim to his confiding hearers the theory of the higher critics respecting the non-inspiration of the Scriptures, that Jesus was born like any other man, and that His death was not sacrificial and His blood a "common thing." (Heb. 10:29.) We are not surprised that the honorable wolf whose confession we are reading, and who glories in it, honors and admires Doctor Crapsey. For our part, we can admire no such duplicity, but of the two would consider it the more honorable to be in Doctor Crapsey's position, because he is a little the less shameworthy. Let us take another quotation from this glorious confession. The writer says:—

> "I have hopes that before many years the heresies, as undoubtedly they are, of the miraculous origin and resurrection of Christ will become at least tolerated opinions. With patience, tact and perseverance I hope some day to bring out this deliverance of my soul, as I have already waited in patience for a time to declare my opinions of the atonement. To expose it now would endanger my real work, which is not to teach history, not even true history concerning Jesus, His apostles, or His Church, but to enlarge lives with real religious faith, and induce some morals and gentle virtues through devotion to duty as God gives me to see it. One shrinks from being called a hypocrite, but it is encouraging to remember that in Jesus' time they were not branded as hypocrites who counted themselves still Jews and went to the feasts while in utter contradiction with the Doctors of the Law and the prevailing opinion."

"WHO GLORY IN THEIR SHAME."

Apparently, there is just a little mite of conscience here, which seems to vaguely realize that there is at least a suspicion of hypocrisy in his course. But note how he seeks to justify himself: he speaks of "devotion to duty as God gives me to see it." Should we expect that God would give such a man ability to see anything? Rather, we should say, as Jesus said to the hypocrites of old, "Ye are of your father the devil, for his works ye do. He was a murderer from the beginning and abode not in the truth." (John 8:44.) This man, and he is but a sample of others, is a murderer;—he is murdering in a spiritual sense the people under his care, taking from them, if possible, the spark of faith and Spirit-begetting, and doing it as did the great Adversary—by lies and by contradictions of the Lord's Word. This man's idea of duty is very manifest: it consists in holding all the honors of men he is able to accumulate, and gathering in all the shekels within his reach, and belying his covenant with God and with his congregation. From such duty, such hypocritical wolves, good Lord deliver us! This gentleman and all the higher critics and evolutionists occupying the pulpits of Christendom are in exactly the position of the Scribes and Pharisees of old, of whom the Lord said, "Ye do make void the Word of God through your traditions." He told them that outwardly they were clean and respectable, as this man appears to be, but that inwardly they were full of all manner of corruption—deceit, selfishness, unfaithfulness,—as this man, opening his bosom, shows us he is.

Then, as now, the common people were so hypnotized by their Doctors of the Law and priests that they hesitated to hear the voice of the Son of man and his humble followers, waiting first to get the approval of the hypocritical teachers, who with outward raiment feign to be servants of God and for pretense make long prayers. What the common people needed then was what the same class need now, an awakening. And as the Israelites indeed in whom there is no guile got the message, so a similar class will get the message now. To this class and not to the higher critics and evolutionists is the promise made—"To you it is given to know the mysteries of the Kingdom of God, but unto all outsiders these things are done in parables and dark sayings."

We are in the shaking time, the burning time, when all the wood, hay and stubble of falsehood must be consumed, when only the precious truths of God's Word, gold, silver and precious stones of faith, will stand the test. Let us hearken to the Apostle's words, "Watch ye, stand fast in the faith, quit you like men." Seek the "old paths"—not the paths nor the theories of the "dark ages" and their horrible "doctrines of devils," but the doctrines of Jesus and the apostles: that your faith should not **stand in the doctrines of men but in the power of God.**

Old Theology Quarterly

No. 77—God's Unspeakable Gift. What Would Satisfy Jesus for His Travail of Soul at Calvary?

Bible Students'
1907
TRACTS

NUMBER 77
6c a yr.

OLD THEOLOGY QUARTERLY.

APRIL, 1907
6c a yr.

PRIMARY STUDIES IN THE SCRIPTURES
ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER
BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
ALSO ELBERFELD, STOCKHOLN, COPENHAGEN, YVERDON-SUISSE.

"God's Unspeakable Gift"*

Generosity an Element of God-likeness.—God "the Giver of Every Good and Perfect Gift," Including the "Unspeakable Gift."—Our Appreciation of God's Gifts. How Expressed.—"More Blessed to Give Than to Receive."

"THANKS be unto God for His unspeakable gift."—2 Cor. 9:15.

In proportion as we attain God-likeness, in proportion as the Spirit of Christ dwells in us richly and abounds, in proportion as we possess the Holy Spirit, the mind of the Lord, in that same proportion will we be able to appreciate increasingly the testimony of the Scriptures that "It is more blessed to give than to receive." In our dealings with God it is proper, yea, it is necessary, that we realize our dependence, our own insufficiency, and His greatness and bountifulness; and that we learn to go to God as His "dear children," to whom He delights to give His favors, and who delight to receive these and to appreciate them with grateful hearts. We are debtors to God in every sense of the word, and always will be His debtors—we can never dispute the obligation under which His mercy and loving kindness have placed us. The sooner we realize this the better it will be for us. Some there are who, possessed with a false pride, feel and declare that they ask no favors from either God or man—that they pay their way and wish always to do so. Something of this spirit is praiseworthy as respects our dealings with our fellows, but the entire proposition is inconsistent with our relationship to the Almighty.

As we did not create ourselves, neither can we maintain our being, as the Scriptures assert: "In Him we live and move and have our being." This would have been true of us whether born on an angelic plane or as perfect human beings—we could not have created ourselves, directly or indirectly. God was responsible for our birth through the arrangements of His providence in nature, and He is the provider for His creatures on every plane. The fact that He causes the sun to shine upon the just and unjust and gives rain upon the evil as well as upon the good, and thus provides for the world of mankind that in general is in rebellion against Him and His authority, does not prove that the laws of nature are autocratic and that the results could not be otherwise. Rather, as the Scriptures show, these mercies of God scattered broadcast to all tell of a provision on God's part for the necessities of His creatures. That He allows these laws to be interfered with at the present time and permits adverse conditions upon our race He fully explains to be because of its sinful, rebellious attitude, because the sentence, the curse of death, has been justly pronounced against it, and because He sees a way by which present lessons of adversity and tribulation may be made instructive to it as respects the "exceeding sinfulness of sin."

"ALL TAUGHT OF GOD."

Two of the great lessons for us to learn are our complete dependence upon God and His loving kindness and tender mercies over all His works. But these things can only be learned truly from one standpoint and by one class. Those who view matters from the outside will surely misunderstand, misinterpret many of the operations of divine providence, as the poet declared,

"Blind unbelief is sure to err,
  And scan God's work in vain;
He is His own interpreter,
  And He will make it plain."

"The secret of the Lord is with them that reverence Him, and He will show them His covenant"—His agreement, His future plans. In order to see, to understand, to appreciate them we must accept certain matters by faith: (1) "that He is"—that there is an Almighty Creator; (2) "that He is the rewarder of them that diligently seek Him." Seeking the Lord diligently we find in the Bible that which commends it to our hearts as well as to our heads: but here we are beset by a danger and a difficulty, for while it is possible to have great assistance from our fellow-believers in the study and understanding of the divine Word, there is much danger of our becoming even more confused by such assistances—by the creeds and theories of men, particularly those handed down from the "dark ages." Whatever, therefore, we receive from men we must accept tentatively—for examination, for proving and testing by the Word of God. Thus we try the spirits or doctrines, as the Apostle admonishes; thus, as the poet has expressed it, we allow God to be His own interpreter and to make the matter plain to us. Teachers who refer us to the Word of God, pointing out its harmony with itself and with reason, giving the chapters and verses and showing the relationship between text and text—these are the teachers who are really helpful: all others are apt to be injurious, whether they address us orally or in print.

---

* Pastor C. T. Russell's Christmas Sermon, 1906, reported in the *Pittsburgh Dispatch*.

"EVERY GOOD AND PERFECT GIFT."

Only after we have been for a time in the school of Christ can we comprehend the force of the Apostle's words that "every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." (Jas. 1:17.) Then we begin to look about to find some of these good and perfect gifts. We do find many gifts and blessings, but very few of them purely good, very few of them perfect. Everything connected with our present condition is imperfect; even the sunshine and the rain which are common to all God's creatures are evidently not furnished under perfect conditions. Imperfection seems to be written upon everything that we have as well as upon ourselves. The Bible explanation of all this is that, while God's work is perfect, we are not really samples of His workmanship, but depraved, fallen, imperfect through the original sin of Father Adam and its entailed weaknesses and blemishes upon His posterity. The good and perfect gifts of God are only seen by the eye of faith—only seen by those whose eyes of understanding have been opened to see by faith Jesus, the great Redeemer—to see in God's due time His great work of redemption accomplished, the wiping away of all tears from off all faces, and the reestablishment of everything on the plane of perfection—the destruction of death and everything connected therewith, and the establishment of perfect life conditions such as God has promised.

What, then, is seen by the eye of faith by those whose eyes of understanding have to some extent been opened? We answer that they are seeing more and more of the riches of God's grace, and appreciating more and more all of His gifts and favors, and especially the great gift, the unspeakable gift, mentioned in our text. What this gift is the entire Scriptures set forth in various presentations. One of the most forceful of these statements is by the Apostle, who declares that "the wages of sin is death, but—

"THE GIFT OF GOD IS ETERNAL LIFE."

What is there in the gift of eternal life that makes it so wonderful, that leads the Apostle to describe it as God's unspeakable gift? Ah, everything is in that gift! for without it, without eternal life, there is no eternal blessing. False theologies have diverted or taken away from this Bible statement that eternal life is God's gift, and that He will supply it only to those in fullest harmony with Himself. False theologies have taught us that eternal life is a natural quality—yea, more, that it is a persistent one, so that even God Himself could not destroy our lives or being. This erroneous thought has distorted all our reasonings, and left the issue as between an eternal life in torture or an eternal life of bliss; whereas the Scriptures clearly define a different issue, namely, as between extinction, destruction, and a life in harmony with God, a life which divine love and mercy have provided for those in accord with the Almighty.

Let us hearken back to the testimony of the Lord and the apostles and the prophets on this subject, and see that God is now proffering the Church a gift of eternal life through Jesus Christ our Lord; let us note the Scriptural proposition that if we are wilfully and deliberately and intelligently rejecting this gift it will be withdrawn, and the effect upon us will be Second Death, everlasting oblivion, from which God offers no hope of recovery. Let us note that this is the general dealing of God, and hence that when His time shall come for dealing with the world of mankind in general, during the Millennial age, the offer then to be made to them, when their eyes of understanding shall be opened and their deaf ears shall be unstopped, will be a similar proposition of life or death everlasting. Those who will accept God's gift on God's terms are welcome to it; He is pleased to give it to them; those who will then reject it shall die the Second Death, extinction.

"Through Jesus Christ our Lord," is the Apostle's statement. The gift is not offered to us by the Father directly, but indirectly through the Son. The Apostle writes to those whose eyes of understanding have been opened, whom he declares are all with open face looking into the mirror of God's Word and seeing there His glorious character and purposes—to these the Apostle says, "This is the record, that God has given unto us eternal life; and this life is in His Son; he that hath the Son hath life, he that hath not the Son shall not see life." Again the Scriptures inform us that this life is merely reckoned to us now and that we will not get it until we experience the change of the First Resurrection at the second coming of our Lord, as it is written, "Your life is hid with Christ in God." (Col. 3:3.) Thus every suggestion of God's gift is bound up similarly in Christ; only as we become united to Him, related to Him can we have this gift of God, this unspeakable gift. Hence it is not improper that we should sometimes both think and speak of Jesus Himself as being

THE GIFT UNSPEAKABLE.

Both Jesus and the eternal life which the Father has provided through Him are unspeakable in the sense that it is impossible for us to fully present to others the rich fulness and glory which inhere in both. Who can describe life eternal either on a spirit plane or as restored and perfect humanity? It is unthinkable—beyond all the powers of our mental comprehension: the thought can only be imperfectly communicated, only be imperfectly grasped, and must gradually dawn upon us, grow upon us in appreciation and comprehension. Similarly the wealth of riches of divine grace represented in our Lord Jesus is unspeakable; we cannot tell it—the natural man cannot receive of the things of the Spirit of God, neither know them.—1 Cor. 2:14.

Only those who are especially favored of God can get even the first glimpse of the riches of God's grace in Christ. If this glimpse be received and appreciated it leads to clearer and still clearer views, for all who will appreciate either Jesus or the gift of life must be "taught of God." (John 6:45.) As our Redeemer said to Peter, "Blessed art thou, Simon Bar-jona, for flesh and blood have not revealed this unto thee, but my Father in Heaven." So all our teaching and preaching cannot overcome the blindness of the natural fallen mind in respect to God's gift and the channel through which it comes; only as the Father shall grant His blessing may fruits to our labors be expected. As it is written, "As many as the Lord your God shall call," and again, "No man can come unto me except the Father which sent me draw him." Hence we see that our present appreciation of divine goodness implies three gifts—(1) the divine provision of eternal life; (2) Christ the channel; and (3) the knowledge by which we are enabled to appreciate both the gift and the channel.

RECEIVING AND REJECTING GOD'S GIFT.

As we look out over the world and perceive 1,200,000,000 in heathen darkness and the remaining 400,000,000 of nominal Christendom in the dull, foggy light of superstition and ignorance, our first thought might be that the world in general has rejected God's gift and hence has sealed its doom for the Second Death. Then we find relief in the scriptural assurance that the present darkness over all the earth is the result of Adam's sin and condemnation to death; that the world has been in this sinful, fallen, darkened condition from Adam's time until now; that although Christ has come and offered His sacrifice for sin, and thus made possible the removal of the curse and the bringing back of Adam and all of his race to harmony with God and to the possibility of accepting His gift of eternal life upon His terms, nevertheless the offer of this opportunity to the race in general is still future. How glad we are that in God's due time all the blind eyes will be opened and the deaf ears unstopped, and the shadows and fogs of superstition and error all flee away before the rising of the Sun of Righteousness —the glories of the Millennial Kingdom.

The few who now see and appreciate and accept God's gift are indeed, as the Scriptures declare, "a little flock," and although generally disowned by man and "counted fools for Christ's sake," they are rich indeed in that they have become in advance of the world the recipients of God's favor by faith, and that even now they may think of themselves as being possessors of life eternal—because of their joy and confidence in Him who has promised. Indeed there is a superlative blessing of eternal life on the spirit plane, "far above angels, principalities and powers," partakers of the divine nature. Surely "eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things God hath in reservation for them that love Him"—for the class he is now calling out—for the class who have now accepted Christ as their Redeemer and their Bridegroom—for the class which, having Christ, possess also all the riches of God's grace that center in Him, and whose hopes will be perfected when He shall appear and they shall be changed and made like Him, sharers in His glory. Thanks be unto God for His unspeakable gift, is certainly the language of their hearts.

"MORE BLESSED TO GIVE."

God Himself is the great pattern set before us in His Word, "Be ye like unto your Father which is in heaven." In proportion then as we have received of God's gift and appreciate it, in that same proportion are we privileged to be so "taught of God" as to be more and more of His mind, His spirit, His disposition—desirous of giving—generous. Since man was created in God's image, all men would have possessed this generous disposition had it not been for the fall; and we find that the fall has especially blighted some in one particular and others in another. Hence amongst natural men there are some who are generous, and to that degree have perhaps more God-likeness than some of the children of grace—especially until the latter have been trained in the school of Christ. For we are to remember that God's message and drawing power are exerted often upon the mean things of this world, the less honorable, that the Lord may demonstrate the power of His grace and Truth in the transformation of character. But so surely as we have become God's children, the recipients of His blessing and the instruction of the school of Christ, this quality of benevolence will grow in us, and the more ripe we become as Christians, the more it will abound in our words and thoughts and deeds. Any other condition, any failure to make progress, and turning toward greater selfishness, would be sure signs that we are faced in the wrong direction, walking after the flesh and not after the Spirit.

Our benevolence may manifest itself in various directions according to the enlightenment of our understanding, but associated with everything that is God-like will surely be an endeavor to copy our Maker—to be generous along the same lines in which He is generous. Thus the Apostle says that the followers of Christ should "do good unto all men as they have opportunity, especially unto the household of faith." (Gal. 6: 10.) The household of faith should come first in our estimation, in our love, in our benevolence, because they are His—because they are in harmony with the Lord, accepted by Him and seeking to walk in His way, fellow-sojourners with ourselves in the narrow way, enduring the offense of the cross, the misunderstanding of the world, the opposition of the Adversary. Such properly enough demand our chief sympathy, our chief love, our chief endeavors and benevolences.

"To do good and communicate forget not, for with such sacrifices God is well pleased," writes the Apostle. There are thousands on thousands in the world who are in need, in want, and those possessed by the Spirit of the Lord will feel an intense desire to give a gift from their fulness to the needy. But here again the difficulty arises: there are so many needy and so many needs, and our opportunities and talents are so limited—how shall we discriminate? What lines shall we draw? We answer that as comparing spiritual and temporal gifts we should prefer to give the higher, the spiritual, wherever we have the opportunity—not forgetting, however, the use of the other as occasion may demand or opportunity offer. Since the judgment of each will be according to his light and the opening of his understanding, it follows that there are many more who can appreciate the privilege of giving earthly blessings, comforts, succor, solace, etc., than can understand or appreciate the still higher privilege of giving heavenly gifts, blessings, counsel, succor, consolation, comfort. Whoever, therefore, has spiritual ability to give further spiritual favors should rejoice in the exercise of this as his highest privilege. So it is, we have seen, with our Heavenly Father: in a general way He provides for all, but in a special particular sense His gifts and blessings at the present time are for those who love Him, and we are instructed to follow His example. Likewise our Lord gave His time and attention especially to the most advanced and earnest of His day; and similarly the Apostles, wherever they went, sought first those who knew the Lord and reverenced Him.

"THANKS BE TO GOD."

The chief gift that we can bestow upon any is the unspeakable gift, for, remarkable as it may seem, the Heavenly Father is pleased to use our ministries in the conveyance of His gift, in the finding of those who are of an appreciative heart, ready to receive it. Additionally, however, there are other ministries of love in which we may engage. Those who are our brethren in spiritual things, who like ourselves are the recipients of the unspeakable gift of God through Christ, have their special trials and besetments and difficulties from the world, the flesh and the Adversary, and we should be on the alert to comfort, to assist, to counsel, to uphold these, to help them bear their burdens, and thus to co-labor with them and with the Redeemer and so to become special servants of the great Burden-Bearer and Shepherd of the sheep in His care over the flock. The same spirit will lead us, as opportunity may afford, to speak words of gentleness and encouragement and kindness and sympathy to others who are not of the Lord's consecrated ones, but of the world; and whosoever has the Spirit of the Lord in good measure will surely be glad to engage in this service, glorifying the Lord in His body and spirit, which are His.

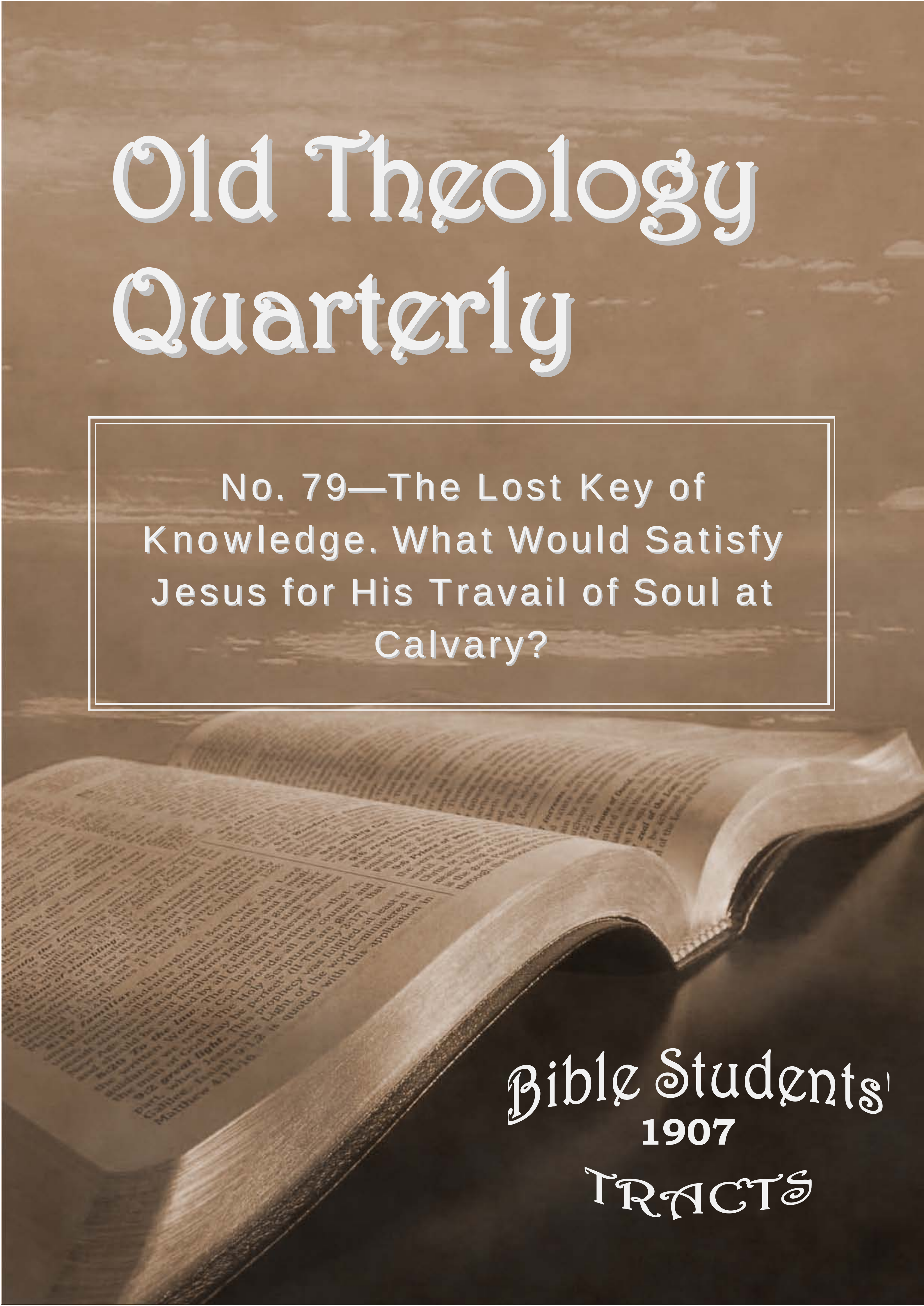
We are not to be content with receiving the gift of God, eternal life through Jesus Christ our Lord; we are not to content ourselves either with carrying the good tidings to others for their blessing and comfort. We are to remember the appropriateness of thanksgiving. The Psalmist, speaking prophetically for us, says, "What shall I render unto the Lord for all His benefits to me?" He answers, "I will take the cup of salvation and call upon the name of the Lord." It is thus true that in accepting God's cup of salvation we are rendering him the acknowledgment and thanks which he most heartily approves. Nevertheless it is appropriate that we render thanks at all times and for all things—that we render thanks to the Father as well as to the Son—that we recognize that all things are of the Father and all things are by the Son—that the Father planned the entire arrangement for our salvation, and that the Son, our Lord Jesus, is His gracious and honored representative and servant in the carrying out of His program. So, then, while thanking the Son and appreciating His service, let us also remember to give thanks unto God the Father for His unspeakable gift.

THE GLORIOUS SUNRISE.

The rustling garments of departing Night
  Sweep thro' the vales; upon th' uplifted breeze
  Wings swift Aurora, gilding sky and trees,
Awak'ning birds, and gemming dew-drops light
With pearly lustre in her Westward flight;
  And, ere the morning mists half melt away,
  Enthroned upon the hills with Sovran sway,
The regal sun bursts on my raptured sight.

E'en thus shall flee the gloom of doubt and fear,
  And faith the coming dawn of Truth proclaim;
Thus grief shall end, and every glist'ning tear,
  Impearled in heavenly light, shall angles frame
Into a crown of joys, when shall appear
  The Sun of Glory, whom the Heavens acclaim.

—GEORGE GUNTER.



Old Theology Quarterly

No. 79—The Lost Key of Knowledge. What Would Satisfy Jesus for His Travail of Soul at Calvary?

Bible Students'
1907
TRACTS

NUMBER 79
Part 1

OLD THEOLOGY QUARTERLY.

OCTOBER, 1907
5c a yr.

PRIMARY STUDIES IN THE SCRIPTURES

ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER

BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
ALSO ELBERFELD, STOCKHOLM, COPENHAGEN, YVERDON-SUISSE.

THE LOST KEY OF KNOWLEDGE

THEOLOGIANS LARGELY RESPONSIBLE! THEIR CONFUSION AT HAND!

"Woe unto you, Doctors of the Law, because ye have taken away the Key of Knowledge: you entered not yourselves, and those approaching you hindered."—Luke 11:52.

We are living in a pre-eminently practical day, when results are sought rather than doctrines. Indeed, in but few Christian pulpits are doctrines ever considered in these later years. Doctrinal preaching is considered obsolete, and has been replaced largely by what is termed practical preaching. In other words, the preaching of good works has taken the place of the doctrines preached by Jesus and the apostles. The reason of this is not far to seek: talented men, able ones of all denominations, in the pulpit and in the pew, are heartily ashamed of the doctrines confessed in their creeds. The preachers, therefore, are glad enough to let these alone, hoping that their congregations will forget them, and especially that they will not ask them any troublesome questions respecting them.

As a result we have throughout the civilized world to-day just what the Jews had at the first advent of our Lord—namely, a form of godliness without the power. Our Lord's discourses and parables continually bore witness to the fact that the Jews of his day, especially the prominent ones, were outwardly pious, zealous for God's Law, but inwardly ravenous wolves and full of all manner of corruption. Our Lord upbraided the leaders for their long prayers and affectations of piety, which were entirely contradicted by their conduct in daily life; their selfishness, which would lead them to take advantage of the widow, to grasp for property, and which would bind heavy burdens of Law observance upon the weak and the poor, to their discouragement. Our Lord declared to them how they had made the divine Law of none effect through their traditions—more than this, had made God and his Law abhorrent to the poor and the ignorant by exaggeration. For instance, the Law of the Sabbath was exaggerated and is still exaggerated in the Talmud, which teaches that to rub wheat between the hands and to blow away the chaff in order to eat the kernels would be unlawful, a violation of the Sabbath Day, because it would be threshing and winnowing on a small scale. Similarly, to hunt a flea would be a violation of the Sabbath Law, because it would be hunting on a small scale.

Taking Away the Key

Thus did the Doctors of the Law in Jesus' day, by the substitution of traditions instead of the divine Word, misrepresent the character of God and turn the attention of the people from him. Thus did they take away the "Key of Knowledge," for the "reverence of the Lord is the beginning of knowledge." Note our Lord's words, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) In a word, God's creatures need to know him well and truly in order to appreciate him and in order to have confidence in his gracious promises. Such a knowledge is necessary to a true worship such as the Lord appreciates, for, as the Master said, the Father seeketh such to worship him as worship him in spirit and in truth. (John 4:22, 23.) Whoever, therefore, misrepresents the divine character and the divine plan is taking away the "key of knowledge" of God. This was the crime of the Doctors of the Law, which their hypocritical professions and prayers only helped to aggravate; for the common people, relying largely upon the holy professions and teachings of those leaders, were the more thoroughly deluded and the more thoroughly alienated from God by reason of their professions of sanctity.

Our Lord's words, "Woe unto you, Doctors of the Law," had a fulfilment, too. Certain woes fell with special weight upon this very class but shortly after our Lord's prediction. Very soon a period of disintegration set in, which affected everything and every prospect of the wealthy and professedly religious class of the Jews, especially the Doctors of the Law. This led to anarchy and ultimately the destruction of their national polity, A. D. 70. True, it meant dire tribulation to all people; but, as always, those most intelligent and in the high stations of life, must have suffered proportionately more in the stress which came upon all the people in fulfilment of the prophecy,—"Wrath is come upon this people to the uttermost."

The Gospel Age Parallel

On previous occasions, and in Vols. II. and III. of SCRIPTURE STUDIES, we have shown from the Scriptures that the Jewish Age and people represented typically Spiritual Israel and this Gospel Age; that the Jewish Age began with the death of Jacob, the Gospel Age with the death of Christ; that the former was established in the twelve sons of Jacob and the latter in the twelve apostles of the Lamb. We have also shown that the former had typical sacrifices and sin-offerings, while the latter has antitypical or "better sacrifices than those;" that the former had a typical priesthood in Aaron and his sons, while the latter had an antitypical priesthood, called by the Apostle a "Royal Priesthood," of which Christ is the Chief Priest and his faithful followers the under-priesthood. We have further shown that these Ages are of the same length, and that, as the Jewish Age ended with the harvest in which our Lord was present in the flesh as the Chief Reaper, so this Gospel Age will end with a harvest in which our Lord as a spirit being will be present as the Chief Reaper, gathering the wheat into his garner, before the great time of trouble, the figurative burning-day coming upon the world in general—"a time of trouble such as was not since there was a nation." (Dan. 12:1.) We have seen that the trouble-day with which the Jewish Age ended is paralleled exactly in time and in character by the period of trouble which will consummate this Age.

In harmony with these parallels it is not wonderful that to-day we find amongst nominal Christian people (Churchianity) conditions in many respects corresponding to the conditions described by our Lord amongst the

Jews in their harvest time. To-day, also, we find an outward respect for God and for religion—a drawing nigh unto the Lord with the lips while the hearts are far from him—busied with fashion, pleasure and money seeking. Now, also, we find that the people look to Doctors of Divinity for guidance and instruction; that they greatly reverence them, and that the latter could have great power if they were in harmony with God—if, behind the profession, there was a knowledge of God's character and plan, and if this were imparted to the people who, according to the Scriptures, are now famishing—a famine not for bread nor for water, but for the hearing of the message of the Lord. (Amos 8:11.) This sad arraignment of the pulpiteers of our day is a thankless and unpleasant task; but it is as proper to-day as it was nineteen centuries ago to show those hungering and thirsting for the Word of the Lord the real cause of their difficulty—to show that the clergy have taken away the "key of knowledge" and are keeping it hid, and that neither are they themselves entering into the knowledge nor are they favoring any others entering in. On the contrary, they hinder in a hundred ways the spread of a true knowledge of God and his Word amongst the people.

When the Key Was Lost

We should not be understood as teaching that all the responsibility of the loss of the Key of Knowledge belongs to the Christian ministers of to-day, neither did our Lord charge the Doctors of the Law of his day with the full responsibility. He pointed back to the same class in earlier days, saying, "Woe unto you! for you build the sepulchers of the prophets, and your fathers killed them." (v. 47.) Our Lord seems to have arraigned the clergy as a class, and to have held the modern representatives responsible, because they gave evidence of having the same spirit that their predecessors had, even though they condemned some of their practices. Thus, their fathers killed the prophets, while they killed the Lord himself and persecuted his followers. Nor should we understand our Lord's words to apply to every individual of the Jewish clergy, the Doctors of the Law, but rather that he spoke of them as a class, ignoring the few exceptions. Similarly we hold that amongst the teachers of to-day there are exceptions to the general rule—God-loving and God-fearing men, themselves striving to enter into the knowledge of God and to assist others to enter in. But surely these are a very small minority, and they are rarely heard from.

The Key of Knowledge of God's true character was lost long ago, buried under what the Lutherans style the "dunghill of Roman decretals." It was lost during the "dark ages." Luther and some of his coadjutors did valiantly in striving to recover the Key, and at least got hold of the handle. But, alas! little progress has since been made. The key, while recovered, is still hidden by a vail, a mist of superstition and false doctrine. Shall we illustrate this? How, we ask? Could any one come to a knowledge of God—a true knowledge, an appreciative knowledge, a hearty sympathy, a true devotion—while still thinking of God as the all-powerful Creator, who made mankind for his own pleasure, yet, before man's creation prepared for the vast majority a place of eternal torment, manned with fire-proof devils and supplied with fuel enough for all eternity? Who that has that thought before his mind, who that believes that unscriptural teaching, could rightly reverence his Creator as a God of justice and of love? In proportion as this cloud of error, this "doctrine of devils," comes between an intelligent mind and its Creator, in that same proportion it will be impossible for him to really know God, whom to rightly know would imply life eternal. Before the Key of Knowledge can be found and used, and access gained to a right appreciation and worship of God, this doctrine and other similar superstitions of the "dark ages" must be gotten rid of. We thank God that in his providence some to-day, Israelites indeed in whom there is no guile, are being helped to a knowledge by a message of the great Teacher, even as a little flock of Israelites indeed were taught of God and inducted into a knowledge and love of God, despite the conduct and false teachings and wrong attitude of the Doctors of the Law at the first advent.

It should be noted that our Lord does not intimate that the Doctors of the Law themselves had entered into the knowledge and were keeping others out of it, but, on the contrary, that while they were in a favored position to supply the Key and to enter in and to enjoy the knowledge, they were not only not doing so, but in avoiding the knowledge they were hindering others who were in quest of it. So to-day we are not to be understood as intimating that the preachers of Christendom have the true knowledge and are withholding it from the people, but the contrary—that they are confused, that they know not God, and that therefore the divine plan of boundless mercy for the sins of the whole world is hidden from their view. As a class they know not God—they misunderstand him. But, instead of seeking for the Key and entering in, and seeking to assist others to enter in, have they not abandoned the Word of God and taken up with Higher Criticism and Evolution, and are they not guiding those who look up to them for counsel in the same direction? Why do not these educated men of great opportunity awake to the privilege of their position and search the Scriptures, and by full consecration of their all to the Lord enter into the school of Christ, that they may be taught of him, that they may find the Key of Knowledge and assist in putting it into the hands of those who are seeking God, "feeling after him, if happily they might find him," but who are now being misled and misdirected? As our Lord said, the blind are leading the blind, and surely all will fall into the ditch. The ditch of that day was the time of trouble which wrecked the Jewish nation. The ditch of our day is the approaching day of trouble, in which Christendom will be wrecked in a cataclysm of anarchy, according to the Scriptures.

The Importance of Knowledge

In worldly matters the word knowledge is applicable to any subject which we know and can demonstrate, but in religious matters the word has a still broader meaning, and applies to things that we cannot actually prove, but which we believe on satisfactory evidence—as, for instance, "I know that my Redeemer liveth." Faith is the basis of this knowledge—faith in what we believe to be a God-inspired revelation of things past and to come. This we may call faith-knowledge, and to this the Scriptures everywhere continually appeal, assuring us that "without faith it is impossible to please God," that such faith is the foundation of all our hopes, the mainspring of all our best endeavors, and that according to our faith will be the results as respects our present development of character along the lines of righteousness and our future attainment of the heavenly reward. It is for this reason that we are urged to search the Scriptures and to study to show ourselves approved workmen, rightly dividing the Word of Truth, and again that we may be ready, able at all times, to give to him that asketh us a reason for the hope within us. (John 5:39; 2 Tim. 2:15; 1 Pet. 3:15.) He who has not a knowledge of the divine revelation, the divine plan, cannot have a Scriptural hope, cannot have the legitimate results of such a hope, namely, the anchorage of the soul, sure and steadfast. (Heb. 6:19.) In harmony with this the Apostle points out the fact that the heathen cannot be saved under the call of this Gospel Age. Whatever salvation there may be for them will come later under the Millennial Kingdom arrangements, for how could they at present believe on him of whom they have not heard, since now it has pleased God to save only those that believe and whose faith leads to the appropriate conduct outlined in the Scriptures. The more of this faith and knowledge the Lord's people possess the stronger should be their confidence and the nobler should be their lives. This faith-knowledge is referred to in the Scriptures as the truth, as, for instance, when our Lord said, "Sanctify them through thy truth, thy Word is truth." (John 17:17.) The message of God received by faith is accepted to be the truth, to be true knowledge, and wherever it goes there must be a sanctifying, separating power.

How forceful, then, is this injunction, "My people perish for lack of knowledge." (Hosea 4:6.) Not that we put knowledge as superior to love—quite the contrary; knowledge is the foundation, love is the superstructure, the character development. No one, therefore, can rear a proper superstructure without a proper foundation. The measure of the foundation must of necessity mark the limitations of the building upon it. Whoever has little knowledge of God and his character and his Word has proportionately little of the sanctifying power of the Truth. If the knowledge does not produce this fruitage the results are even as the Apostle points out in the words, "If I had all knowledge and had not love I should be as sounding brass and a tinkling cymbal"—it would profit me nothing. (1 Cor. 13:1.) On the contrary, whoever thinks to build up a proper character without knowledge errs egregiously. The Apostle seems to point to this fact when he refers to some as building upon the one sure foundation, Christ Jesus, with wood, hay, stubble, erroneous teachings; and others as building upon the good foundation with gold, silver and precious stones, representative of the divine truth. And the Apostle assures us that the testing time will come and that only the latter class will stand the test, while the former will suffer loss, though themselves will be "saved so as by fire." (1 Cor. 3:13-15.) Thus does he point out the two distinct classes of the saved ones of this Gospel Age, known in the Scriptures as the "Little Flock" and the "Great Company." It is proper that every child of God should look to it "that he receive a full reward" (2 John 8); that he win the great prize, that he be not one of those merely "saved so as by fire," and who must "come up out of great tribulation."—Rev. 7:14.

Our Lord's Knowledge Attested

An illustration of the value of knowledge is set forth in the Scripture in the words, "By his knowledge shall my righteous servant justify many, when he shall bear their iniquities." (Isa. 53:11.) And this surely illustrates well the principle we have applied in the Scriptures to all the members of the Church, the Body of Christ, who are required to be character copies of God's dear Son. Note the following references to the value of knowledge to the Church, the Elect of this present age. The Apostle speaks of some who "have a zeal for God, but not according to knowledge," and distinctly intimates their disadvantage in the race on this account. (Rom. 10:2.) The Apostle commends those who are "full of goodness, and filled with all knowledge, and able also to admonish one another." (Rom. 15:14.) And again, he speaks of the advantage secured to those "enriched in Christ with all knowledge." (1 Cor. 1:5.) And again, he speaks of knowledge coming through the holy Spirit (1 Cor. 12:8), and again, he reproves some who "have not the knowledge of God."—1 Cor. 15:34.

Again he points out that God's grace has shined into our hearts to give the "light of the knowledge of the glory of God." (2 Cor. 4:6.) And again, he exhorts to faithfulness "by pureness, by knowledge, by long suffering" (2 Cor. 6:6); and again in faith and utterance and knowledge; and again he refers to the necessity of casting down all imaginations that would tend to exalt themselves against the knowledge of God. (2 Cor. 10:5.) In his epistle to the Ephesians he speaks of his own favor from God in respect to the knowledge of Christ, the knowledge of the Mystery, and of the love of Christ which passeth knowledge. (1:17; 3:4, 19.) To the Philippians he writes (1:9) urging that they abound more and more in knowledge, and speaks of the excellency of the knowledge of Jesus. (3:8.) To the Colossians he writes that they should be filled with a knowledge of God's will, and make increase in the knowledge of God. (1:9, 10.) He refers to the treasures of wisdom and knowledge divine which are hidden in Christ and intended for those who come unto the Father through him. The Apostle Peter also teaches that the Lord's grace comes unto us through the knowledge of God, who hath called us; and he exhorts that we add to our virtue knowledge, that we may be not barren in the knowledge of our Lord and Saviour Jesus Christ.—2 Pet. 1:2-8.

Knowledge During the Millennium

As the knowledge of God reaches but comparatively few of the human family during this Gospel Age, and few, therefore, gain the eternal life, it is of deep interest to all that the Lord's Word enunciates that it is his will that all men should be saved [recovered from the tomb] and come to a knowledge of the Truth that they may be saved. (1 Tim. 2:4.) If the knowledge of the Lord is a blessing to us now, and brings with it responsibility and great opportunity and blessings present and prospective, it is in full accord with this that the Lord here promises that ultimately all shall know him, and all, therefore, have a full opportunity of attaining the blessings he is so willing to bestow upon those who seek him in sincerity. Let us hearken to some of the promises given to these through the prophets. Isaiah tells us that the whole earth shall be filled with the knowledge of the Lord. (11:9.) Habbakuk gives a very similar statement of the matter, assuring us that the earth will be filled with a knowledge of the glory, the greatness, the grandeur of the Lord. (2:14.) And again, the prophet Jeremiah declares that there shall be no longer need for every man to say to his neighbor and to his brother, Know thou the Lord, for all shall know him from the least even unto the greatest. (31:34.) How glad we are that ultimately God's glorious character shall be clearly seen by all mankind—when the blindness of superstition, ignorance, bigotry and Satanic deceit and doctrines of devils shall have given way to the glorious light of the Sun of Righteousness, with healing, restitution, in its beams!

"Whom Shall He Teach Knowledge?"

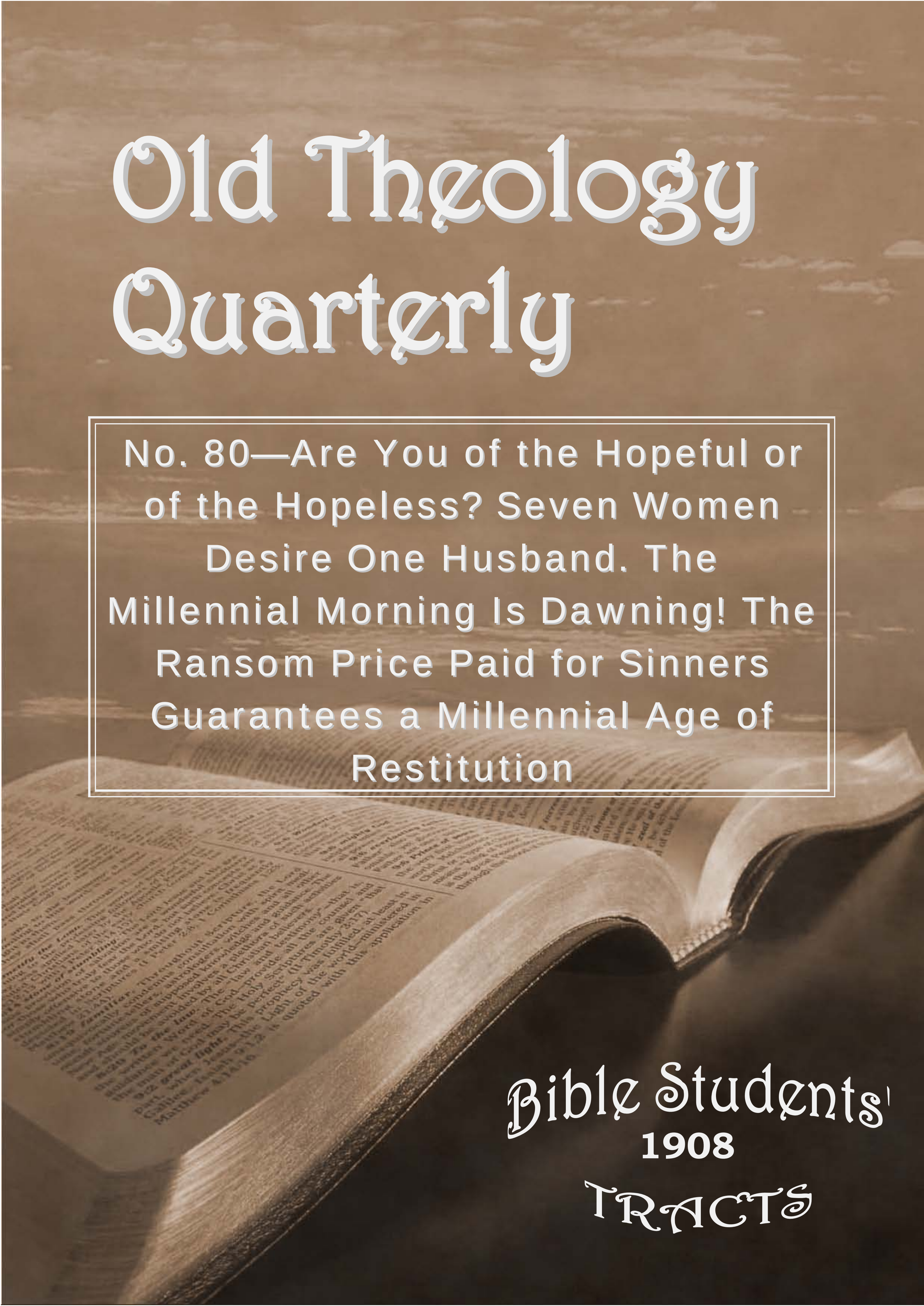
Isaiah the Prophet is caused to give a picture of our day in which is pointed out the stumbling of the teachers of our time. Symbolically they are represented as drunken with the wine of false doctrine, so that they "err in vision, they stumble in judgment," because Babylon hath made all nations drunk. (Rev. 17:2; 18:3.) These, the creeds of the different denominations, are represented as their table, at which they feed, and are declared to be full of ejecta and uncleanness. Then, still referring to our day, the Lord through the Prophet inquires (Isa. 28:9), "Whom shall he teach knowledge and whom shall he make to understand doctrine?" The question implies that few will be in a condition to understand the Truth in this day, and then the answer is given—"Them that are weaned from the milk and drawn from the breasts." This symbolical picture represents the Lord's faithful people as merely babes in Christ, and informs us that even these must be weaned from their infantile condition that, as the Apostle suggests, they may appreciate the strong meat of divine revelation, and thus grow strong in the Lord and in the power of his might, advancing from the infantile condition to full manhood in Christ.—Heb. 5:12.

While the intimation is that the Doctors of the Law at the first advent and the Doctors of Divinity at the present time will wield so strong an influence as to hinder the majority of those who are trusting them from entering into the riches of God's grace which are properly their portion, we have various intimations that the Lord will not permit this to be the case with those who are at heart loyal to him. These will be drawn from the priests of sectarianism and from the creeds of the "dark ages"; they will be weaned; they will find the sectarian bed too short and the sectarian covers too narrow, and will get out from these conditions into the full liberty of the children of God. Not into that bold agnostic condition known as the New Theology, but into the liberty of the sons of God, under the limitations of the divine Word of revelation, which to them will be line upon line, here a little and there a little. As at the first advent the Lord found such a class and fed them, strengthened them, so—although they were recognized as ignorant and unlearned men—they were soon known as talented, and their neighbors and enemies took knowledge of them that they had been with Jesus and learned of him—learned of the true God, of his true character and of the true hope set before them in the Gospel; so we have the Lord's promise that in the end of this age—notwithstanding the fact that the Key of Knowledge is lost to the majority, and that those who should have it and should be leading the way into it have it not and are turning the people aside from looking in the right direction—nevertheless our Lord Jesus, whom the Apostle styles the great Shepherd of the sheep, promises that at his second advent he will gather his sheep in that dark and stormy day.—Ezek. 34:11, 12.

He promises also that in this day he will cause his faithful ones, weaned from the milk and drawn from the breasts, to sit down to a table of his own furnishing, not filled with the ejecta of the "dark ages," and that he himself will come forth and serve his people meat in due season, things new and old. Let us not only take this attitude of readiness to enter into the light of the knowledge of God and to be fed thereby, but additionally let us see to it that the strength which we derive from this strong meat of Present Truth shall be such as will build us up, sanctify us, that we may attain to that full knowledge of God which can be had only by those who come into heart-fellowship with him through Christ, and which will constitute to them an evidence that they are sons of God, taught of God, for to such is the message of the Saviour, "The Father himself loveth you." (John 16:27.) To all who have hitherto been careless as respects this Key of Knowledge and the blessings that are to be unlocked thereby, we urge that it is high time for them to awake out of sleep and out of darkness and to search the Scriptures and to enter into the blessed joys of the Lord to be had now through faith in his Word, and to be prepared to enter into the joys of the Lord actually very soon.

If the reader hungers and thirsts for the Truth he shall be filled, is the Master's promise—The Key of Knowledge shall be found now by him who seeketh it. Our Society has published and is supplying at cost price (25c, cloth-bound, postpaid) a veritable "Bible Key," as many have found it—"THE DIVINE PLAN OF THE AGES," 385 pages. Order a copy at once, that your faith may be the more quickly reëstablished in God's promises and that your joy in the Lord may the more quickly abound in your heart. In seven different languages. Sold by colporteurs, 35c. Over two millions of these are already in the hands of the people.

WATCH TOWER BIBLE & TRACT SOCIETY, ALLEGHENY, PA., U. S. A.
BRANCHES:—LONDON, N.W. ELBERFELD COPENHAGEN STOCKHOLM YVERDON-SUISSE MELBOURNE.
ORDER FREE SAMPLE TRACTS ON ANY TOPIC, IN ANY LANGUAGE



Old Theology Quarterly

No. 80—Are You of the Hopeful or of the Hopeless? Seven Women Desire One Husband. The Millennial Morning Is Dawning! The Ransom Price Paid for Sinners Guarantees a Millennial Age of Restitution

Bible Students'
1908
TRACTS

NUMBER 80
Part 1

OLD THEOLOGY QUARTERLY.

JANUARY, 1908
6c a yr.

PRIMARY STUDIES IN THE SCRIPTURES
ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER
BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
ALSO ELBERFELD, STOCKHOLM, COPENHAGEN, YVERDON-SUISSE.

Are You of the Hopeful or of the Hopeless?

THE INSPIRED MESSAGE FAR BETTER THAN THE CREED-TRADITIONS OF THE DARK AGES

"At that time ye were without Christ, being aliens from the Commonwealth of Israel, strangers from the Covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who then were far off are made nigh by the blood of Christ."—Eph. 2:12, 13.

What do you think of this?

Our text shows us that the Christians of Ephesus who came into a good hope through faith in the precious blood of Christ were previously hopeless—without God and having no hope. If we apply this inspired gauge or standard to the whole world today we find the great mass of mankind to be hopeless, and hence unhappy, burdened, downcast, miserable.

And surely, as we look into the faces of the majority of the hundreds and thousands whom we meet daily, we see their hopelessness, their dejection, plainly written in their faces. True, in some cases we see mirth, in others carelessness, but these are by no means the majority, and even with them a closer acquaintance shows that they are trying to be happy, trying to be mirthful, trying to be careless, rather than succeeding. And what we see on the faces of the most civilized of humanity may be still more clearly discerned in the countenances of the heathen in general. Extremely few faces notify us that love, joy, peace, reside within, building upon a blessed hope. True, in every land there are some so rich in wealth and honor and friends that seemingly they have no need of hope for anything either in the present life or in the future. But these are exceptions also, and very many of them betoken, not only in countenance but in words, that they have not a satisfying portion—that their riches of various kinds only partially satisfy the longings of their hearts; that they know of a surety that the present life is fleeting, and that they have more or less trepidation, fear, unrest, whenever they think of the future—beyond the grave.

Hopeless Thousands—Millions

Statistics divide the population of earth into 400,000,000 of Christians and 1,200,000 heathen—just twice the number there were a century ago. It is hard for us to comprehend such large numbers, but, according to our text, this immense host of heathen are without God and have no hope in the world—they are hopeless. We should notice, however, that the Apostle does not state that there is no hope for these heathen, but simply that they do not have the hope. According to the Apostle God's favor is all centered in Christ, and only those who know of Christ and of divine mercy arranged for through him can possibly exercise faith in him, and hence only those believers could have the glorious hopes which center in him and await fulfilment at his second coming.

Indeed, we may say that the heathen are worse off than hopeless. They not only do not have hope, but instead of it they have fear, a most awful fear, which overshadows all the affairs of the present life. Spiritism—more truly "demonism"—has long exercised itself amongst them, besetting, threatening, obsessing and tormenting them. It has taught them to fear God as the great arch-demon, and to expect a future life with new and still more trying difficulties than those they now experience, so that with many the only hope of escape from trouble is the belief that they shall ultimately become oblivious of everything, both good and evil. Alas, poor heathen!! How much they need enlightenment! They do not need rum, tobacco and opium from the so-called Christian nations—neither do they need to be taught their profanity and vices; they have enough of their own. But they do sadly need the light of the knowledge of God as it shines in the face of Jesus Christ our Lord. They do need the true Gospel which the angels proclaimed at the birth of Jesus: "Good tidings of great joy which shall be unto all people."

Another Gospel—A Corrupt One

With commendable zeal, but not according to knowledge (Rom. 10:2), missionaries have gone to the heathen from Christian lands in a spirit of devotion and self-sacrifice. Some of these have gladly laid down their lives in the service of the heathen according to their light, while others, as hirelings, performed the duties required of them by the denominations supporting them as the easiest and smoothest path in life. As the Apostle suggests, however, Christ is preached, whether of devotion or denominational strife. But alas! the true Gospel of Christ is rarely heard, rarely reaches the heathen ears. What they do hear is confusing, bewildering. The trumpet has an uncertain sound. The Methodist's bugle sounds "free grace;" the Presbyterian, "election" and "predestination;" the Baptist and Disciple, "water;" the Roman Catholic and Episcopal, "Apostolic succession." To the heathen mind Christ is divided, and his followers cannot agree amongst themselves as to what his teachings are and as to what message should be proclaimed. There are, however, two points upon which they all agree—(1) all mankind are sinners, "born in sin," and (2) that Christ Jesus is the only Saviour, "For there is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12.) They all agree that the heathen are not saved in ignorance of Christ, and that the missionaries have gone to them to proclaim Christ and to lead them to faith in him in order that they may be saved. As the Apostle says, "How shall they believe on him of whom they have not heard!" for "faith cometh by hearing," and hearing depends upon the message of God.

Grand Truths Confused by Errors

In all of the above teachings respecting the necessity of faith in Christ as our Redeemer we heartily agree.

This is the very kernel and essence of the Gospel of Christ as set forth in the Word of God. But the beauty and force and blessing of this Gospel message is vitiated by a terrible error which crept into Christian faith in the Dark Ages, namely, that the salvation which Christ accomplished for us is a deliverance from condemnation to a fiery hell of eternal torment. This is untrue—unscriptural. It is a slander upon our great Creator to declare that he made our race subject to such awful conditions—to declare, for instance, that the heathen who have died during the past 6,000 years—thousands of millions of them—without any knowledge of the Savior, therefore without any faith in him, and without any hope in him, have gone down to a hopeless eternity of torment and despair. This is one of the doctrines which the Apostle Paul styles "doctrines of devils." The heathen get enough of this through their own demonology, originated before the Christian missionaries ever preached to them; but it is doubly sad that, when the message of the love of God as manifested in Christ is being proclaimed to them, this "doctrine of devils" should be attached to it and apparently confirm the demonology under which the poor heathen have so long been held in bondage to Satan.

Can we wonder that the poor heathen, who have been taught to worship their ancestors, should be shocked with this false Gospel message—that all of their forefathers have been turned over to fire-proof devils to be eternally tormented, because they were not fortunate enough to hear and accept "the only name under heaven given among men whereby we must be saved?" We can fancy the poor heathen saying, "Is this your God of love? And pray what are your definitions of the words love and justice? You who claim to be the only exponents of the only plan of salvation, is this the best your God can do for us? If he is loving, is he powerless?" Alas! alas! The difficulty is not with our all-wise, all-powerful, all-just and all-loving Creator, nor with the glorious plan for human salvation which he has centered in his Son, our Lord Jesus Christ. The difficulty, the inconsistency is in the error which has become mixed with the Gospel of Christ as set forth in the Bible. The Apostle spake of some in his day who preached another Gospel—and so it is to-day. In the name of the one Father, God, and one Savior, our Lord Jesus, another Gospel is being preached, not only amongst the heathen but also in civilized lands—a false Gospel—an untrue message, which misrepresents the truth, and is a slander, a grievous slander, upon the divine character.

"Good Tidings of Great Joy"

We have seen the hopelessness of the heathen and how little hope is afforded them in the message that is being preached to them in the name of God and of Christ. Not only is this message one of despair as respects their forefathers, but equally as respects the great mass of their living kindred. Indeed, as the Prophet has pictured this erroneous teaching, it is like a bed that is so short that a man cannot stretch himself on it—cannot exercise his mind and heart so as to find rest therein; and, as the Prophet continues, "the covering is so narrow that a man cannot wrap himself in it." If he tries to convince himself that he is one of the very select class, destined for eternal blessedness, while the great mass of mankind are destined to eternal woe, fear will creep in in spite of his efforts, just as do the chilly winds upon the person who has too narrow a bed covering. He is bound to fear that the apparent partiality of God in permitting his escape from eternal torment, to which millions of others are consigned, may some day change toward him and drop him into eternal misery.—Isa. 28:20.

Let us turn now from these obnoxious misrepresentations of the divine character and plan and note the beauty and simplicity of the Bible's teaching respecting what man was condemned to, what he is delivered from, and of what his salvation shall consist. Let us note first how different the tone, how different the ring of the Scripture references to the Gospel from anything that could properly be applied to these false gospels, these misrepresentations of the divine plan which have come down to Christendom from the Dark Ages. Hearken to the first word from the Lord respecting the Gospel—the message to which St. Paul refers when he says, God preached the Gospel in advance to Abraham, saying, In thee and in thy Seed shall all the families of the earth be blessed. (Gal. 3:8.) Is this the Gospel of salvation or of damnation? Good tidings or bad tidings? Assuredly the former. Indeed, as all are aware, this is the very meaning of the word "Gospel"—good tidings.

How evidently, then, some terrible mistake has been made by somebody when the message of eternal torment for 999 out of every 1,000 of earth's teeming population has been called Gospel. The word could not have been more seriously perverted, for that surely would be bad tidings of great misery for practically all people. But this first message of the Gospel to Abraham tells of the blessing of all the families of the earth—it excludes none. It extends backward as well as forward. It takes in the families of the earth that were living before the flood as well as those living in Abraham's time and all who have lived since, and all who will live in the future. God's promise, the Gospel message, is that all of these shall be blessed. Have they been blessed yet? Assuredly not. Blind, indeed, would be the eyes of understanding or judgment that could suppose that this gospel blessing has yet come to all the families of the earth. Note again a very similar statement in the New Testament—the message of the angels at the time of our dear Redeemer's birth. They said to the fear-stricken ones before them: "Fear not, for behold we bring you good tidings of great joy which shall be unto all people." All Christian people, whatever trumpet they blow, by whatever name they are known, claim these records and translate them just as we have done. But it is when they come to apply them that they fall short.

Those who believe in the doctrine of election would have us understand that God did not mean that the Gospel would be a blessing to all the families of the earth, "to all people," but merely to the Elect, chosen out from among all nations and people. Those who hold to the doctrine of "free grace" would deny this, and declare that there is no election and no preference with God; yet their theory also would make these divine promises of no effect by claiming that God has limited the blessings to the energies of his people, and that the most that these promises could mean is that ultimately the zeal of the Lord's people will be so great that they will accomplish the evangelization of the world, that the "all nations" of these promises are those of the future, and that the thousands of millions of all nations dying in the interim have been without any blessing and will have none. These two messages are practically all the explanations of these glorious promises that the heathen have heard. Alas! Alas!

Two Errors Bar the Way

We have already intimated that errors handed down from the Dark Ages are casting this great cloud upon the divine character and plan, hindering a proper appreciation of the glorious plan of salvation which centers in our Lord Jesus Christ. The first of these, as already intimated, is a misconception respecting hell. The Bible "hell," as we have elsewhere shown, is not a hell of torment, but of death, destruction, unconsciousness. According to the Bible the penalty upon Adam, which descended to us, his children, in conformity with the course of nature, is the death penalty. He, created perfect and in God's image, might have lived forever had he been obedient, but, disobeying, he came under the sentence, "dying thou shalt die." This sentence is the wrath, the curse that rests upon all mankind, dying we all die because we are the children of Adam and share his sentence as we share his depravity. Hearken to the Apostle's word on this subject: "By one man sin entered into the world and death (not eternal torment) as the result of sin, and thus death (not eternal torment), passed upon all men, because all are sinners."—Rom. 5:12.

According to the Scriptures, as well as according to the facts, as we see them, both the wise and the ignorant, moral and immoral, believers and unbelievers, die and go into Sheol, into Hades, into the state of death. This dying process has continued now for over 6,000 years and it is estimated that 20,000,000,000 have been "born in sin, shapen in iniquity" (Ps. 51:5), lived in more or less depravity and imperfection and died with more or less of pain, sorrow and hoplessness. The tomb, the great prison-house of death, is well filled with almost enough to reasonably populate the earth. The Scriptures declare "that they know not anything." (Eccl. 9:5.) They have not gone to a heaven of bliss, for our Redeemer declared that "no man had ascended up to heaven." (John 3:13.) The Apostle Peter declares that "David the Prophet has not gone to heaven." (Acts 2:34.) The wise man declares that they all are in Sheol, Hades, the tomb. (Eccl. 9:10.) How glad we are that this great mass of mankind are neither in a hell of eternal torture suffering at the hands of fire-proof devils nor in a purgatorial inferno, as taught by our Roman Catholic friends! How glad we should be that the doctrine of devils, which consign them to such torture, is entirely untrue, unscriptural, and that we are not obliged to think that our heavenly Father is an arch-demon, but, according to the Scriptures, may know him as a God of love.

We have elsewhere also shown that those who translated our Bibles have in some instances twisted their translation in harmony with their misconceptions and that our minds thus perverted have misunderstood some of our Lord's beautiful teachings and been stricken with fear at some of the symbolical pictures of Revelation which we did not understand.

Hope for the Dead

The second point of error received in the Dark Ages is that which teaches that death ends all hope. There is not one word in support of that erroneous thought within the lids of the Bible. On the contrary, its teachings abound with hope for many of the world in the future. Not that the Scriptures teach that a knowledge of the grace of God now may be trifled with, but that the vast majority never yet had a full, fair opportunity to benefit by the redemptive work of Christ. Ignorance, superstition, depravity, and the God of this world have unitedly obscured the eyes of their understanding more or less, and only in proportion as each has seen, has tasted, has appreciated the grace of God in Christ is each now responsible. This certainly throws the possible opportunities of the vast majority of the race into the future, and, as we shall shortly see, the Scriptures fully corroborate this thought, and promise to Adam and all of his posterity a full individual opportunity for return to harmony with God and a possibility of life everlasting.

Let us remember that from God's standpoint the entire human race was sentenced to death as unworthy of life because, as the Scriptures declare, "There is none righteous, no, not one," and eternal life is intended only for the righteous. The Scriptures declare also that Jesus is a Savior and a great one, but human theories would make his the Savior of a small handful of the race, and then declare that that handful get their salvation by their good works instead of by God's grace. Let us see more fully what the Scriptures teach. Let us note the beauty, grandeur, length, breadth, depth and height of the divine plan therein set forth.

The Bible does teach an election—that ever since Pentecost God has been choosing from Jews and Gentiles a Little Flock to be the Bride of Christ. It also teaches that evil is permitted in order that the way of obedience to God may now be narrow, to the intent that these Elect ones shall be thoroughly tried, tested and proved as respects their faith in God, their loyalty to him and his righteousness. All of the New Testament Scriptures are addressed to this class—none of them to the world. Jesus prayed for his apostles and for all those who would believe on him through their word; but added, "I pray not for the world." The reason for this was that he knew that the present was not the Father's time for dealing with the world, but merely the time to deal with those called to be the Bride. To this Bride is promised the "exceeding great and precious promises"—to be partaker of the divine nature with our Lord, to share his glory, honor, immortality and Kingdom. The Elect enter into these joys and blessings not at death, but in the resurrection, as the Scriptures declare—"Blessed and holy are all them that have part in the First Resurrection." (Rev. 5:10; 20:6.) "They shall be kings and priests unto God and shall reign on the earth."

The Kingdom of Christ

Everywhere the Scriptures point us to the second coming of Christ and his Kingdom of righteousness, which will then be established "under the whole heavens." (Daniel 7:27.) It is for this Kingdom that he taught the Elect to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven." (Matt. 6:10.) That Kingdom has not yet come. God's will is not yet done on earth as it is in heaven. The Church with her Lord is to constitute that Kingdom, and it cannot be established until the gathering of the Elect from the world has been accomplished.

The long promised Kingdom of God is the hope of the world. Christ and the Church, spirit beings unseen of men, will take charge of the affairs of earth. During that reign of righteousness Satan will be bound for a thousand years, that men may be free from his deceptive influences and from all the power of demons. Then the "Sun of Righteousness" will scatter all the darkness of ignorance, superstition and sin, and the whole world will be brought to a knowledge of God in his true character as a God of love, a God of justice, a God of mercy, a God of power. So forceful will this be that the Scriptures describe the effect in these words, "Then every knee shall bow and every tongue confess." (Phil. 2:10, 11.) There will be none in ignorance. Thus the living, under the judgments of the great King, will be instructed in righteousness and helped out of their fallen and weak condition, back to their mental, moral and physical life and health and strength. And only those who will deliberately refuse and rebel against that reign of righteousness shall be accounted wicked, and be everlastingly destroyed in the Second Death, without hope of a resurrection or any kind of recovery.

But this glorious hope is not merely for those who will be so fortunate as to live at, or after, the second coming of our Lord and the establishment of his Kingdom. The great King has all power. He declares that he has the key of the great prison-house of death, hades, and that it is his good pleasure that all that are in their graves shall hear his command to come forth—the good and the evil. The First Resurrection, as we have already shown, applies to those who have hope, but the future resurrection will include all the remainder, who will come forth for a judgment or trial or test, to see whether or not their past experiences with sin and their experience with righteousness will lead them to choose righteousness with all their hearts and thus to choose the blessing of God, eternal life. Here we have the resurrection hope which the Scriptures everywhere set forth.

We remember the Apostle's words, "For the hope of the resurrection of the dead I am called in question." (Acts 23:6.) The Apostle Paul when at Athens preached of "Jesus and the resurrection." (Acts 17:18.) He set forth Jesus as the one who paid to Justice the ransom price for Adam and his race; and the resurrection as the glorious result—the method by which divine forgiveness will be made operative to the dead and dying race. To this agrees also the message of the Apostle Peter: that at the second coming of our Lord God will grant a great blessing, so that times of restitution will ensue.—Acts 3:19-21.

Whoever will take a concordance and look up what the Scriptures have to say about hope will be thoroughly convinced that as the heathen are without God and without hope, Christians are everywhere exhorted to hope and to allow this hope to be an anchor to their souls while they wait for the fulfilment of all the precious things God has promised through the Redeemer—to be brought unto us at his revelation, at his second coming, at the establishment of his Kingdom. (1 Pet. 1:13.) Let us, then, search the Scriptures that we may enjoy this hope, and, as the Apostle says, "Be ready to give an answer to everyone that asketh us a reason for the hope that is within us, with meekness and fear."—1 Pet. 3:15.

PARTIAL LIST OF SCRIPTURES WHICH WE UNDERSTAND TO TEACH THE

"Restitution of all Things"

Acts 3:19-21—Note that the inspired Apostle declares that all God's holy prophets spoke of these times (vss. 21, 24). We should therefore expect to find something concerning Restitution in the writings of each prophet of the Old Testament.

Gen. 12:2, 3; 18:18; 22:17, 18—_All_ the families of the earth are here mentioned as beneficiaries. Observe that St. Paul explains that the Seed which will confer the blessing is Christ and his Church (the mystical Body of which Jesus is the Head).—Gal. 3:16, 29; 1 Cor. 12:12, 27; Eph. 1:22, 23.

Jer. 30:18; 31:8, 9—For comments on these words promising a Restitution blessing, see Rom. 11:12, 15.

Jer. 31:29, 30, 34—Compare Rom. 5:12; John 1:9; 1 Tim. 2:4.

Ezekiel 16:44-63—God saw fit (vs. 50) to slay the Sodomites; yet our Lord Jesus said (Matt. 11:23) that _they would have repented_ under such a ministry as had been granted to Capernaum, which repented not. Does not this course on God's part indicate that, since he is no respecter of persons (Acts 10:34), and since it is his will that all shall come to a knowledge of the truth, the death-imprisoned Sodomites shall be brought forth (John 5:29) to their "former estate" (Ezek. 16:55), and "in that day" be given an opportunity to believe in the "only name given under heaven or among men, whereby we must be saved?" (Acts 4:12.) Our Lord's declaration that it would be more _tolerable_ for Sodom in the Day of Judgment than for some who heard and rejected him, implies that that time will be _tolerable_ for all in proportion as their sins had been sins of ignorance. (Matt. 11:24; Luke 12:47, 48.) And it would be difficult to foretell the restitution of the Sodomites more clearly and more definitely than is done in this chapter. And in selecting so extreme an example of clemency our Lord evidently intended that we should see that the sacrifice which he gave was unquestionably "a ransom for all."

Daniel 2:44; 7:13, 14, 27—This is a prophecy of Restitution—because any prophecy of the Kingdom of Christ and his saints is a prophecy of Restitution; for the Kingdom is to be set up at the second advent of our Lord Jesus, "whom the heavens must receive until the times of restitution of all things."—Acts 3:21

Amos 9:11-13—For inspired comment on this prophecy of Restitution see Acts 15:13-18. The words of this Apostle agree with those of Paul (Rom. 11), for he says that this blessing is to be brought to Israel in order that the rest of "men might seek after the Lord, and _all the Gentiles_."

WATCH TOWER BIBLE & TRACT SOCIETY, ⁂ ALLEGHENY, PA., U. S. A.
BRANCHES:—LONDON, N.W. ELBERFELD COPENHAGEN STOCKHOLM YVERDON-SUISSE MELBOURNE
ORDER FREE SAMPLE TRACTS ON ANY TOPIC, IN ANY LANGUAGE.

NUMBER 80
Part 2

OLD THEOLOGY QUARTERLY.

JANUARY, 1908
6c a yr

PRIMARY STUDIES IN THE SCRIPTURES

ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER

BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
ALSO ELBERFELD, STOCKHOLM, COPENHAGEN, YVERDON-SUISSE

Seven Women Desire One Husband

None of Them Has His Approval

A Symbolical Bible Picture of Present-Day Religious Conditions

"Read this I pray thee!" – Isa. 29:11

"Seven women shall take hold of one man in that day, saying, We will eat our own bread and wear our own apparel; only let us be called by Thy name, to take away our reproach."—Isa. 4:1.

Many of the prophecies are highly figurative, symbolical. Doubtless they had some measure of application to the circumstances and conditions of the people of Israel at the time they were written, but we have apostolic authority for concluding that their principal lessons were intended for Spiritual Israel. Saint Peter declares that "holy men of old spoke and wrote as they were moved by the holy Spirit," and that "not unto themselves but unto us they did minister the things which are now reported unto you." (2 Pet. 1:21; 1 Pet. 1:12.) Our Lord and the apostles in their teachings quoted continually from the prophecies and invariably applied the lesson to their day or to some future event of this Gospel Age. Hence, we are abundantly justified in assuming that our text is applicable to some period of this Gospel Age. Its peculiar expression, "In that day," is usual all through the Scriptures in referring to the closing period of this Gospel Age, with its time of trouble and general Church and world confusion incident to the inauguration of the new dispensation, the millennium. It is proper, then, that we seek to apply this Scripture to our time and appropriate its lesson, whatever it may be.

Throughout the Scriptures a woman is a symbol of the Church—a pure woman of a pure Church, a corrupt woman of a false Church. We find our Lord comparing the true Church in the end of this age to a company of virgins—part wise and part foolish—and likening himself to the bridegroom who, at the end of the age, had come to receive his espoused Church to himself in glory. John the Baptist pictured the matter after the same manner, saying, "He that hath the Bride is the Bridegroom;" the Apostle Paul amplifies the figure, declaring, "I have espoused you (the consecrated Church) as a chaste virgin unto one husband, which is Christ." (John 3:29; 2 Cor. 11:2.) Here, as well as in the Lord's parable of the virgins, the Jewish marriage is set forth as the example or pattern of the union between Christ and the Church—a very different figure from our marriage custom of the present time. With the Jews in olden time, when a betrothal took place, legal and binding documents were signed by or for the contracting parties, but no actual marriage or union took place for about a year. During that year, while waiting for the coming of the bridegroom to receive her unto himself, to take her to his own house, it was required of the espoused that she should be as faithful, as loyal, as true to her espousal as is now expected of any true wife who has been actually and fully married to her husband. We see the harmony between the Jewish marriage custom and the Lord's dealings with the Church. No one is espoused to the Lord except he has entered into a formal and definite contract with him, the contract on the Lord's part being the exceeding great and precious promises of the Scriptures, assuring the espoused that if found faithful she shall be joint-heir with her Lord, the Bridegroom, in his Millennial Kingdom and all its glories. The contract on the part of the Church is our covenant of consecration, loyalty, faithfulness unto our Redeemer, to whom we are espoused, even unto death. The interim following our personal acceptance of the Lord's gracious promises by a full consecration of our all to him and his service until we actually die corresponds in a measure to the betrothal period of the Jewish maiden; but the still clearer and more exact fulfilment of the figure is found in the history of the Church as a whole. The Lord's virgin Church was espoused to him at Pentecost, and has been awaiting the coming of the Bridegroom and the resurrection change to glory, honor and immortality—the marriage, the union—for nearly nineteen centuries.

The Bride in Kingdom Glory

Our Lord continued the same lesson and illustration in his last message to the Church, recorded in the book of Revelation. There he still continues to picture the Church as a betrothed virgin, unmarried, but under strictest obligations to purity and faithfulness down to the end of this Gospel Age, where she is represented as making herself ready for the Bridegroom's coming and for the marriage. To be ready, as the Apostle explains, she must have on the wedding garment, and it must be "without spot or wrinkle or any such thing." (Eph. 5:27.) Not that any member of that glorious company could even hope to maintain absolute purity and perfection, since all were "born in sin and shapen in iniquity" (Psalm 51:5); but that the robe representing the imputed righteousness of Christ covers every unintentional blemish and imperfection, and that any blemish or soil or spot or wrinkle upon this robe would be a cause of such grief to the betrothed one that the stain would be removed and the wrinkle pressed out by the gracious arrangements made therefor by the heavenly Bridegroom, who presented the robe and gave the directions by which it might be kept "unspotted from the world"—"without spot or wrinkle or any such thing."

The same record shows that with the resurrection "change" in the end of this age the "espoused virgin" Church will be no more, because she will have passed from her espoused state into the more exalted one of the Bride—married or united to her Lord and Bridegroom. Note the symbolical picture by which she is represented: the New Jerusalem coming down out of heaven—that is, the heavenly Kingdom, the new government or rulership of the world, is then pictured as the glorified Church, the Bride; for we read that the Messenger said to John the "revelator," "Come and I will show you the Bride, the Lamb's wife" (no longer the espoused virgin). Then he showed him the holy city, filled with the glory of God. (Rev. 21:9, 10.) The grand office or work of the Church in glory is also pictured before us as the work of the Bride—"the Spirit and the Bride shall say, Come, and whosoever will may take of the water of life freely." At the present time not only is the Church not the Bride, but she is not even privileged to say, Come, to whosoever wills, but only to "as many as the Lord your God shall call" (Acts 2:39); for with the calling and drawing of this present time there is a measure of election, as the Scriptures declare in our Lord's words, "No man can come unto me except the Father which sent me draw him." (John 6:44.) Moreover, there is no river of the water of life now. That bountiful provision is for the future—for the world during the Millennial Age. Now, as our Lord declares, those who believe in him and become his consecrated followers are granted to have in themselves a well of water springing up unto everlasting life. (John 4:14.) The river of the water of life and its bountiful provisions for the world of mankind, to which all will be invited, is most clearly and distinctly set forth as belonging to the epoch of the Millennial Kingdom, when the Church will be no longer an espoused virgin, but the Bride, the Lamb's wife—when she will be no longer in a condition of humiliation and groaning because of her burdens, but, filled with the glory of God, the Kingdom of her Bridegroom, with which she will be associated, will be the fountain (the holy city) from whence will proceed a great river of truth and grace, of which all mankind may drink to full satisfaction and everlasting life, if they will.

Many Churches of Christ

The heathen and children in Christian lands when they begin to study the Bible are perplexed and inquire, Which is the Church of Christ? They see various churches of various names claiming they are branches of the Church of Christ. The unsophisticated mind inquires, Which is the true? Which did Jesus establish? Of which was he the Head and founder? To which did the apostles belong? The answer implies confusion and reproach. Each denomination claims to be as good as any other and a little better, to be as true as any other or a little more so, to be as legitimately the Lord's espoused Bride as any other. A measure of confusion comes as they severally endeavor to tell us their origin and founders, for one saith, "I am of Calvin;" another, "I am of Luther;" another, "I am of Wesley;" another, "I am of Zwingli." But when confronted with the thought that these various sects and parties all originated within the past few hundred years, and when asked how they can reconcile this fact with the declaration of the Scriptures respecting the founding of the Church by Christ, with the twelve apostles as the living foundation stones, they are confused.

The more courageous attempt an explanation and tell us that their *Church* was the original one founded by the Lord and the Apostles, but that a great falling away from the original simplicity took place, so that for long centuries Methodism was forgotten, Calvinism was forgotten, Lutheranism was forgotten, until later Wesley, Calvin and Luther revived them. But, we ask, How could Wesley re-establish the original Church if Calvin had re-established it? How could Luther re-establish it if Zwingli re-established it? Again there is confusion of face and stammering and hesitancy for an answer. Then the Church of Rome, the Greek Church and the Church of England come forward and declare that their organizations are older than any of these others, and that hence theirs are the true, the original; but again we ask, Which of you is the oldest? and where did your organization begin? Give us the proofs. All claim genuineness and originality, but none can show any existence of its present organization earlier than the third century. And when we contrast their elaborate and formal services with the simplicity of the early Church, as described in the New Testament, we are sure that there can be no identity between the two. When we compare their doctrines with the doctrines of Christ and the apostles, as set forth in the New Testament, there is an equal inharmony—their claims fall to the ground for lack of support. The doctrines and practices of the churches of the Reformation period and since evidently are much more in harmony with the practices and doctrines of the Apostolic Church than are the older systems; but they are still far from being in thorough accord with each other and also out of accord with the original.

Different in Faith and Practice

We have no time here to discuss fully the difference of faith and practice between the various denominations of to-day, nor to contrast with these the faith and practice of the Church organized by the Lord. We will merely refer to a few of these latter. The Scriptures teach that there is but one God the Father and one Lord Jesus Christ (1 Cor. 8:6); that the Father is above all, that he sent the Son to be our Redeemer, and that when he had faithfully accomplished the work the Father raised him from the dead and exalted him to his own right hand or place of favor—next to himself—and the Redeemer himself said: "The Father is greater than I." (John 14:28.) But the various churches, each claiming to be the original, unite in telling us that there are three Gods, "equal in power and glory." Sometimes they explain that the three Gods operate as one God; at other times they claim that there is but one God, but that he has made three different manifestations of himself to assist us in comprehending him, and that each manifestation is as much the one God as the other.

What confusion! How impossible for those whose minds are thus muddled to understand respecting the divine plan of salvation, to comprehend the Scriptural statement that "there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time"! (1 Tim. 2:5, 6.) How could one part of God be a mediator for men with the other part of the same God? Above all, how could God in one manifestation die as Adam's substitute and ransom, while the same God in another sense would accept that ransom and raise the other part of himself from the dead? How can our dear friends, confused by the errors they have carried with them from the "dark ages," understand or appreciate that Christ died for our sins according to the Scriptures, and that the Father raised him from the dead by his own power on the third day? In their confusion of trying to think of the Lord Jesus as being one in person, one in essence, etc., with the Father, they cannot imagine that he died at all, for if God died in any comprehensible sense there was a period in which the universe was without a God! and how could the Father raise the Son from the dead if the Son was merely another name for the Father? All this confusion has tended to undermine the faith of the more rational members of all these various churches, until to-day their faith is a very indefinite thing, hard to define, if indeed it has any form or tangibility. So disgusted have people in general become with their inability to harmonize their creeds of the "dark ages" with common sense that many of the brightest have abandoned the matter and sought to formulate new and more rational conceptions.

But, alas, the great Adversary, as the Apostle forewarned, manifesting himself as an angel of light and leader into all truth, has captured their college and seminary professors and most prominent ministers. He has beguiled them as the serpent beguiled Eve, with a hope and ambition for greater knowledge than that furnished in the divine revelation. They have with wonderful unanimity become "Higher Critics" and "Evolutionists." In the name of all that is holy and good they are persuading the leading minds in all these different churches that the Bible is not the Word of God, that it is wholly unreliable, that Jesus and the apostles were honest enough, but not brilliant scholars, and were unable to detect the falsities of the Old Testament upon which all of their teachings are based. These wise men of our time assure us that the story of Adam and Eve is not a statement of fact—that at very most it might be considered an allegory, which twenty men might guess at and interpret in twenty different ways. They assure us that there never was a Garden of Eden, there never was forbidden fruit, there never was a sentence upon Adam because of his disobedience in perfection, and that, therefore, the Scriptures delude us when they tell us that it was by reason of this that sin and death entered into the world. They tell us that Adam was merely one remove from a monkey, and hence far from able to keep any divine law, and far from capable of being judged or condemned to death on account of disobedience. And since they deny the fall and that man thus lost his home, his life, his relationship to God, they perforce deny also that there was any need of a Saviour. They deny the Lord's words that he came "to seek and to save that which was lost." Denying that there was any sin they deny that Christ died for our sins and rose again for our justification. (1 Cor. 15:3.) They entirely ignore the Apostle's statement that by one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men because all are sinners. (Rom. 5:12.) Thus do they make void the Word of God, and set up instead of it human tradition, human theories—the golden image to which all are required to bow down and worship if they would be called respectable, intelligent, sane.

Churchianity—Confusion—Babylon

We have seen that the Scriptures refer to the true Church of Christ as the espoused virgin of the Lord, and that they indicate clearly that eventually she is to be the Bride, the Lamb's Wife. But where is she now? Where has she been all through the period between the days of the apostles and the present time? We answer that the Scriptures explain that she has been in the "wilderness." (Rev. 12:14.) In other words, she has been in disfavor, ignored and, to the worldly wise, unknown. Some of her members have been scattered in the various denominations already referred to and some of them outside of all of these. Of the true Church the Master said, "If ye were of the world the world would love its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." The Apostle, again describing this class, declares of them that not many wise, not many great, not many learned, not many noble, not many mighty are called—but chiefly the poor of this world, rich in faith. The popular institutions already referred to are worldly; their aims, their ambitions, their methods are worldly, and hence there can be very little religious sympathy, fellowship and co-operation between the majority of these sectarian systems and the minority in them who are true to the Lord and to his Word.

The majority think it strange that the minority are such peculiar people; that they take such different views of life and its proprieties; that they set their affections on things above and not on the things of the earth; that they love a prayer-meeting better than they love a ball game, a concert, or a theater. They think it strange that they do not join with them in all the various questionable means employed for raising money for Church purposes, the fairs, socials, charades, lotteries, grab-bags, etc.; and, as the Apostle intimates, they are very likely to speak evil of those who have more of the Spirit of the Lord and of the apostles, the spirit of holiness. Our Lord's parable of the wheat and the tares explains the situation exactly. He sowed the good wheat seed and the apostles followed in the same work; but subsequently the great Adversary sowed tare seed, errors, and brought into nominal Christendom many who were Christians merely in name, and who professed morality for their personal advantage—either in the hope of escaping the torment of the future or in the hope of gaining temporary advantage in the present life. This sowing checked the real wheat and hindered its development to a very large extent, so that to-day, look where we will over the field of Christendom, we see comparatively few of the true wheat class—comparatively few true disciples of the Lord, willing and glad to walk in his footsteps in the narrow way of self-sacrifice and service. We see the vast majority ignorant of the truth and grace of the Lord—not knowing Jesus as the personal Saviour, not knowing from what they were redeemed, not knowing of the call nor to what they have been called, not knowing of the necessity of the trials and difficulties of this present time for all those who will be faithful to the Lord, and not knowing the exceeding great and precious things which God hath in reservation for them that love him.

We see that the fruits of the Spirit—namely, meekness, gentleness, patience, long-suffering, love—possessed by the wheat class are not esteemed and not enjoyed by the tare class. We see, on the contrary, that the tare class is full of earthly ambition, earthly schemes and plans, and in every sense of the word give evidence that they are of the earth earthly. Some of these tares are fine, noble people in many respects; some of them give largely out of their abundance for garnishing the sepulchers of the righteous, for stained-glass windows representing the Lord crucified or the apostles preaching the truth; but they have not the root of the matter in them; they have never taken up their cross to follow the meek and lowly One; they have never consecrated their lives to the Lord's service even unto death; they have never entered the narrow way, which alone leads to glory, honor and immortality, to which the true Church has been called. Having in mind the numerous brands of Churchianity—Presbyterians, Methodists, Lutherans, Roman Catholics, etc.—and having in mind also their various conflicting doctrines, we cannot wonder that the Scriptures use the word Babylon as a name for these systems as a whole—especially when we come to know that the word Babylon signifies confusion. You can put your finger with some degree of definiteness upon the teachings of Confucius and his followers and know what they believe; you can do the same with those of Buddhists, Brahmins and others, but not so with Christians, for their doctrines are legion, as are their names, and it becomes necessary to find out what kind of a Christian one is in order to know what is his faith.

The confusion of doctrines among the various branches of Churchianity has brought reproach upon them all. The heathen are inquiring how it comes there are so many different kinds of Christians, and how it comes that they all have their own Bibles, and how it comes that they all can get their various theories out of the same book. This is a reproach that is being keenly felt by the leading minds of all denominations. As a consequence their creeds are being very generally ignored, while the organizations built upon and by those creeds, as upon foundations separate from others, are held unto most firmly. A Presbyterian may despise his creed and frankly tell some one, as a Presbyterian minister did, that if he wanted to believe the creed he must swallow it as he would a Brandreth pill, for if he would attempt to chew it he would never swallow it. Hence the Longer and Shorter Catechisms are practically buried, as things better to be forgotten in the interests of the prosperity of the denomination which formerly built upon them. And it is much the same with other denominations and their creeds; the systems are being worshiped more than ever, and the creeds are being repudiated more than ever.

But why should this be if the creeds are admitted to be unsatisfactory and better buried? Why should not all Christians come together upon the simple ground of faith in the Bible—accepting that as their only creed? Why? Because to do this would wound their pride, would destroy their denominational integrity, would destroy the image they have so long worshiped. Each denomination expresses itself as quite willing to absorb all the others, but not willing to be absorbed by any of the others—not that they see there is any principle involved, but only because of pride and Churchianity and a lack of the real Spirit of the Lord. And, as the Apostle says, "If any man have not the Spirit of Christ he is none of his." Hence, in Churchianity and its various branches there are evidently many, a large majority, who at heart are not the Lord's, but their own. They speak quite truly when they say that they "belong" to this or that denomination. It owns them body and mind; they serve and reverence it as the heathen do the idol.

As this situation is more and more clearly seen, and as the people realize the unsatisfactoriness of their old creeds, and as their theologians dispense to them their new creed of Higher Criticism and Evolution and salvation by self help and good works, the various denominations are saying to themselves: Go to now; let us build a great tower of Babel; let us have a federation of denominations without any particular creed, without any particular faith, without any particular hope, without any particular aim except our self-preservation as denominations. Let us build so high that the floods of trouble that we apprehend shall do us no injury; but let us have no confidence in the Ark, Christ Jesus, and feel no necessity for being hidden therein, nor of being buried in the likeness of Christ's death and thus carried over to the new dispensation promised.

"Seven Women in That Day"

Who are the seven women? We have seen that women are pointed to as representatives or types of the churches—that the true Church is symbolized by a woman, a virgin, and the false systems by harlots, unfaithful to their espousals, and associating with the world. (Rev. 17:5.) The number seven is well recognized throughout the Scriptures as being a symbol of completeness. And so we assume it here to signify all the churches of this world—but not to include the true Church, which is not of this world and which does not follow its course. We have come to the time when these seven women—that is to say, all the various sects and denominations—are with one heart, and one voice feeling the reproach of their situation, as already described. And what is their conclusion as to the proper course to be pursued? We answer that the one man of our text properly represents our Lord, the heavenly Bridegroom, and that our text signifies that all the nominal churches have come, or are about to come, "in that day," to the place where they will desire to be called merely the churches of Christ, and want nothing whatever more to do with him. They want to hold their sectarian names, Lutheran, Catholic, Methodist, etc., but they want also to be called Christians—that is their chief asset, almost their only asset. For the doctrines of Christ they care nothing, and for any thought of redemption and covering of sins through him they care nothing; it is merely a name that they desire. "We will eat our own bread and wear our own apparel—merely let us be called by thy name."

The True Church to the Contrary

We have already estimated that members of the true Church are still associated with these various earthly systems represented by the seven women of our text, but they will not be therein long, for one by one they are hearing the voice of Truth crying to them, "Come out of her (Babylon), my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4.) The more these women want to eat their own bread and to wear apparel of their own furnishment, the more all the true ones of the Lord's people among them will awaken to the true situation and find that they have neither part nor lot there. The true Church does not wish to eat her own bread; she wants the Bread that came down from heaven. She does not want her own theories, her own plans of salvation, her own schemes, her own methods; but desires rather that which God has provided as her daily portion—"Meat in due season for the household of faith"—things new and old from the storehouse of divine truth. Neither does the true espoused virgin of the Lord desire to wear her own apparel, for she has come to understand that her own righteousness is as filthy rags. She has learned and is learning more and more to appreciate the robe given her by the heavenly Bridegroom—the wedding garment. She trusts more and more in the merit of her Redeemer, the covering of whose justification was symbolized by the skins of the sacrifices, given to Adam and Eve as the covering for their nakedness.

The message of the Lord has gone forth to his Church of the present epoch, counseling all those who claim to be his, that they trust not in uncertain riches, earthly riches, but that by faithful sacrificing of the earthly interests they buy of the Lord the gold tried in the fire, the divine nature, and that they maintain the white raiment of justification, that their eyes may see clearly the things that make for their peace and the things to come—the riches of grace, the knowledge of which has not entered into the heart of natural man. The Lord addresses the nominal system of the present time, at the closing epoch of this age, saying, "Thou sayest I am rich and increased in goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked. I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness be not made manifest; and eye salve to anoint thine eyes that thou mayest see."—Rev. 3:17, 18.

To whatever extent, dear friends, we have had the spirit of Babylon, the spirit of the world and the confusion of doctrines that are contrary to the Word of God, let us get rid of these. To whatever extent we have had blindness and misapprehension of the true riches, and a failure to appreciate the white raiment of Christ's righteousness, let us finally accept the Lord's favor and anoint our eyes and see the glories of the situation of the true espoused of the Lord, that we may make our calling and election sure as well as be burning and shining lights in the world for those who are seeking the true ways of the Lord.

NUMBER 80
Part 4

OLD THEOLOGY QUARTERLY.

JANUARY, 1908
6c a yr

PRIMARY STUDIES IN THE SCRIPTURES

ENTERED AT THE POST OFFICE, ALLEGHENY, PA. AS SECOND-CLASS MATTER

BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
ALSO ELBERFELD, STOCKHOLM, COPENHAGEN, YVERDON-SUISSE

The Ransom Price Paid for Sinners
Guarantees a
Millennial Age of Restitution

"*Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.*"—*Acts 3:19-21.*

This is no ordinary tract. Read it!

"*There is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.*"—I Tim. 2:5-6.

At another time we may consider the forepart of this text, but on this occasion I invite your attention to the last clause, which explains that our Lord's sacrifice was for all mankind, and that in due time this great matter will be made known to all people with a view to their being blessed by and through the fact and the knowledge of it.

The Doctrines of Christ

Perhaps I should take a moment here to answer a question which I understand is frequently raised in respect to my preaching, namely, Why does Pastor Russell give so much more attention to doctrinal questions than do other ministers? Why does he not give more attention to scientific matters, politics, moral reform and practical living? My reply is in the words of our Saviour, "After all these things do the Gentiles seek"—all these are wordly matters while the doctrines of Christ and the apostles are peculiar to Christians. Hindoos, Confucians and Mohammedans have a common interest in the affairs of the world and its moral, physical and political welfare, but the Christian minister is divinely directed to "Preach the Word;" and the Word ignores worldly science, politics, reform, etc., and deals especially with doctrines. I am, therefore, merely following the example of Christ and his apostles, and the reason why this seems peculiar is, that the majority of the ministers largely neglect to heed the Scriptural injunction and the apostolic models. When they do occasionally touch upon doctrine, they, alas, too frequently "teach for doctrines the commandments of men," from the creeds of the past five centuries rather than from the inspired words of the Lord and his apostles.

It may be well here to notice briefly the value of doctrines—the value of those teachings which differentiate true Christians from the remainder of mankind. The ignoring of the doctrines of Scripture and the substitution of the doctrines of men during the "dark ages" have brought the world to the place where all doctrines are tabooed and distasteful, because said false doctrines from the "dark ages" are unreasonable and repulsive to the growing intelligence of the world. Instead of ignoring doctrine, however, the people of God should seek and find the proper interpretation of the Bible, which is everywhere reasonable, logical and harmonious with itself and with sanctified common sense. This, then, is my apology for so frequently discussing the "doctrines of Christ" and of the prophets and of the apostles.

Christ a Ransom for All

Our text declares a great fact, which Christian people generally ignore, if they do not deny—the fact that our Lord Jesus' death was a "ransom price," whose scope covers and includes the entire family of Adam. The fact that the Scriptures do speak of a specially Elect class which is being gathered out of the world during this Gospel Age, and which is promised joint-heirship with Christ in his coming Millennial Kingdom—the fact also that the great mass of mankind at the present time and throughout the six thousand years of the past have been "without God and without hope in the world," because without a knowledge of "the only name given under heaven and amongst men whereby we must be saved"—these facts have led many to the erroneous conclusion that our Lord's death had not been and never will be a "ransom price" or "offset price" for the cancellation of the sins of mankind in general. Their reasoning has, indeed, certain logical features; for if the world in general has not and if in future it never will receive a blessing at the Lord's hands it seems the logical conclusion must be that justice did not receive and will never receive a full ransom price for Original Sin. In seeming harmony with this erroneous thought is the fact that only a comparatively small proportion of humanity has been specially favored of the Lord with an opening of the eyes of their understanding, and the privilege, through faith, of coming back into harmony with their Creator.

Seemingly supporting this view also are the Scriptural statements respecting the present "narrow way" and "strait gate" which "few" can find, and the many references to the Elect as constituting only a Little Flock. Building upon this erroneous conclusion, our forefathers of the "dark ages" and since have proceeded to give various explanations of the eternal torture of the world of mankind—the non-Elect—those not favored by the Almighty with a knowledge of the only name given under heaven and amongst men whereby we must be saved. These false doctrines built upon the "traditions of the elders" have had a nauseating effect upon intelligent minds: They therefore contradict the Scriptural declaration that God is just, loving, wise and all-powerful. What we need to correct the nausea, to refresh the hearts, to re-inspire a love and zeal for the Lord and his Word, is to see with clearness what are the true doctrines of the Scriptures respecting these matters.

"Tasted Death for Every Man"

The Scriptures declare that our Lord Jesus "by the grace of God tasted death for every man." They show conclusively that his death "was a propitiation for our sins (the Church's sins); and not for ours only, but also for the sins of the whole world." (I John 2:2.) But to appreciate these statements, to see how they can be and are true, it is necessary to know that the Scriptures nowhere declare that the present Gospel Age is the only period of divine favor, the only period for the forgiveness of sins, the only period of reconciliation with God, the only period of opportunity for being taught of God and of obtaining his blessing and favor, lost through original sin in Eden. As soon as we grasp this great fact our eyes begin to open to other facts:

(1) That prior to this Gospel Age, during the Jewish Age and previously, all the world except that one little nation were aliens, strangers and foreigners from God and his promises, "without God and without hope in the world" (Eph. 2:12); (2) that the Scriptures clearly indicate a "world to come," a future epoch, in connection with the affairs of this world, under new and better conditions than now prevail; (3) that that future epoch is called the "Day of Christ," the "Day of the Lord." It is indeed the Millennial Day, the thousand years of Christ's reign for the very purpose of blessing and uplifting the world of mankind, for whose sins his death was the atonement price and who are to be healed by his stripes. (4) We find that every invitation and injunction of the Gospel Age is with a view to the selection of an "Elect class," who shall be joint-heirs with Christ during that Millennial Age, to share with him in the great work of general human uplift.

At this point many good people laboring under a degree of blindness, from the "smoke of the dark ages," feel disposed to object and to insist that there can be no future probation. If we ask them why, they reply that the entire Scriptural teaching contradicts the thought of a future hope beyond the tomb. We reply that this is an error—that the very reverse is true, as we shall show. We ask them for a single Scripture on their side of the Scripture subject. To their amazement they find none, but as a last resort quote from Ecclesiastes the words, "Where the tree falleth there shall it be." (Eccl. 11: 3.) A very slim text, indeed, to raise up as a barrier against the entire voice of the Scriptures, against all the demands of reason and logic as well. This Scripture is in full accord with what we claim, namely, that a tree when it is fallen is lifeless and powerless, and cannot raise itself up, so is man in death—under the sentence and wage of Original Sin. The Scriptural argument is that the whole race of Adam was thus dead—without life, without power to raise itself out of its fallen condition, without any claim upon eternal life or divine favor in any sense; but, as our text declares, our Lord Jesus "gave himself a ransom for all"—for Adam, the transgressor, in particular and for all of his race who shared in his penalty. And the all redeemed is the same all which shall have the blessed opportunity for release from sin and death bondage.

It was because man was in this helpless condition, dead, powerless to revive himself, that God went to his relief through Christ, and caused the great ransom-sacrifice to be made nearly nineteen centuries ago. Our text assures us that that ransom-sacrifice finished at Calvary was on behalf of all mankind, and is consequently to bring a blessing to all mankind.

Salvation by a Resurrection

We are not arguing that all who have died have gone to heaven; quite to the contrary. We stick close to the book, the Bible, in its declaration that the "dead know not anything"—that a resurrection is necessary to any future living. We hold with the Scriptures that at the end of this age, the First Resurrection will take place—the resurrection of the "blessed and holy"—those who have pleased God both by their faith and obedience. These, the Scriptures declare, will be "kings and priests unto God, and shall reign on the earth." The object of their reign will be to bring blessings of knowledge and opportunity to "every creature." These participants in the First Resurrection are the "Seed of Abraham," ourLord Jesus, the Head, and his Church, the members of his Body. Thus the Apostle declares, "If ye be Christ's. then are ye Abraham's Seed, and heirs according to the promise."—Gal. 3:29.

The promise to which Christ and the Church are heirs is that they shall be God's instrumentality for the blessing, instruction and uplifting of all the willing of the world of mankind. To be heirs of this promise made to Abraham, that in his Seed all the families of the earth should be blessed, would be a meaningless farce and jest on the Almighty's part had he not purchased or ransomed all men and provided a time and means by which his blessing should accrue to the world. Thus we perceive that he has arranged a time for granting the world a trial for life—a trial respecting their willingness to abandon the ways of sin and death and to walk in the ways of righteousness under the enlightenment of the Truth, which, we are assured, shall shine forth as the sun, and whose beams shall heal humanity. (Mal. 4:2.) The means for the blessing we see provided in Christ, and his Bride, the "Elect" Church of this Gospel Age; but the guarantee of the whole is fixed beyond peradventure in the fact that "Jesus Christ, by the grace of God, tasted death for every man," or, as our text declares, became the Mediator between God and man by giving himslf a ransom for all.

A point I want to emphasize here is that the giving of this ransom price and the acceptance of it by Justice imply divine intention for the blessing of all mankind, in full accord with the various testimonies of the entire Scriptures. Why should a ransom be given for all if it was not intended of God that all should benefit by it, or at least have an opportunity of benefiting by it, which would be virtually the same thing? We hold that it is beyond dispute that the giving of a ransom for all and the divine acceptance of it, in harmony with the divine promise, are the sure guarantee that ultimately a blessing must come to every member of Adam's race as a result.

The fact that this knowledge has not yet reached all mankind in the past and is not reaching all mankind to-day, but, on the contrary, only a small minority, and the fact that knowledge of God's favor and an intelligent acceptance of it on faith and a reasonable obedience in harmony with that faith are the demands of the divine Word, require no proof. Proof could be given on almost every page of the Scriptures that faith, and endeavor to obedience in harmony with that faith, are necessary to salvation, but we will content ourselves by mentioning a few citations. The Apostle Paul says, "Faith cometh by hearing, and hearing by the Word of God." "How shall they believe on him of whom they have not heard." (Rom. 10:14-17.) "Without faith it is impossible to please God." (Heb. 11:6.) "All that are in their graves shall hear the voice of the Son of God," and "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." (John 5:28; Isa. 11:9.) "All the blind eyes shall be opened and the deaf ears shall be unstopped." (Isa. 35:5.) "They shall no longer teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34.

"To Be Testified in Due Time"

Our text is in full accord with all these statements of the importance of knowledge, declaring the fact that our Lord Jesus gave himself a ransom for all is to be testified in "due time." The present time is the due time for the Church, the household of faith, to hear the voice of the Son of God; and they who now hear live, pass from death unto life—to newness of life, to begetting to newness of nature. By and by, when the present class of "called," "Elect" ones, shall have been glorified with their Lord, all the remainder of mankind shall hear, "All that are in their graves shall hear his voice" and come forth for this very purpose—that they may hear, may understand, may appreciate and may be assisted to obey the voice of him that speaketh from heaven—the great Ransomer, who, in that day, will be King over all the earth and will bind Satan and will put down every opposing influence, to the intent that all may come to a full appreciation of God and his righteous laws and to full obedience thereto.

This is the Apostle Peter's declaration in Acts 3:22, 23: He points us to the fact that Moses was a type of Christ—Jesus the Head and the Church his Body—and this antitypical "Priest" God is raising up from among his brethren—raising him up to the glory, honor and immortality of the divine nature, and to the power and authority of the Kingdom—to the intent that, as the Seed of Abraham, this great Messiah shall "bless all the families of the earth" with knowledge and every opportunity for return to all of divine favor and blessing that was lost in Eden. And of those who will refuse to hear that great Prophet, Priest and King during the Millennial Age—what of them? The Apostle answers, "It shall come to pass that the soul that will not hear (obey) that Prophet, shall be utterly destroyed from amongst the people"—cut off in the Second Death, from which there will be no hope of recovery, no resurrection.

"Times of Restitution"

In full accord with all this view is the Apostle Peter's statement respecting the blessings that are to come to mankind during the Millennial Age, following our Lord's second advent and the glorification of his Church to joint-heirship with himself. The Apostle calls that period "Times of refreshing from the presence of the Lord, when he shall send Jesus Christ," at his second advent. The Apostle declares that in the meantime the heavens must receive him, must retain him, "until the time of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." In other words, he assures us that these restitution times or years of uplifting of mankind will follow as a result of the Lord's second coming and the establishment of his Kingdom in glory and in power.—Acts 3:19-21.

That these times of restitution signify years of restitution, I need not state; nor need I point out that here the thousand years of Christ's reign are referred to. The word "restitution" is, or ought to be, familiar to everybody, nevertheless I remind you that it signifies to put back or bring back something to an original or primary condition. The Apostle is speaking of humanity, and hence the suggestion is that the work of Christ and his Church in glory during the Millennium will be to restore mankind to the condition and privileges and blessings and favors enjoyed before sin entered the world—before the "curse" passed upon all by one man's disobedience. (Rom. 5:12.) Evolutionists would have little sympathy with the Apostle's statement here, for, according to their erroneous theory, "restitution" to original condition would be the last thing for humanity to desire or hope for, or for God to promise as a blessing. But we are not consulting Evolutionists in this matter—we are taking the Word of God, which liveth and abideth forever. In harmony with his promise we are to anticipate, therefore, that as the world of mankind has been in a fallen and falling condition, with ups and downs, especially downs, for six thousand years, and that when the Lord's time shall come and "times of restitution" shall begin, the present downward or fallen conditions will give place to upward conditions, to restitution times—for the general uplifting of all mankind.

Because "Christ Died for Our Sins"

We have just seen that the great ransom sacrifice finished at Calvary is the basis upon which God can be just and yet be the justifier of those who believe in Jesus (Rom. 3:26) and release them from the sentence of death, which was justly upon them as the imperfect posterity of the fallen Adam, unworthy of life eternal under divine conditions. The more we look into this matter the more logical, reasonable and satisfactory we see the divine plan to be. The first man perfect, the image of God, sinned with deliberation, and received as a penalty a death sentence; after waiting more than four thousand years, God sent a Redeemer in the person of his Son. Since man was not a spirit being but a human being, therefore, the Apostle declares, Christ took not hold upon the natrue of angels, but humbled himself and came to the still lower plane of humanity and became the "man Christ Jesus"—"holy, harmless, undefiled, separate from sinners." Then, as "the man Christ Jesus," "he gave himself a ransom for all," as our text declares, "to be testified in due time." The testimony has already been in the world for nineteen centuries, and it has selected the very class which God foreknew and foretold—a Little Flock of footstep followers, who are to be joint-heirs with their Redeemer and Lord. Next in order will come the testimony to the remainder of mankind—first, to those who have not yet gone into the tomb, and, secondly, to those who have already gone into the tomb, who will be awakened for the very purpose of receiving this testimony and being tested by it. In accord with this the Apostle declares that the Church is a "kind of first-fruits unto God of his creatures." First-fruits implies an after fruitage.—James 1:18.

Here we notice the difference between the blessing God designed for the Elect Church he is selecting during this Gospel Age and the blessing he purposes for the obedient of the world of mankind in general. The Church's blessing is not "restitution," and in harmony with this we see no evidence of restitution anywhere about us. The restitution work waits for the restitution time, which begins with the establishment of the Kingdom.

Believers of this present time, indeed, have a faith equivalent to restitution, in that they are reckoned as having their sins covered with the robe of Christ's righteousness, of being reckoned as having passed from the sentence of death in Adam to a share of a life in Christ, reckoned as having received again fellowship and communion with God, lost in Adam through his disobedience in Eden. All this in a sense serves as an equivalent to the restitution which is to come to the world in its "due time." But the world will not get these things by faith, but will get them actually, gradually attaining to them more and more during the thousand years, until at its close all who shall have appreciated God's favors and obeyed the voice of the great Prophet, Priest and King, will be actually perfect—as perfect as was Adam in every talent, quality, power and capacity, and with increased capacity through increased knowledge.

Heavenly Reward for the Elect Only

Not so the Church of this Gospel Age. She gets none of these restitution blessings actually. She merely has them by faith, and this for a special purpose—to sacrifice them—to permit her to present her body a living sacrifice, holy, acceptable to God, her reasonable service—her participation in the sufferings of Christ that she may be accounted worthy to participate in his glories of the heavenly nature and his Millennial work. The Gospel invitation to the Church is to lay down her life, to exchange these earthly privileges and blessings bought by the precious blood of Christ for heavenly privileges offered to her as a reward of obedience—"To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." Glory, honor and immortality—the divine nature—will be the great "change" from present earthly conditions to heavenly conditions, far beyond anything possible for the natural man to appreciate, and seen, even by the saints, as through a glass obscurely. This great change which is to come to the Lord's faithful Bride by her participation in "his resurrection," the "First Resurrection," the resurrection to spirit perfection, is the great hope and ambition set before us, dear brethren and sisters. It is for this that we are exhorted to lay aside every weight and every besetting sin and to run with patience—sacrificing earthly things and treasures that we may have this better treasure, this pearl of great price, this participation in the Kingdom with our dear Redeemer.

All the Holy Prophets Foretold This

The Apostle declares that these "times of restitution" which are coming are spoken of "by the mouth of all the holy prophets since the world began." We should like to take up this subject in detail, and scrutinize the testimony of all the prophets to know the accuracy of the Apostle's statement, and this we may do on some other occasion. Suffice it now that we take the Apostle's word, calling to mind merely the various statements and promises of the Law and Prophets, pointing out these glorious good things for the world of mankind—that are delayed only until the completion of the "Elect" Church. The prophets speak of the restoration of Israel to divine favor, of how their blind eyes shall be opened, that they shall see in very truth that he whom they pierced was the Messiah indeed who gave his life for their ransom. The Apostle clearly points out in Romans, ninth and tenth and eleventh chapters, that not only was the falling away of Israel foretold in the prophets but also their regathering—their restoration to divine favor; but this, he points out to us, will be after the completion of the Gospel Church—Spiritual Israel. Again he declares, that "they shall obtain mercy through your mercy." The glorified Church, with Christ at her head as the great King, is to dispense the mercies of God to the Jew first and also to "all the families of the earth."

Let us, dear brethren and sisters, hold fast to the doctrine of Christ as set forth in his own teachings—that he "came to seek and to save that which was lost" (Luke 19:10); that he beheld mankind as a treasure in a field and bought the whole field that he might develop the treasure. Let us note that the same Gospel is set forth also in all the declarations of the apostles and of "all the holy prophets since the world began." While the doctrine of men would be inclined to lead us away from God—to make us think of the Almighty as unjust and cruel, heartless, loveless and powerless—the doctrines of the Scriptures open the blind eyes and give us to see the King in his beauty—the glorious majesty of the God of Love, the God of Wisdom, the God of Justice, the God of Power. They give us to see, as declared by the Prophet, that "As the heavens are higher than the earth, so are God's ways higher than man's ways, and God's plans higher than man's plans." From this standpoint of greater enlightenment respecting the divine character, we will have greater desire to serve and to please him, esteeming it a great privilege to lay down our very lives in his service, counting all things as but loss and dross for the excellency of the knowledge of Jesus Christ our Lord—that we might know him intimately and be found in him, as his members, and be made sharers in his resurrection—the First Resurrection—to the change of nature, to glory, honor and immortality.—Phil. 3:8-11.

"None Other Name Given"

We appreciate the tender sympathy which leads to the hope that dear friends and relatives and the heathen, who have died out of Christ are "safe in the arms of Jesus." True, they are safe in the care of him who died for all. He will not torture any of his enemies even to all eternity, as once we feared but now find to be unscriptural. But let us see that, while the Scriptures teach that the worst that can befall any of his enemies will be "everlasting destruction" without hope of a future life, there is a grand hope taught for the ignorant—that all such shall be saved from their ignorance and be "brought to an accurate knowledge of the truth that they may be saved"—in God's "due time." (I. Tim. 2:4-6.) Let us recognize the truth of the Master's words and build a proper faith in accordance with its statement—"He that hath the Son hath life; he that hath not the Son shall not see life"—eternal. (John 3:36.) God's salvation is by knowledge and not by ignorance—"through faith in the precious blood" and not in ignorance of it—by a resurrection and a Millennial Kingdom in which we are invited to share with our Redeemer as his Bride and joint-heirs to accomplish the uplift of all who will then prove willing and obedient.

We have prepared a pamphlet which every Bible student should possess, and which thousands would not sell for many dollars could they not procure another. It is styled, "*What Say the Scriptures About Hell?*" It sells for **10c** a copy, but we have a magazine edition of it which we will offer for a little while free on postal-card request.

WATCH TOWER BIBLE & TRACT SOCIETY, ✤✤✤✤✤ ALLEGHENY, PA., U. S. A.
ORDER FREE SAMPLE TRACTS ON ANY TOPIC, IN ANY LANGUAGE

Old Theology Quarterly

No. 81—Gathering the Lord's Jewels. The Hope of Immortality

Bible Students'
1908
TRACTS

NUMBER 81
Part 1

OLD THEOLOGY QUARTERLY.

PRIMARY STUDIES IN THE SCRIPTURES
BROOKLYN, N.Y.
BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
BARMEN-ELBERFELD, COPENHAGEN, OREBRO, YVERDON-SUISSE

Gathering the Lord's Jewels

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17.

JEWELS have a value of their own, an intrinsic quality, and no doubt would be appreciated if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity. The figures and similes used throughout the Scriptures by the holy Spirit are full of significance, and this one as well as others. When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates, and it implies also that such characters are, in comparison to the world, very scarce—a "little flock."

Our text points to the close of the Gospel Age, and not only tells us that the Lord will not gather his jewels sooner, but implies also that the only class to be gathered at that time will be the jewel class—he comes to make up his jewels. We have here a contradiction of the ordinary thoughts on this subject: (1) That the Lord has been gathering his jewels all along for the past six thousand years; evidently an erroneous thought, since he has appointed a day, in the end of this age, in which he will gather, or make up, his jewels. (2) It exposes the fallacy of the thought that everybody who is respectable, half-way decent, is to be gathered to the Lord, and share in his Kingdom; for it distinctly points out that a very exceptional class only will be sought for and gathered.

The class here described as jewels are contrasted with other classes in the context (v. 15), "the proud," who have much of the success of the present time, and workers of wickedness, who tempt God, and are not careful to please and serve him—and such evidently are the majority of mankind. The jewel class is described in v. 16 as "They that feared Jehovah"—that reverenced him, "and that thought upon his Word."

But, we inquire, Where are jewels usually found? The answer of the figure is that jewels may be found in very unexpected places, as, for instance, the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes imbedded in bluish-black clay. They all require to be searched after, and generally require to be washed from the mire, *before being prepared* to refract the light. So some of these "jewels," whom the Lord is now seeking out from the world, are found in the ordinary walks of life, and some came from deep down in the mire of sin. In the world of mankind the Lord does not expect to find the jewels in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses them from sin through the merit of his own precious blood, and through his Word; and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God—the divine character,—justice, wisdom, love.

As the diamond in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing, of their characters under divine providence; as it is written, "We are his workmanship." (Eph. 2:10.) We cannot suppose the illustration to be perfect in every particular, yet we may readily see that, while divine grace is to be credited with the entire outcome—the beauty and grace of the finished jewel—yet nevertheless divine grace operates according to principles and conditions, under divine law. As the experienced diamond miners reject the soft clay and various of the hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for his jewels.

"EVEN AS MANY AS THE LORD SHALL CALL."

The hardness of the diamond may be used to represent *character,* and we are to remember that character belongs to the individual and not to God. Each of us must have his own character, and only in proportion as each has character can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard *crystallization* of the diamond corresponds to *willingness toward righteousness* in the individual; and unless there be such willingness toward God and righteousness there is none of the jewel quality which the Lord is *now* seeking. Those whose wills are formed, crystallized, set, determined for righteousness, are they whom the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes us.—Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut—indeed, of less value than other stones and clay for many purposes. So it is with those whom divine grace finds in the mire of sin, having, nevertheless, will or character desiring righteousness, truth, goodness, justice,—"feeling after God" (Acts 17:27); the great Jewel-Cutter, the great Lapidarist, must really *give them all their value,* by his wisdom and skill in shaping, cutting and polishing them. Yet, on the other hand, he could not cut, shape or polish that which had not the quality or character, the will for righteousness, essential to the receiving of such a polishing. Those, therefore, who are in the hands of the great Lapidarist, and undergoing his polishing process, must first have passed through the previous experience of having been *found* of divine grace—found of the Lord Jesus; must first have been washed; and must have been accepted as having wills desirous of harmony with the divine mind. Therefore, they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass as various parts of the grinding and polishing process, necessary to their completion as Jehovah's jewels, to be made up by the close of the Gospel Age, and to be set in the gold of the divine nature, to reflect the beauties of the divine character forever.

It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly kindness, love,—the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. The Apostle again speaks of even the most trying and difficult experiences of the Christian life as being "light afflictions," and he speaks of the present life as being, in comparison to the eternal future, but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Rom. 5:3-5; 2 Cor. 4:17.

"ABANDON US NOT IN TEMPTATION."

The lapidarist takes firm hold upon the jewel which he has already tested and proved to have the requisite jewel quality, and encasing it in a suitable instrument, he presses it against the friction, a lap-wheel, with just the required amount of pressure to cut away the roughness and unevenness, and to effect the necessary shaping and polishing. The process requires great skill, otherwise at times much of the value of the stone might be lost through misshaping; hence only skilled workmen are employed in this department.

For instance, the celebrated Kohinoor diamond originally weighed nearly 800 karats, but in the hands of a poor cutter was reduced to 280 karats. Yet so much of a diamond's value depends on *skilful cutting*, that more than one-half of its size was subsequently sacrificed in recutting it, to obtain symmetry, beauty, and refractive power, and now it weighs less than 107 karats.

So it is with the polishing of the Lord's jewels; their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus Christ, of whom we are assured in advance that he was tempted in all points like as we are—that he himself passed through similar experiences of testings, etc., at the Father's hands. He knows just what we need to perfect us, so that we will be pleasing and acceptable to the Father, to reflect and refract the light of his glory when it shall fall upon us in our finished state. A part of our lesson is to have *faith* in this great Master-Workman whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our characters than on others; and the disposition often is to "draw back," to be not fully submissve, to fear that the Lord has forgotten and abandoned us in trial. But infinite wisdom assures us, guarantees us, that this is not so, and that to draw back would leave us "*unfit* for the Kingdom."—Heb. 13:5; Luke 9:62.

The earthly lapidary imbeds in cement the jewel he is polishing, except the facet which he is grinding, so that neither he nor any other sees it during the operation, except as he lifts it, cools it and examines the progress of his work; but all the while he knows just what is being done, for he has an instrument called a "Lapidary's Dial," which indicates the position of the jewel exactly, and avoids the poor cutting of olden times.

And just so it is with the Lord's jewels: "The world knoweth us not"—it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels, but not to any advantage—not so as to be able to know the real merit of their characters or the value of the cutting and polishing, for even the already finished facets are smeared with the cement and slime from the grindwheel. But the great, loving Master-Workman and Lapidarist-in-Chief knows and has explained it all to the "jewels"; and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, He knows!" "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." Yes, the Lord knows just how much pressure to apply,—just how much friction is necessary—and will not willingly afflict us, or cause tribulation which he cannot and will not overrule for our good. And being thus assured that all things are working together for good to them that love God, his living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness—of love, and that such experiences are essential, and that without them they could never be amongst the gathered jewels.

"WHAT SON IS HE THAT THE FATHER CHASTENETH NOT?"

Our text, after speaking of the gathering of the jewel class, drops the figure and refers to the same class as God's sons, saying, "And I will spare them, as a man spareth his own son that serveth him." Here we have the distinction always held out, as between those who are servants merely, and those who are serving sons. Moses was faithful as a servant over his house (natural Israel), but Christ is faithful as a Son over his house (the elect Church)—the house or family of sons, who have received the spirit of adoption, the holy Spirit. Although sons, yet they must learn *obedience* no less thoroughly than if they were merely servants. Indeed, as sons, it is all the more necessary that they learn the lessons of obedience to the Father; more, much more, is to be expected of a son in his father's service, than of one who is not a son. He is expected to engage in the service in the Spirit of his Father, moved by the same impulses of justice and love, because *"begotten again"* by that spirit of holiness. As a son he requires no less careful, but more careful, training than a servant; more careful disciplining at the Father's hands; for is he not his representative and to be his heir?—Heb. 3:5, 6; 12:7; Rom. 8:15, 17.

While these sons are not to be spared from the polishing processes necessary to make them acceptable as sons,—"accepted in the Beloved"—nevertheless they are to be spared from something, our text assures us. Other Scriptures show us that this class is to be spared, (1) from the great time of tribulation which is to come upon the whole world of mankind in the end of this age; in harmony with our Lord's words, "Watch ye, that ye may be accounted worthy to *escape all these things that shall come to pass,* and to stand before the Son of Man." (2) They are to escape the thousand years of judgment, or trial, coming upon the world, which has its beginning in the time of trouble of "the time of the end." Thus the Apostle declares that this class of faithful sons, the jewel class, "*shall not* come into condemnation [judgment] with the world."—Luke 21:36; 1 Cor. 11:32; John 5:24.

Nor does this imply that the world's trial, or judgment, will be an unendurable one; for, quite to the contrary, we are assured that it will be most favorable, that the Lord "will judge the world in righteousness" during the Millennial Age. But for the Church to have share in that trial would mean a *prolongation* of the period of trial; it would mean also a thousand years of delay in entering into the joys of the Lord in the fullest sense,—a thousand years of delay in attaining to that which is perfect. And not only so, but, as we have seen from other Scriptures, and as is implied in this Scripture, the class now being selected is a jewel class, differing in many respects from the world of mankind in general, all of whom have been redeemed, and for all of whom a way of escape will be provided, from the inherited Adamic sin and penalty, "in due time."—1 Tim. 2:6.

"AFTERWARD IT YIELDETH THE PEACEABLE FRUITS OF RIGHTEOUSNESS."

Nor are we to suppose that those who are now pressed against the wheel of tribulation, difficulty, are thereby made miserable. Quite to the contrary, they realize, as the Scriptures point out they should, a joy and peace which the world knows not of—which the world can neither give nor take away. And when it is remembered that their severe experiences and polishings are "but for a moment," as compared with the longer disciplines of those who will be dealt with in the Millennial Age,—when it is remembered also that in proportion to their trials and difficulties they are granted the "more grace," and additionally that the reward shall be exceedingly, abundantly more than they could ask or think, according to the exceeding great and precious promises of the divine Word,—then we can see that this house of sons, these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) *joyfully;* knowing that these things are but working out their "far more exceeding and eternal weight of glory."—2 Cor. 4:17.

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting of the jewels); and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy,—such as will have complied with the *predestinated conditions; viz.,* that all who will be of that son class (the jewels) must be copies of God's dear Son, who himself is the greatest, most brilliant and absolutely perfect one.—Rom. 8:29, 30.

The process of seeking the house of sons, the jewels, and polishing them, has already been in progress for over eighteen centuries; and the Scriptures indicate to us that now the end of the age is upon us, the time for making up or gathering these jewels, and setting them in the glory of the divine nature, preparatory to the new age in which they shall be exalted as the light of the world. The signs of the times clearly indicate, in harmony with this, that the great time of trouble for the world is nigh, even at the door, to prepare the world for the coming blessings. Hence we see that if we are to be amongst the acceptable jewels, amongst the sons who shall be spared from the calamities approaching, we have need to give diligence, and to coöperate with the great Master-Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when he comes to make up his jewels, his loved and his own.

"THEN SHALL YE . . . DISCERN BETWEEN THE RIGHTEOUS AND THE WICKED."

The Lord, through the prophet, indicates that as soon as the jewels shall have been gathered there will be a general change in his dealings with the world of mankind. Verse 15 shows how it is at the present time, while the polishing of the Lord's jewels progresses; the unfaithful and the worldly frequently seem to have the advantage; but v. 18 points out that after this polishing of the jewels is completed, and they have been set in the great crown of rejoicing at the end of this age, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now while evil predominates, while "the prince of this world" (John 14:30) reigns unbound, and while "they that tempt God are even delivered," it would be difficult, by outward evidences, to judge of who are the Lord's favored ones. Indeed, his favored ones, his "jewels," seem to be less favored and to have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. And amongst them, consequently, are not found many great or rich or wise, but chiefly the poor of this world, rich in faith, and prospectively heirs of the Kingdom (Jas. 2:5). But when these shall be glorified with their Lord in the Kingdom—then there shall be a general change, a turning round. No longer will the wicked and those who tempt God be found in power and in influence and in prosperity, and the humble, the meek, the godly, suffer persecution and tribulation; but contrariwise, of that time, when Christ's Millennial reign shall be inaugurated, it is declared prophetically, "In his day the righteous shall flourish," and the "evildoer shall be cut off."—Satan shall be bound also.—Psa. 72:7; 37:9; Rev. 20:2.

"THEY . . . SPAKE OFTEN ONE TO ANOTHER."

But glancing back at the context we see another suggestion respecting the *disposition* of this "jewel" class during their time of polishing. We read, "They that feared [reverenced] the Lord spake often one to another" (v. 16). Ah, yes! What could be more natural than a desire for communion with all who are of "like precious faith," all who are similarly in the hands of the Lapidarist, undergoing polishing, all who are of the same character, disposition, as respects God and his righteousness? Our Lord points out that "love of the brethren" will be a marked quality in all his servant-sons, for he that loveth him that *begat* loveth also him that is *begotten* of God. (1 John 5:1.) And the tendency of the mutual love of the "brethren" is to meet frequently and (personally or through the printed or written page) to *speak* to each other. The Apostle Paul distinctly calls to our attention the propriety, yea, the necessity, for this class meeting together. He exhorts, "Forget not the assembling of yourselves together, ... and so much the more as ye see the day [the day of gathering of the 'jewels'] drawing nigh." It is to the same end that our Lord has made some of his promises to his people collectively, saying, "When two or three of you are met in my name, there am I in the midst."—Matt. 18:20; Heb. 10:25.

There is a thought also in the word "together"; the sons of God are not merely anxious for a meeting in which the world, the flesh and the devil will commingle—they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher, to be prepared for association in glory. This desire for fellowship with one another is not selfishness, nor an impropriety; on the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light; and the Apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his beloved.

When we read that these faithful "spake together," we naturally inquire respecting the topic of their converse, the subject upon which they communicate. It is not stated here, but is clearly stated elsewhere in the inspired Word. The Apostle points out that such "mind heavenly things," and contrasts them with others of the earth, earthly, who "mind earthly things," and whose god is their belly. Their converse, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting "the things which belong unto their peace," the things which are uppermost in their hearts; for these are all seeking "first the Kingdom of heaven and its righteousness," and in earthly matters are "content with such things as they have,"—as the Lord's providence shall arrange for them.

THE NEW SONG IN THEIR MOUTH.

Neither do they come together to lament the trials and difficulties by the way, although there may be some occasions when the majority may "weep with those that weep." Usually, however, the proper condition is that in which each should live so in the light of the Father's countenance that the trials and difficulties of the present life, which would be terrible and burdensome to the world unsustained by divine grace, will be to these but "light afflictions;" and as children of the heavenly King, instead of going mourning all their days, they will rejoice—rejoice in the tribulation and adversity, as well as in prosperity. Accordingly, as the sentiment of this class, it is written,—"He hath put a new song in my mouth, even the loving kindness of our God."

It is quite in harmony with this that the Apostle prays for some, that they may be enabled to "comprehend with all saints the length and the breadth, the height and the depth of the love of God which passeth all understanding." Those who have received this "new song," and have comprehended its meaning, with the saints in general, will have, in this love of God, and in the wide and deep, high and glorious plan of God for the salvation first of the elect Church, and subsequently of the world of mankind—"whosoever will"—an abundant theme, a never-ending theme, a theme above all others, which will fill their hearts and fill their minds. It will crowd out worldly topics, as being not worthy to be compared. It will crowd out complainings and murmurings, as being wholly improper on the part of those who have been recipients of so many divine favors, and "much advantage every way," in that we have delivered unto us the divine oracles—and especially in view of our adoption into the family of God as sons and "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

While it would be wholly improper for the consecrated ones to thrust out others who desire to meet with them, or to attempt to judge the hearts of those who profess faith in the ransom and full consecration to the Lord, yet to the extent that those who have received the holy Spirit of adoption let their light shine out properly, and seek to "edify one another," and to "build one another up in the most holy faith," in that proportion the insincere, the unconsecrated and the hypocritical, will find less and less to attract them. And in consequence "those who fear the Lord and who think upon his Word" find all the more of blessed spiritual communion and edification.

The class of whom the Apostle says that they are sensual, earthly, *having not the Spirit* of the Lord, make disturbance when they come amongst the true sons of God, and do injury, because with them as with others it is true, as it is written, "Out of the abundance of the heart the mouth speaketh," and their hearts, filled with pride, selfishness, vain-glory and ambition, overflow through their mouths; and communication with such is unprofitable. From such evil hearts come evil words of envy, slander, hatred, malice, strife, selfish suggestions contrary to the Word and Spirit of the Lord. Such edify no one; their influence is always pernicious; they build not up in the most holy faith, but, on the contrary, tend to develop and to cultivate roots of bitterness, whereby often "many are defiled."—Heb. 12:15.

Those who fear the Lord, who reverence his name, who think upon his Word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil speaking and evil works; and those who cannot show their disapproval by words of *kindly admonition,* pointing out that such things are not from God, but from the Adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may "show forth the praises of him who hath called us out of darkness into his marvelous light."

Another thought in this connection, that we should not overlook, is that brought to our attention in the words, "And the Lord hearkened and heard it." How often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord,—how much would such be blessed, if they could always have in memory this statement, that the *Lord is hearkening,* is listening to our conversation when we speak together. He listens to see who, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

Let all the sons of God remember the importance of honesty, "truth in the inward parts," when they come together as members of the Body of Christ, to study the divine Word, and to help one another, and "let nothing be done through strife or vain glory," but let each esteem the other greater in saintliness than himself,—seeking to see in each other, so far as possible, the good, the noble, the true; and let each seek to watch his own heart, and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of divine things; otherwise let us be assured that we are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly kindness, love, will surely be separated.—1 John 2:19.

Some will not be amongst those who are gathered as jewels, because the jewels which the Lord will gather will be pure, "first-water" diamonds—stainless. They are to be faultless in love before the Father; and perfect love not only casts out fear, but casts out also selfishness, animosity, evil surmises and evil speakings, as well as self-love, pride. Oh, how beautiful will be the Lord's Jewels! How full of meaning is the statement that our Lord Jesus, the great Jewel, polished by the divine hand, and after whose likeness we are to be polished, "shall come to be glorified in his saints, and to be admired [Head and Body] of all them that believe in that day," by all those who, during the Millennial day, come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood.—2 Thess. 1:10.

WATCH TOWER BIBLE AND TRACT SOCIETY, 17 Hicks Street, BROOKLYN, N. Y., U. S. A.
24 Eversholt St., London, N. W. Collins St., Melbourne Barmen-Elberfeld Copenhagen Orebro Yverdon-Suisse

NUMBER 81
Part 2

OLD THEOLOGY QUARTERLY.
PRIMARY STUDIES IN THE SCRIPTURES
BROOKLYN, N.Y.
BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
BARMEN-ELBERFELD, COPENHAGEN, OREBRO, YVERDON-SUISSE.

The Hope of Immortality

"If a man die shall he live again? All the days of my appointed time will I wait till my change come."—*Job 14:14.*

There is a longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realizing their unworthiness of a future of pleasure, many fear a future of woe; and the more they dread it for themselves and others the more they believe in it.

This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that eventually the Seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at least a portion of the Adamic family would finally triumph over Satan, and over sin and death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh with ten thousand of his saints." But the *gospel*, "the good tidings" of a salvation from death to be offered to all mankind in God's due time, seems to have been first clearly stated to Abraham. The Apostle declares: "The *gospel* was preached before to Abraham,—saying, 'In thy Seed shall all the families of the earth be blessed.'" This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all *implied* a future life. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises and their hopes everywhere they went.

Sure it is, that whether it came as the result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. But such *hopes* are not *proofs* of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a ground work for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statement of our Lord, and afterwards the equally clear statements of the apostles on this momentous subject of *Everlasting Life* that we begin to exchange our vague hopes for positive convictions. In their words we not only have positive statements to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points, and hence are "weak in the faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision made a possibility for every member of the human family.

ADAM AND ALL HIS RACE PURCHASED

Beginning at the foundation of this New Testament assurance of Life Everlasting, we find to our astonishment that it first of all admonishes us that in and of ourselves we have nothing which would give us any hope of everlasting life; that the life of our race was forfeited by the disobedience of our father Adam, that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin—death—but that his children were born in a dying condition, inheritors of the dying influences. God's law, like himself, is perfect, and so was his creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through his law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called *The Gospel*,—the good tidings, that a way back from the fall, to perfection, to divine favor and everlasting life, has been opened up through Christ, and for all of Adam's family who will avail themselves of it.

The key note of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins," and (2) that "he rose again for our justification"; for "the man Christ Jesus gave himself a *ransom* [a corresponding price] for all." Adam and his race, which when he sinned was yet in him and shared his sentence naturally, "have been *redeemed* [bought] by the precious blood [death] of Christ."—1 Pet. 1:19.

ETERNAL LIFE OBTAINABLE ONLY THROUGH JESUS CHRIST

But although the Lord's provision is abundant *for all*, it is not applicable *to any* except on certain conditions; namely (1), that they accept Christ as their Redeemer; and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal Life is the gift of God *through* Jesus Christ our Lord." (Rom. 6:23.) The following Scripture statements are very clear on this subject:—

"He that hath the Son hath life [a right or privilege or grant of life as God's gift]; but he that hath not the Son shall not see [perfect] life."—John 3:36; 1 John 5:12.

None can obtain everlasting life except from Christ the Redeemer and appointed *Life-giver;* and the truth which brings to us the privilege of manifesting faith and obedience, and thus "*laying hold* on eternal life," is called the "water of life" and the "bread of life."—John 4:14; 6:40, 54.

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall *reap* it as a gift-reward.—Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions of the Shepherd.—John 10:26-28; 17:2, 3.

The gift of Everlasting Life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it.—1 Tim. 6:12, 19.

It is thus a *hope*, rather than the real life, that God gives us now: the hope that we may ultimately attain it, because God has provided a way by which he can be just and yet be the justifier of all truly believing and accepting Christ.

By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest, and as such he is now the "author [source] of eternal salvation to all that *obey him*." (Heb. 5:9.) "And this is the promise which he has promised *us*, even eternal life."—1 John 2:25.

"And this is the record, that God hath given to us eternal life [now by faith and hope, and by and by actually, 'when he who is our life shall appear'], and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:11, 12.

TO BE ACTUALLY GIVEN TO THE FAITHFUL IN THE RESURRECTION

This everlasting life, made possible to Adam and all his race, by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is given to these only as a *hope*, will be *actually* given to the faithful in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life *because he hopes for it*, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is there basis for the claim that there is *something* in man which must live on and on forever;—no such part of the human organism is known, or can be proved or located.

But the Scriptural view of the subject is open to no such objection; it is thoroughly reasonable to consider our existence or life, as therein presented, as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he *must* live forever, that eternal life is not a *gift* of God, as the Bible declares, but a natural quality possessed by every man, he claims too much. Such a philosophy not only gives everlasting existence to those who would use it well and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious *gift* (Life-everlasting) will be given to those who believe and obey the Redeemer and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wicked (all who, after coming to a clear knowledge of the truth, still wilfully disobey it) shall be cut off from among God's people in the Second Death. They shall "be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom—a destruction which will last forever, from which there will be no recovery, no resurrection. They will suffer the loss of everlasting life, and all of its privileges, joys and blessings,—the *loss* of all that the faithful will *gain*.—Psa. 37:9, 20; Job 10:19; 2 Thess. 1:9.

God's gift of life eternal is precious to all his people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by an acceptance of Christ and consecration to his service, are able properly and profitably to combat the tempests of life now raging.

EVERLASTING LIFE AND IMMORTALITY NOT SYNONYMOUS TERMS

But now, having examined the hope of immortality from the ordinary understanding of that word (everlasting life), and having found that everlasting life is God's provision for all those of Adam's race who will accept it in "due time" under the terms of the New Covenant, we are prepared to go a step further and to point out that everlasting life and immortality are *not* synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may ultimately enjoy *everlasting life*, but only a very limited "little flock" will be made *immortal*.

Immortality is an element or quality of the divine nature, but not of human or angelic or any other nature than the divine. And it is because Christ and his "little flock," his "Bride," are to be "*partakers of the divine nature*" that they will be exceptions to all other creatures either in heaven or on earth.—2 Pet. 1:4.

The word *Immortal* signifies *not mortal*—death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another, or upon conditions such as food, light, air, etc., is not immortal. This quality inheres in Jehovah God alone, as it is written,—"The Father hath life *in himself*" (John 5:26); *i. e.*, his existence is not a derived one, nor a sustained one. He "*only* hath immortality" (1 Tim. 6:16) as an innate or original quality of being.* These Scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God before and during the time he "was made flesh and dwelt among us" were not immortal—all were mortal.

But the word "mortal" does not signify *dying*, but merely die-*able*—possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God if they became rebels against his wise, just and loving government. In him [in his providence] they live and move and have their being. Indeed, of Satan who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14.) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature—one which could be destroyed by its Creator. As for man, he is a "little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years and that even the saints in Christ are exhorted to *seek* for immortality.—Rom. 2:7.

---

* This Scripture may be held to apply to our Lord Jesus Christ in his present and future condition, "highly exalted," "the express image of the Father's person." But even so understood, this passage would be subject to the rule of interpretation laid down by the same writer in 1 Cor. 15:27, "It is *manifest* that he [the Father] is excepted [in all comparisons—for he is the fountain from which all blessings proceed].

ADAM CREATED A MORTAL BEING

So then, Adam did not become mortal by reason of sin, but was created mortal—by nature he was subject or liable to the death penalty. Had he been created immortal nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What, then, was Adam's condition before he sinned? and in what way did the curse affect him?—What life had he to lose if he was created mortal?

We answer, that his condition in life was similar to that of the angels; he had life in full measure—lasting life—which he might have retained forever by remaining obedient to God. But because he was not death-proof, because he did not have "life in himself," but was dependent upon conditions of divine pleasure and favor for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been *mortal* God's sentence would have been an empty threat. But Adam's perfect life, which would have been continued forever had he continued obedient, was *forfeited* by disobedience, and he died.

Jehovah God, "who only hath immortality" or "life in himself" originally, innately, and of whom are all things, having created various orders of beings, angelic and human, in his own moral and rational likeness, but mortal and not of his divine nature, has declared that he designs a *new* creation,—an order of beings not only morally and rationally in his resemblance, but in "the express image" of his person, and partakers of his own "divine nature"—a prominent constituent or element of which is *immortality*.—2 Pet. 1:4.

GLORY, HONOR AND IMMORTALITY OBTAINABLE NOW—Rom. 2:7

With amazement we inquire upon whom shall this high honor and distinction be conferred?—Upon angels, or cherubim, or seraphim? No; but upon his Son—his specially "first-born" and "only begotten" Son, that he who was always his obedient Son "should in all things have the preëminence" over others. But before he could be so highly honored he must be tested, proved "worthy" of so great a distinction and so high an exaltation "above his fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins: the test was that he, Christ, should lay down his life as a ransom-price for the life of Adam, and all who lost life in his transgression. And he was equal to the test, and gained the prize of "the divine nature," "life in himself," "immortality."

Consider him, who, for the joy set before him, endured the cross, despised the shame, and is now in consequence set down at the right hand [place of favor] of the throne of God. He was rich, but for our sakes became poor. Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to give the ransom or corresponding price. He therefore humbled himself and took the bondman's form; and after he found himself in fashion a man, he humbled himself even unto death—even unto the most ignominious form of death—the death of the cross. "Wherefore, God hath highly exalted him [to the promised divine nature, at his resurrection], and given him a name that is above every name [Jehovah's name excepted—1 Cor. 15:27].—Heb. 12:3, 2; 2 Cor. 8:9; Phil. 2:8, 9.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. 5:9-12.

But more, the opulence of divine favor does not stop with the exaltation of one, but has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to "glory, honor and immortality" (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness of the "first begotten." And as a grand lesson of the divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor (as "the Bride, the Lamb's wife" and "joint-heir"Rev. 21:2, 9; Rom. 8:17), not the angels and the cherubs, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics if they would make their calling and election sure to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worked hitherto.—John 5:17.

The present age, the Gospel Age, from Pentecost to the present time, is the time for the selection of this elect class, variously termed "the Church," "the Body of Christ," the "royal Priesthood," "the Seed of Abraham" (Gal. 3:29), etc.; and the permission still of evil is for the purpose of developing these "members of the Body of Christ" and to furrish them the opportunity of sacrificing their little and redeemed *all*, in the service of him who bought them with his precious blood; and thus of developing in their hearts his spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the Father, God may see in them "the image of his Son."—Col. 1:22; Rom. 8:29.

As the reward of "glory, honor and immortality," and all the features of the divine nature, were not conferred upon the "First-begotten" until he had finished his course by completing his sacrifice and obedience in death, so with the Church, his "Bride"—counted as one and treated collectively. As our Lord, the First-born and Captain, "entered into his glory" at his resurrection; as he there became partaker of the divine nature fully, by being "born from the dead," "born of the spirit"; as he there was highly exalted to the throne and highest favor ("right hand") of God, so he has promised that his Church, his "Bride," shall in her resurrection be changed, by resurrection power, from human nature to the glory, honor and immortality of the divine nature.

And so it is written respecting "*the* resurrection" of the Church: "It is sown in corruption; it is raised in incorruption [immortality]. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural [animal] body, it is raised a spiritual body."—1 Cor. 15:42-44, 49.

EVERLASTING LIFE MAY BE OBTAINED BY ALL THE OBEDIENT IN THE MILLENNIUM

God's plan of salvation for the race of Adam is to extend to each member of it, during the Millennium. the *offer* of *eternal life* upon the terms of the New Covenant, which will be sealed for all with the precious blood of the Lamb. But there is no suggestion anywhere that Immortality, the Divine Nature, will ever be offered or granted to any except the "elect" Church of the Gospel Age—the "little flock," "the Bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (Acts 3:19-21) to life and health and perfection of *human* nature—the same as Adam possessed as the earthly image of God before his fall from grace into sin and death. And when at the close of the Millennial Age all the obedient of mankind shall have attained all that was *lost in Adam and redeemed by Christ*,—then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in fullest heart-sympathy, as well as in outward harmony with God and his righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or "world [age] without end." All others will be destroyed in the Second Death,—"destroyed from among the people."—Acts 3:23.

"THE WAGES OF SIN IS DEATH" AND NOT ETERNAL TORMENT

But although there shall be no more death, neither sighing nor crying, it will not be because the victors of the Millennial Age will be crowned with Immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they will have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached. They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life. This is particularly stated in Rev. 21:4, 6, 8; 7:16; Matt. 5:6.

Seen in this, the Scriptural light, the subject of immortality shines resplendently. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty always enunciated by the great Judge of all, viz.:—

"The wages of sin is *death.*"—Rom. 6:23.

"The *soul* that sinneth, it shall *die.*"—Ezek. 18:4, 20.

"He that believeth not the Son shall not see life; but the wrath of God [the curse, *death*] abideth on him."—John 3:36.

Then again we find, on this subject as on others, that the philosophy of the Word of God is deeper as well as clearer, and more rational by far, than the heathen systems and theories. Praise God for his Word of Truth and for hearts disposed to accept it as the revelation of the wisdom and power of God!

The reader who is interested can obtain, free, a tract entitled, *"What is the Soul?"* Address,—

WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, ARCH ST., PITTSBURGH, N. S., PA., U. S. A.

"THE DIVINE PLAN OF THE AGES"

"SCRIPTURE STUDIES," SERIES I.
In handsome cloth binding, 370 pages—sold at cost, 25 cents postpaid.
(Over two million copies now in circulation).

THE SECRET of reading the Bible "with delight" lies in being able to "rightly *divide* the Word of truth," "according to the purpose [plan] of the ages which god formed in Christ Jesus our Lord."—2 Tim. 2:15; Eph. 3:11; Heb. 1:3, *Revised Version, margin.*

IT IS AN AID IN SCRIPTURE STUDY. It is a vindication of the divine character and government, showing, by a recognition and harmonizing of all the Scriptures, that God's Plan, in the Permission of Evil, past and present, is educational, and preparatory to the ushering of mankind into THE GOLDEN AGE, "in which all the families of the earth shall be blessed" with a full knowledge of God, and a full opportunity for attaining everlasting life through the Redeemer, who then will be the great Restorer and Life-Giver—Acts 3:19–21.

The Atlanta Constitution says of this Book:—

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals, and many orthodox ministers of different denominations, have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men *dare* think now. Light— more light is the watchword."

WATCH TOWER BIBLE AND TRACT SOCIETY 17 Hicks Street, BROOKLYN, N. Y., U. S. A.
24 EVERSHOLT ST., LONDON, N.W. COLLINS ST., MELBOURNE BARMEN-ELBERFELD COPENHAGEN OREBRO YVERDON-SUISSE

Anyone who is interested, and yet too poor to purchase at the above low price, may have a loan of "THE PLAN OF THE AGES" on promise to return the book postpaid within thirty days.

Old Theology Quarterly

No. 83—An Open Letter to a Seventh-Day Adventist

Bible Students'
1908
TRACTS

NUMBER 83

OLD THEOLOGY QUARTERLY.

PRIMARY STUDIES IN THE SCRIPTURES

BROOKLYN, N.Y.

BRANCHES: LONDON, N.W., 24 EVERSHOLT ST.; MELBOURNE, EQUITABLE BLDG., COLLINS ST.
BARMEN-ELBERFELD, COPENHAGEN, OREBRO, YVERDON-SUISSE.

An Open Letter to a Seventh-Day Adventist

DEAR SIR AND BROTHER:—

Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see otherwise. I had far rather be wrong and consistent than right and inconsistent, though it is best of all to be both right and consistent.

I feel justified in addressing you as a Brother in Christ because of the many points upon which we can hold harmonious fellowship. We look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scripture. We are both striving to live in the way that will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of the scorn and derision which the world hurls at the soldier of the cross. The enumeration of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light; and with almost every sentence, I breathe a prayer that the dear Lord will bless and condescend to use this feeble ministry to his glory.

Our differences seem to hinge largely upon the Sabbath question, so I will come immediately to its consideration.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle, than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1.) The Atonement Day, the passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought hear Paul in Col. 2:16, 17: "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, *or of the Sabbath days: Which are a shadow of good things to come;* but the body is of Christ." The seventh-day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these *yearly* sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of the *yearly* holy days, then came the *monthly* festivals, the new moons, and next the *weekly* rest days. The Christian has a sabbath too, but, as we shall see, *his sabbath is as much greater than the Jewish sabbath as the substance of a thing is greater than its shadow.*

You may ask: Did not the Lord in Ex. 31:16 speak of the seventh day Sabbath as being given for "a perpetual covenant"? I answer to this that *the very identical language* which the Lord used here of the Sabbath he uses elsewhere of the harvest offering (Lev. 23:14), the pentecostal sacrifice (Lev. 23:21), the Day of Atonement (Lev. 23:31, 32) and the feast of tabernacles. (Lev. 23:41.) The same Hebrew word "olam," which is translated "perpetual" in the seventh-day reference, is the word translated "forever" in the other passages. See Young's Analytical Concordance. So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath, but as some of your own brethren have shown, when dealing with the punishment of the wicked, the word "olam," like the Greek "aion," really means "age-lasting," or "lasting to a consummation." It is sometimes used in the sense of eternal but not necessarily. Thus in Ex. 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Heb. 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which he used respecting other Jewish institutions which passed away when that of which they were typical came, so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater sabbath? Notice our Lord's words in Matt. 5:17, 18, "Think not that I am come to destroy the Law or the prophets; I am not come to destroy but to *fulfil;* for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise *pass from the Law till all be fulfilled.*" Our Saviour did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But he tells us first that he came to fulfil it, so if it was fulfilled in him it has passed away. There is a vast difference between a thing being destroyed and passing away as a result of fulfilment. The law of cicumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Rom. 2:28, 29.) Likewise Christ did not destroy the Law, or set it at naught, but his perfect life *fulfilled* its every requirement, as we imperfect creatures could not, and thus he became the great inheritor of all the promises of the Law, with the right to distribute what he inherited under the Law to all who would become his. Additionally the Law *led to Christ* and pointed him out as the holy One of whom Moses had said, "Hear ye him." (Acts 7:37; Gal. 3:24, 25.) Therefore to consider the Law given through Moses as binding upon the Christian is to doubt whether Christ has accomplished what he came for; "to fulfil" the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses—Christ.

Then is the follower of Christ under no law? Yes, he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the Jew had, *so he has a better law, and it contains a better sabbath.* Isa. 42:21 foretold that Christ was to "magnify the Law and make it honorable," and we are now under *this magnified law.* The Law said: "Thou shalt not kill," but Christ magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21, 22, 27, 28.) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for our brethren. (John 13:24; 1 John 3:16.) The Law said: "Honor thy father and thy mother," but we are instructed to "honor all to whom honor is due."—Rom. 13:7.

Now, dear brother, the Adventists see that Christ magnified the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th and 10th commandments, but they fail to realize that he magnified the 4th, the Sabbath commandment, too. To the contrary they believe he made it smaller. One of your brethren put it to me this way: "Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice, so long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command." That would have magnified God's mercy, but it would not have magnified the commandment. Would it be magnifying the 6th commandment if we should say: "Before Christ murder was to be severely punished, but since then, if you try to keep the Law—"thou shalt not kill"—it will be all right if you do kill a man once in a while"? Yet that is the only sense in which I have ever been able to find the seventh-day Adventists viewing the Sabbath differently from the Jews of old.

Let me now present our understanding of how Christ magnified the Sabbath Law. The Israelite was to consider *one-tenth* of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give him? *All that we are and have.* We are to give all that we can in as direct a way as we can, and the balance is to be given him in a more indirect way; *e. g.*, we give him the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us strength to do more for him, therefore the money we spend for food is being spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15.) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but "all that he hath." But the Christian not only gives the Lord more than the Jew gave; he also gives it in a higher sense. The Jew gave to the Lord by giving to the priests and Levites, but the Christian gives to the Lord by trying to do everything in the way the Lord would approve. "Lord, what wilt thou have me to do with this dollar, or this hour, or with these hands?" is his heart's constant sentiment.

The Jew sang: "Some of self and some of thee." The Christian sings: "None of self but all of thee."

Likewise the Jew gave God one-seventh of his time, but the Christian is to give him *seven-sevenths.* The Lord said in Lev. 19:30, "Ye shall keep my sabbaths and reverence my sanctuary." The sanctuary was the holy structure through which God manifested himself to Israel, so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; *every place is a holy place to him. Similarly every day is a holy day, a sabbath of rest to him.* He has a better sanctuary to reverence and a better sabbath to keep. But not only does his sabbath differ from the typical sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest *as God rested after* he had completed the work of creation, as the Word expresses it: "To enter into his rest." God's rest does not mean idleness, "He sends his rain and cause his sun to shine" on the seventh just as much as on any other day. Then how did he rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order to work for him through Christ. Hear Heb. 4:10, *"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."* And then Paul continues in verse 11, "let us labor therefore," not let us cease from labor, but labor to put down those selfish propensites which would lead us, contrary to God's will, to live for self, instead of permitting us "to enter into that rest." This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest, begun here and consummated in eternity.

Let me digress here to say that God's rest day was not a period of 24 hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word "day," and it is equally frequent in Bible language. (2 Pet. 3:8; Ps. 95:7-10). While the day of salvation of 2 Cor. 6:2 is already over 1800 years long, so it was with the great days of creation; they were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet. However, time will hardly permit me to give you the Scriptural proofs here on this point, but if you wish I may take it up later.

But to return to the subject of this letter. In Isa. 58:13 we have a description by the inspired Prophet of what constitutes Christian sabbath keeping. We must refrain from doing *our own ways,* and from finding *our own pleasures,* and from speaking *our own words.* That is sabbath keeping. *But the Christian must do that every day, therefore every day must be a sabbath to him.* For fear you may not apply the latter part of the verse to the sabbath let me refer you to the Revised Version, which reads: "And shalt honor *it,* not doing thine own ways," etc. *Every day* we are to "speak as the oracles of God." (1 Pet. 4:11.) *Every day* God is to work in us "to do of his good pleasure" (Phil. 2:13). *Every day* "the steps of a good man are ordered of the Lord." (Ps. 37:23.) So again I say, every day is a sabbath to him who liveth "not unto himself." Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) We can understand why Paul could say in Gal. 3:19, "The Law was added * * TILL THE SEED SHOULD COME," and then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come *we are no longer under a pedagogue.*" And we can comprehend why Paul mourns because "ye observe days" (Gal. 4:10, 11), and intimates that the brother is weak who "esteems one day above another" (Rom. 14:5—read verses 1 to 7), failing to realize that they are *all* to be counted as days in which his glory is to be sought.

I know how the seventh-day Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses," and then claiming that Christ did away with the Law of Moses, but not with the law of God. This is an awful mistake; it was all the Law of God, because it came *from* him, and it as all the law of Moses in that it came *through* him. (Lev. 26:46; Deut. 5:5.) Thus our Saviour, in Mark 7:10, quotes one of the ten commandments (Ex. 20:12; Deut. 5:16), and then in the same verse a law which was not in the Decalogue (Ex. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was *until John* (Luke 16:16; Matt. 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Rom. 7:6, 7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under *the letter* (it was the letter which was on *the stones*), but under the spirit, the antitype, that which was shadowed forth in the words on stone, the greater law of love. (James 1:26; 2:8.) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus." (Rom. 8:2.) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraven in stones," and the reference to Moses' face shining at the time is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with *more* glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory—*i. e.*, the Law written and engraven on stones—was to be "done away." (v. 11). Note the remarkable similarity between the Revised Version rendering of verse 11 and Matt. 5:18. Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus.—2 Cor. 3:18.

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh-day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there *on other days.* (Acts 17:17.) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching.

I fear the seventh-day keepers have been putting the new wine into the old bottles; let us rather use the new bottles provided through our Saviour. (Matt. 9:17.) "Prove all things," including these things, and if found in harmony with the Word of God may you have grace to act upon this fuller light, of which Sinai's light was but a type, and to rest in this better sense. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell, of Allegheny, Pa., has treated that phase of the subject most beautifully. Have you ever read his book, "The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 612 Arch street, Allegheny, Pa., supplies them. It puts the Scriptures upon the Millennium in a new light by helping to lay aside that "veil" we have already referred to.

Trusting you will be willing to receive this in the same spirit in which it was written, and asking our heavenly Father's blessing upon its mission, I subscribe myself,

Your Brother in the service of the King of kings,
B. H. BARTON.

SABBATH QUESTIONS ANSWERED

Question 1.—Were two laws given to Israel, a ceremonial and a moral law; and was it the former only that was done away by Christ, while the moral law remains?

Answer.—There is no Scriptural authority for such a division. On the contrary, there was but one Law, its ceremonial features providing typically for the cleansing away of sins resulting from the violation of its moral precepts. If it could be seen as the *Covenant* mediated by Moses, it would be evident that all of its parts must stand or fall together. But after comparing Exodus 34:28; Deut. 4:13, 14, and Heb. 8:6-8, there should be no question on the part of any one that the Ten Commandments were a part of the Law Covenant which is to be supplanted by the New Covenant sealed with the blood [death] of Christ, its Mediator—Jesus the Head and the Church his Body.

When the apostles wrote to the new Gentile converts respecting the Law—determined not to put upon them the yoke of the Law which they as Jews had been unable to keep—and contradicting certain teachers who had said that they "must be circumcised *and keep the Law,*" James remarked incidentally that the Law of Moses to which they referred was that "read in the synagogue every Sabbath day."—Acts 15:9-11, 24, 28, 29, 19-21.

Question 2.—We Seventh-day keepers claim that God's commands are, that we labor six days and rest on the seventh; and many of us have gone to prison because of our conviction that it is our *duty to labor* on the first day and on all days except the seventh. And we believe that the time is coming when the keeping of Sunday will be a yet more severe test, and bring further suffering upon us.

Answer.—We have nothing to do with the making of the social laws which prohibit labor on the first day of the week; but we obey them as civil laws, as commanded in the Scriptures (Rom. 13:1-7; 1 Pet. 2:13); and we find it to be to our profit as well as to our pleasure. We sincerely sympathize with the poor people who are deluded by such an argument, and suffer therefor; and we admire their willingness to suffer for what they consider to be the truth. But they are mistaken. The laws of this land do not compel any man to violate his conscience by working on the seventh day or any other day.

And it is not sound reasoning to claim that a man *must labor* during the other six days. If so, are those days of twenty-four hours, or of how many hours? In such a case, for a man to be sick, or to go on a journey or on a visit, would be to violate the Law, and fall under its curse. What nonsense! False reasoning has surely blinded whoever cannot see that the Fourth Commandment of Moses' Law means, "[*Within*] six days shalt thou labor and do all thy work!"

As for future persecution on these lines, it is probable; not because of any opposition to Seventh-day-keeping, but because, according to the Scriptures, there will ere long be a federation or union of religious systems which, gaining increased prestige and honor, will make the demands of popular religionists more arrogant—supposedly in the interest of peace and the cause of Christ.

Question 3.—We Seventh-Day Adventists claim that as the Mosaic Covenant had a tabernacle, with a holy place in which the high priest offered for the sins of the people during the entire year, and a most holy in which he finished that work on the last day of the year, so there is a Holy and Most Holy in heaven; and that Christ has officiated for the sins of his people in the Holy during the Gospel Age, and will for a short time before its close officiate in the Most Holy. This we understand to be the "cleansing of the Sanctuary." We consequently used to teach that all probation ended about 1845, when Christ (we believe) went from the Holy into the Most Holy. We hold, therefore, that the judgment is all over, and that naught remains except for Christ to come forth and receive us Seventh-Day Adventists, and to destroy all the remainder of mankind.

We hold, too, that we Seventh-Day Adventists are fulfilling the "Third Angel's Message" of Rev. 14:9-12. In the expression, "Fear God and keep his commandments," we place the stress upon the Fourth Commandment.

Answer.—You err respecting the antitypes of the Jewish Atonement Day and Tabernacle. The antitypical Holy and Most Holy are "heavenly," in the sense of being *higher* (such is the meaning of the word heavenly). In Israel's typical service these were *places:* in the antitype they are conditions. All of the antitypical or "royal priesthood" have access to the Holy *condition* as soon as they consecrate themselves or present their bodies living sacrifices to God's service. (Heb. 9:6.) They at once have access to the antitypical "shewbread" (Lev. 24:9), "meat to eat that the world knoweth not of." They at once have the light of divine revelation, represented by the "golden candlestick," which the natural man perceiveth not. (1 Cor. 2:5, 7, 9-12.) They at once have access to the Incense Altar, and their prayers and services are acceptable to God through Christ as sweet incense. Thus the first apartment of the Tabernacle represents the present condition of the Church while still in the flesh; and thus we are now blest with Christ Jesus "in heavenly places [higher conditions]."—Eph. 1:3.

But the vail (death) still separates between us and the *perfect* spiritual *condition*—the divine nature into which Christ has entered, and into which he has promised to conduct all his faithful joint-sacrificers and joint-heirs at the close of the Antitypical Day of Atonement.

You err also in supposing that Israel's typical Day of Atonement was at the end of the year, to atone for past sins. It was, on the contrary, for the nation, and at the beginning of their year, to make atonement for the whole nation and to bring the whole nation into God's favor for the year *following* it. And the thank-offerings, peace-offerings, and trespass-offerings, offered by *individuals* during the year following, were acceptable upon the basis of that Atonement Day offering. At the close of the year, for which the Atonement Day sacrifices applied, the people were again as defiled as the residue of Adam's race, and required a new Day of Atonement as a basis for another year's acceptance with God as a *typically* justified nation.

You err also in supposing that the coming out of the Great High priest at the close of the Day of Atonement will be for the blessing of seventh-day keepers. He comes out to bless, first, the "royal priesthood,"—they that have made a covenant with him by sacrifice. (Psa. 50:5.) "*They* shall be mine, saith the Lord, in that day when I make up my jewels." (Mal. 3:17.) But, as in the type, not priests only were blessed, but "all the people," so in the antitype all the families of the earth shall be blessed at the revelation of Christ Jesus, when he shall come to be "*glorified* in his saints, and to be *admired* in all them that believe in that [Millennial] day." (2 Thess. 1:10.) The sacrifices and offerings subsequent to the typical Day of Atonement will find their antitypes in the Millennial Age, when all those who desire fellowship with God will come to him through the Royal Priesthood, who will offer their sacrifices *for them.*

You are in serious error also respecting the Cleansing of the Sanctuary; but for our view of this subject we must refer you to DAWN-STUDIES, Vol. III., Chap. 4.

As to the Third Angel's message: Suppose we were to admit your claim, that you are *fulfilling* Rev. 14:9-12. That would prove nothing as to the truth or untruth of your message. The Book of Revelation is a symbolic prophecy, a history written in advance. What is occurring and what will occur are faithfully related, often without comment, just as the Old Testament prophecies relate evil things as well as good things, and often without comment. For instance, Daniel 7:8 tells about the Papal horn "speaking great things," but does not say whether they are great truths or great untruths. So, too, in Revelation, Papacy is described and its language quoted without adverse criticism.

Question 4.—Christ said that he came not to *destroy* the Law and the prophets, but to *fulfil them.*—Matt. 5:17.

Answer.—Yes, that is just what we hold: He fulfilled the Law Covenant, met all of its requirements, and obtained its reward, *Life.* That fulfilled it, for that was the *end* for which it was intended and given.

Question 5.—Christ said, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27.) We understand this to mean that the Sabbath was made for *all mankind.*

Answer.—Your inference is not reasonable. If the Sabbath were meant for all mankind, the fact should and would have been clearly stated to all mankind. But the facts are that it was commanded only of one nation, and that Christ and the apostles did not so command. In this text our Lord is showing to the *Jews,* to whom the command was given, that they were putting an extreme construction upon the command when they refused to do good on that day—to a fellow creature, as well as to an ox and an ass. The Sabbath was intended for the blessing of the men who were commanded to keep it: they were not created nor called as a nation simply to serve the day.

A FLOOD OF LIGHT ON MANY SCRIPTURAL QUESTIONS

"What Say the Scriptures About Hell" is a pamphlet which examines every text of the Bible containing the word *hell* and assists the Bible students in "rightly dividing the Word of Truth." Sample copy *Free* to those too poor to purchase, who will ask for it. This should be followed by a studious reading of "The Divine Plan of the Ages," a veritable "Bible Key," opening to the consecrated children of God "hidden treasures" of divine grace, now meat in due season for such as are hungering and thirsting after righteousness. 380 pages, cloth bound, only 25 cents; paper edition, 5 cents. Free to the Lord's poor.

THE JEWISH LAW AND EARLY CHRISTIANITY

MANY Christians do not realize the conditions which existed in the Church in the beginning of the Gospel Age. The Jews as a nation had been *typically* justified by ***typical*** sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, *as a Covenant* under which, if obedient, they were to have *life*. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons. All the other nations, known as Gentiles (heathen) were still under the original condemnation of Eden. Consequently when our Lord came, both Jews and Gentiles were under condemnation to death, the Jew by the Law from which he had expected so much, but with which he was unable to comply, because of depravity, and the Gentile by the original sentence upon father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross.—Eph. 2:16.

The Jewish converts (and they composed the majority of the early Church) could scarcely realize the greatness of the change from the Law Covenant to the new arrangement in Christ, and were continually adding Christ's teachings and his law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of the condemnation of that Law Covenant. (Rom. 10:4; 3:20, 28.) It is not surprising when we remember their early prejudices in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the apostles were *slow* to learn, and we find St. Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and to conform to the Law of Moses before they could share divine favor, but that they had access to God through Christ regardless of the Law Covenant.

THE JEWISH LAW COVENANT NOT OURS

Some complained to the other apostles and brethren about St. Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life."—Acts 11:18.

St. Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and less spiritually clearsighted. (Gal. 2:11.) Jerusalem was long considered the center of the Christian religion, the largest number and oldest believers and apostles living there; and as St. Paul's views of the changed condition of things became clearer and clearer, and he did not hesitate to preach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views, and St. Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report.

A great debate and examination of the question on all sides followed. St. Peter and St. James, finally agreeing with St. Paul, influenced the entire council. St. Peter reminded them of God's wonderful dealing with Cornelius, who was justified and made acceptable to God through *faith* in Christ, and not through keeping the Law, and urged, "Now, therefore, ***why tempt ye God***, to put a yoke [Moses' Law] upon the neck of the disciples ***which neither our fathers nor we were able to bear?*** St. James said, "My sentence is that we trouble not them which from among the Gentiles are turned to God." Then the Council so decided, and sent a written message to the confused Gentile believers, saying:—

"We have heard that certain ones who went out from us [here] have troubled you with words subverting your souls [destroying your faith], saying, 'Be circumcised and *keep the Law*'—to whom we gave no such commandment. . . . It seemed good to the holy Spirit and to us to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts 15:9-29.) And even these suggestions were given as *advice*, and not as so much of the Mosaic Law, with penalties attached.

THE LAW COVENANT A MINISTRATION OF DEATH

The Apostle Paul's epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia and endeavored to subvert the true faith in Christ by pointing them away from the cross of Christ to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ: thus making Christianity merely an *addition* to the Law Covenant and not instead of it. This he calls "another gospel," yet really *not* another, for there can be but one; hence it was a *perversion* of the real Gospel. (Gal. 1:7-9.) And here St. Paul indicates that he knew that the apostles at Jerusalem had at first only a mixed Gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed Gospel which he already had been able to receive, and which he had been teaching; and, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth—and even then some false brethren, spies, sought to compel Titus (a Greek) to be circumcised.—Gal 2:2-5.

It is further along in this same epistle that St. Paul tells of St. Peter's vacillation on the question of the Law (chap. 2:11-16) and his words of reproof to Peter —We who *are Jews* by nature, knowing that a man is not justified by the works of the Law, but on account of *faith* in Christ, even *we* have believed in Christ that *we* might be justified by faith in Christ, *and not by obedience to the Law*. Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ and the New Covenant?

O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. "Christ hath redeemed us [Israelites] from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we [Israelites] might receive the promise of the spirit through faith." And surely God's Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law.—Gal. 3:1, 10, 13, 17.

Next, the apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light—that sin might be seen to be a great and deep-seated malady. The Law was a pedagogue, or servant, to bring to Christ all Israelites who desired to learn the true way of life.—Gal. 3:24; Matt. 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we (Israelites) under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the promise, others were to be blessed. But in the fulness of time God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law that *we* (Israelites), being liberated, might receive the adoption of sons. And so also "because *ye* [who were not under the Law, but were Gentiles or heathen] are [also now] sons, [therefore] God hath sent forth the Spirit of his Son into your hearts." We were sons under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us is subject to the Law.—Gal. 4:1-7.

Tell me, you that desire to be under the Law Covenant, Do you not understand what it is? It is a *bondage,* as allegorically shown in Abraham's two sons. Abraham, here, is a figure of God; and Sarah, the real wife, is a figure of the real Covenant of Blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so, too, for a long time the original Covenant of God, made with Abraham—"in thy Seed shall all the nations of the earth be blessed"—brought forth no fruit, until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law Covenant, and fleshly Israel was represented by her child, Ishmael. For the time they *represented* the true Covenant and the true seed of blessing, though they were always really servants—child, as well as mother. When the true son of the real wife, the *heir,* was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.—Gal. 4:21-31; Gen. 21:10.

The Apostle's argument, based on this allegory, is, that we, brethren, as Isaac was, are the Seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the original Abrahamic Covenant (the Sarah Covenant) born free from the slavery and conditions of the Law Covenant. And not only so born, but the Law is *entirely put away* from us, and has nothing whatever to do with us—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"—the Law Covenant. "If ye be led of the spirit, ye are not under the Law [Covenant]."—Gal. 5:1, 18.

But Paul asks—"Shall we continue in sin [wilfully], because we are not under the Law [Covenant]?" (Rom. 6:15.) Shall we take advantage of our liberty to break away into more sin—because we are sons and heirs, and no longer commanded as servants,—Thou shalt, and thou shalt not? No, no; as *sons,* begotten of the spirit, partakers of the spirit of holiness, the spirit of the truth, we *delight* to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts. (Heb. 8:10; 10:15, 16.) We gladly sacrifice our all, even our lives, in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, "God forbid." *We* will not take advantage of our liberty from the Jewish Law Covenant, to commit sin. But if any man should think to do so, let him remember that only those led by the spirit of God are the sons of God.—Rom. 8:14.

We are not under the Law Covenant, but under divine favor, and not only so, but being justified and reconciled to God in Christ, we have gone further and accepted the "high calling," the "heavenly calling," and consecrated our justified lives—"even unto death"—and been accepted as *members* of the Body of Christ and are thus heirs of the Abrahamic (Sarah) Covenant. (Gal. 3:29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God's spirit, detest sin and love righteousness and delight ourselves in the "Law of Christ"—Love. Christ's Word is our Law—not a law of bondage, but of Liberty. Whoso looketh into the perfect law of liberty and continueth therein [free], being not a forgetful hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfil the royal law, the law of love.—Jas. 1:25.

THE LAW OF LOVE

If we have proved that the Ten Commandments were given to Israel, and to Israel only, and that as the basis of a Covenant made only with that nation, and if we have shown that the other nations of the world have been left by God without any Law except such traces as yet remain of the original Law, written in the nature of the first perfect man, who was created in God's image, and that to the Church our Lord gave the Law of Love, then we have proved that the Ten Commandments should not be recognized by the Gospel Church, except as they are in harmony with the law of Love.

Our Lord has a standard for all who accept him, as Moses, the Mediator of the Law Covenant, had ten commands for a standard. The Master said, "A New Commandment I give unto you, that ye love one another, as I have loved you." (John 13:34.) It is the same law that was expressed in the Ten Commandments, but a more refined and more comprehensive statement of that Law, designed for a more advanced class. The people put under the Law Covenant and baptized into Moses were a household of Servants, while the people of the Law of Love are a household of God's sons. Thus we read, "Moses verily was faithful as a servant over all his House [of Servants], but Christ [was faithful] as a son over his own House [of sons], whose house are we, if . . . ."—Heb. 3:6.

The expression of the Divine Law given at Sinai was exactly suited to the House of Servants to whom it was given: it was a series of instructions—Thou shalt, and Thou shalt not. The expression of the Law of Love is very different, and implies much more liberty. It simply tells those who are God's sons, and who therefore are begotten of his spirit, You may do or say *anything* in harmony with *love.* Pure love for God will lead not only to obedience to his will, but to the study of his will, in his Word. Pure love governing our conduct toward our fellow-men and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord's Word, and thus we shall be perfected in love. But from the first it is a safe Law: it is a "Law of Liberty," in that it requires us merely to act out, according to our own judgments, that which we voluntarily consecrate ourselves to do, our own wishes as New Creatures.

Since this Royal Law of Love is made only with those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and his righteousness, it would be manifestly improper to give these "sons of God" the statement of God's Law or will in the same form that it was expressed to the House of "Servants." The sons are granted a Law of Liberty, the servants a Law of Bondage. The servants were told what they might and might not do; because they were servants, not sons, not begotten of the Father's spirit; hence they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Galatians 3.

How strange you would think it if we were to say, We feel it our duty to tell the readers of this journal who are saints, that they should not make or worship images, that they should not blaspheme God's name, that they should not steal from their neighbors, that they should not murder their neighbors, nor slander them, nor bear false witness against them. The intelligent and consecrated reader would feel offended, and that justly. He would say, The Editor has a very low opinion of his readers, or he would not so address them.

Just so it would be strange indeed if God or Christ had given the Ten Commandments to the Gospel Church as the basis of the Law of Love. And the truly consecrated and spirit-of-love-begotten ones, would have been justified in questioning the wisdom and love of putting them under an expresion of the Divine Law so far below their nature and wish and covenant as to be almost an insult.

But the Law of Love, while it is a Law of Liberty and an "easy yoke" to such as have the Lord's spirit, is nevertheless a most searching Law—discerning, scrutinizing, judging the very thoughts and intents of our hearts, as well as our actions and words. In that one word Love is expressed the very essence of the Divine Law. Love to God implies full obedience, full recognition of divine character—wisdom, love, justice and power—full harmony with and service of God, and the exercise of those qualities of character in all our thoughts, words and deeds.

THE "LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS"

This Law of Love to God and our fellowmen, which we delight to obey *to the extent of our ability,* not of compulsion, but of a willing mind, as partakers of the spirit of Christ, is the only *Law* with which we have to do. While it entirely ignores the Mosaic Law, its "thou shalt," and "thou shalt not," it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellowman?

But as of the Mosaic Law it was true that its utterances were only to those *under it*—Israelites—for "whatsoever the Law saith it saith to them who are under the Law" (Rom. 3:19), so it is true of the Law of Love; it speaks only to those who are *under it,* and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it are under it from *choice.* They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law *put upon* fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law; because the "little flock," developed under this Law of Liberty and love, is the royal family —the divine family, selected under their Lord and Head to be heirs of God, joint-heirs with Jesus Christ, partakers of the divine nature.—Rom. 8:17; 2 Pet. 1:4.

Those now being selected as members for the Body of Christ, are only such as *delight* to do God's will, sons of God and "brethren of Christ," having this likeness to Christ. And at the close of the Millennial Age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the Law of Love and liberty will again be virtually in force over all God's creatures. All who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they *delight* to do God's will and that his righteous law is continually their hearts' desire.

ALIVE WITHOUT THE LAW ONCE

In his letter to the Romans (chapter 7), the Apostle reasons to Jewish converts to Christianity: "For," he says, "I speak to them that know the Law."

He then represents the Law Covenant as a husband, and Israelites bound by it as a wife to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and his Covenant of the Law, and to unite with Christ unless released by death;—either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. *It still lives;* and all the children of Jacob are still bound by it, *unless they have died to it.* Only those who realize that they could not gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses, to become *dead* to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a *new* hope of a *new* life. Hence, only such Israelites as by faith reckoned themselves hopelessly *dead* under the Law Covenant, and as risen with Christ to a new life secured by his sacrifice, and who in *will are dead* to sin, —only such could be united to Christ as the New Husband. Thus, according to the Apostle's reasoning, the thought of blending the two Covenants, and being united to both Moses and Christ, was wholly out of the question.—Compare Rom. 6:2.

The text, "Christ is the end [or fulfilment] of the Law [Covenant] for righteousness *to everyone [under it] that believeth*" (Rom. 10:4), does not conflict with the above, because only believers are specified. (Compare Rom. 3:31; Gal. 2:19.) Eph. 2:15 should be read: "Having abolished in his flesh the enmity *of* the law of commandments contained in ordinances," etc. Col. 2:13, 14 refers to "quickened" Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become *dead* to the "rudiments of the world," before becoming members of Christ, the heir of the original Abrahamic Covenant typified by Sarah, even as the Jews must become *dead* to the rudiments of their Law Covenant, typified by Hagar.

THE LAW COVENANT NOT DEAD

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ they were nationally blinded until the end of the Gospel Age (Rom. 11:7, 25), and that God declares that he has "not cast away his people" of that Covenant, but that under that Covenant he will yet open their eyes to see Christ as the only door of hope, and that of a *new* life purchased with his own. (Rom. 11:2, 27, 29; compare Deut. 30:1-9.) Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant.—See Deut. 28:15-67. Verses 49-53 describe the Roman siege, etc.; verses 64-67 describe the condition of Israel since. (Isa. 59:21.) As heretofore shown*, the Lord in Leviticus (26:18-34-45) declared the symbolical "seven times," 2520 years, of Israel's subjection to the Gentiles; and their deliverance—A. D. 1914. Thus their present experience was foretold as a part of their Covenant.

Rom. 7:6 is not out of harmony with this explanation (that the Israelite who would unite with Christ must *die* to his nation's Covenant, and that the Law Covenant is not yet dead); for, properly rendered,† it reads, "But now we are delivered from the Law [Covenant], being dead to that wherein we were held; that we should serve in newness of spirit [with our minds, our wills]," and not [be required to serve] the very letter of the old, Law Covenant, which has passed away.

---

*See DAWN-STUDIES, Vol. II., pages **88-93.**

†See marginal reading, Revised Version and *Diaglott.*

What was defective in the old or Law Covenant? Was it sinful or bad? No. How came it then that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world—dead in trespasses and sins; and, being already under sentence of death, we were like the remainder, unrecognized of God, and without any special commands; and hence we could not disobey or increase our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all the world rested, we Israelites were *"alive"* before the Law Covenant came, because God had promised our father Abraham that somehow and at some time he would *bless his Seed,* and through it all the families of earth. Thus, in God's promise to Abraham, a *future life* was assured to us all, before the Mosaic Covenant was made; but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds. And, as sin developed, *we died*—our hopes of life expired, because we could not keep that Law Covenant. I speak for, or as representing, our whole nation. Thus we found that the Law Covenant, promising life to the obedient, really sentenced us to death, because we *could not obey its requirements.*

Thus we acknowledge that the Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. But God intended that it should show us how imperfect we really are. (Verse 13.) For the Law is adapted to all who are in full harmony with God's spirit—perfect beings—and this we Israelites were not; we were and are by nature carnal, depraved, even as others. And if our hearts be right, we can and will admit that we are unable to obey God's perfect law and that perfection is not to be found in our fallen flesh, even though in our mind we approve God's Law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God's Law, and to have his favor and the everlasting life promised to them that love and obey him, and yet unable to do so because of our dead bodies—fallen and sentenced through Adam's transgression. Oh! How can we get release from this, our difficulty? We cannot obey God's Law, and God cannot give us an *imperfect* Law to suit our fallen condition. Oh, wretched, hopeless condition!

But no, brethren, there is hope in Christ! Not a hope of our fulfilling the Law Covenant—no hope of doing those things commanded, and *living* as a result; nor any hope of saving anything out of the wreck of Adam's fall and sentence. That must all be abandoned. We Israelites must *die* under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it. But as we realize ourselves *dead* under the terms of the Law Covenant, we see that Christ has *died* for Adam's sin, paid his penalty and thus redeemed him and all—lost through his disobedience—Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, "born under the Law" Covenant, that he might redeem those who were under it. (Gal. 4:4, 5.) In consequence, therefore, God can be just and accept all who serve his Law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh.

Thanks be unto God for his unspeakable *gift*—Christ—through whom we become heirs of the chiefest of God's blessings on the divine plane and members of the Mediator of the New Covenant (typified in Keturah, Abraham's third wife) by which many will be blest with Restitution during the Millennium.—Acts 3:19.

"THE DIVINE PLAN OF THE AGES"

"SCRIPTURE STUDIES," SERIES I.

In handsome cloth binding, 370 pages—sold at cost, 25 cents, postpaid.
(Over two million copies now in circulation).

THE SECRET of reading the Bible "with delight" lies in being able to "rightly *divide* the Word of truth," "according to the purpose [plan] of the ages which God formed in Christ Jesus our Lord."—2 Tim. 2:15; Eph. 3:11; Heb. 1:3, *Revised Version, margin.*

IT IS AN AID IN SCRIPTURE STUDY. It is a vindication of the divine character and government, showing, by a recognition and harmonizing of all the Scriptures, that God's Plan, in the Permission of Evil, past and present, is educational, and preparatory to the ushering of mankind into THE GOLDEN AGE, "in which all the families of the earth shall be blessed" with a full knowledge of God, and a full opportunity for attaining everlasting life through the Redeemer, who then will be the great Restorer and Life-Giver.—Acts 3:19-21.

The Atlanta Constitution says of this book:—

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is a text, and it becomes a pyramid of God's love, and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals, and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men *dare* think now. Light—more light is the watchword."

WATCH TOWER BIBLE AND TRACT SOCIETY, 17 Hicks Street, BROOKLYN, N. Y., U. S. A.
34 EVERSHOLT ST., LONDON, N. W. COLLINS ST., MELBOURNE BARMEN-ELBERFELD COPENHAGEN OREBRO YVERDON-SUISSE